

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

Wm Groff

207 500

"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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"OUR FATHER WHICH ART IN HEAVEN."

Thou art so far! the way all signal lighted
With beacon stars that sure must lead to thee;
Thought follows till she falters, dazed, affrighted,
Alone, alone, amid immensity!

Thou art so far! deep in that secret chamber
Wherein life's still, sweet miracle is wrought;
E'en in the tiny wild flower's heart of amber
Thy temple is, beyond my subtlest thought.

Thou art so far! vainly my spirit hearkens
For reason's voice the wide abyss to fill;
The silence overwhelms, the distance darkens;
Awestruck, I can but wonder—and be still.

Thou art so far! though past my soul's discerning,
Veiled in thick darkness is thy diadem;
Drawn to thee ever by my heart's dumb yearning,
I trembling strive to touch thy garment's hem.

And lo, thou art so near! the mists are mellowed
With thine effulgence, shining from above;
And all the dim, dim way grows sweet and hallowed,
Warmed, lighted, glorified, by thy strong love.

Thou art so near! As to the little lisper
Who sobs a wish none else may understand,
The mother bends; so thou to my faint whisper,
With ready ear and tender, outstretched hand.

Thou art so near! through all my joys and sorrows
Thou ledest, though thy face I may not see;
My yesterdays were thine, and my to-morrows
I leave with thee—I leave them all with thee!

—Frances Moore Geiger, in *New York Observer*.

"FOR A PERPETUAL COVENANT."

MRS. E. G. WHITE.

A POWERFUL foe, who puts on a very inviting appearance, is ever soliciting men and women for their companionship. He presents to them glowing advantages, which he tells them will be theirs if they will follow his advice. As the enemy tempted Eve, so he tempts human beings to-day, promising that in disobedience they will find liberty and freedom,

which will make them as gods. Thus thousands upon thousands are drawn into the broad road that leads to destruction.

Satan has endeavored to change God's law by instituting a spurious sabbath, and he uses every device to induce men and women to unite with him in his apostasy; and under his leadership the Christian world has chosen another mark than that of God. I will copy a few lines from an article I have read, called "The Changed Signpost." "Some years ago, when the world was more boisterous than it is at present [a questionable assertion], it was thought a good joke to turn round a signpost erected at a junction where two roads met. Of course the perplexity and misery which that often caused was great. Once a signpost was erected by God for those who journeyed through this world. The road to happiness was as clearly defined as was the road to the city of refuge under the Jewish dispensation. One finger of the signpost pointed out loving obedience to the Creator as the road to felicity; while the other indicated disobedience, or sin, as the path to misery. In an evil hour for our race, the great enemy turned the signpost round; so that ever since that time, multitudes have mistaken the true road to happiness."

The Lord has stated expressly that life and truth are to be found in the path of obedience. Obedience is the waymark all must follow. God has declared that the seventh day is the Sabbath of the Lord. He has exalted this day as a memorial of his work of creation, plainly stating that it is to be a sign between him and his people throughout their generations. Thrice is this repeated in the thirty-first chapter of Exodus, and the speaker is Jesus Christ. "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

In these words the Lord has clearly defined the road to the city of God; but the great apostate has changed the signpost, setting up a false one—a spurious sabbath. He says: "I will work at cross-purposes with God. I will empower my delegate, the man of sin, to take down God's memorial, the seventh-day Sabbath. Thus will I show the world that the day sanctified and blessed by God has been changed. That day shall not live in the minds

of the people. I will obliterate the memory of it. I will place in its stead a day bearing not the credentials of heaven, a day that can not be a sign between God and his people. I will lead the people who accept this day, to place upon it the sanctity that God placed upon the seventh day. Through my vicegerent I will exalt myself. The first day shall be extolled, and the Protestant world shall receive this spurious sabbath as genuine. Through the non-observance of the Sabbath God instituted, I will bring his law into contempt. The words, 'A sign between me and you throughout your generations,' I will make to serve on the side of my sabbath. Thus the world will become mine. I will be ruler of the earth, prince of the world. I will so control the minds under my power that God's Sabbath shall be an object of contempt. A sign? I will make the observance of the seventh day a sign of disloyalty to the authorities of earth. Human laws shall be made so stringent that men and women will not dare to observe the seventh-day Sabbath. For fear of wanting food and clothing, they will join with the world in transgressing God's law; and the earth will be wholly under my dominion."

The man of sin has instituted a false sabbath, and the professed Christian world has adopted this child of the papacy, refusing to obey God. Thus Satan leads men and women in a direction opposite to the city of refuge; and by the multitudes who follow him, it is demonstrated that Adam and Eve are not the only ones who have accepted the words of the wily foe.

The enemy of all good has turned the signpost round, so that it points to the path of disobedience as the path of happiness. He has insulted Jehovah by refusing to obey a "Thus saith the Lord." He has thought to change times and laws; but has he done this? The words in the thirty-first chapter of Exodus answer this question. With his own finger the Lord wrote the commandments on the tables of stone. "In six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." The Creator has plainly stated that after creating the world, he rested on the seventh day, sanctifying and blessing this day as a memorial of creation, and giving it to his people as a rest day, "that ye may know," he says, "that I am the Lord that doth sanctify you." Thus he desires to test their loyalty. Shall we set aside the divine command given in such positive language, and follow the path of the transgressor? Who will venture to change the signpost, so that it shall point the wrong way, vindicating the man of sin? It is a terrible thing to place a human institution where the Lord's great memorial should be. It is a terrible thing for men to arrogate to themselves the power to set aside the day that God has sanctified and blessed, declaring it to be his holy day, and put in its place a common working day; to try to compel men to respect and reverence this day.

The Lord's word is truth. It is so plain that we can not mistake its meaning. It is not evidence that people need; for this they have. But they do not desire to walk in the way of the Lord's commandments. The world is walking contrary to the divine will; but God has a people on this earth, and between him and them the Sabbath is a sign, whereby they know that he is the Lord that sanctifies them. Upon them his mark is placed. "They that shall be of thee shall build the old waste places: . . . thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on *my* holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father."

It is obedience to the word of the living God that brings men into close relationship with Christ. To-day he is saying, as he said to the Jewish people, Oh that "thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace"! And soon will be heard the irrevocable sentence, "But now they are hid from thine eyes." He said, again, as he wept over the devoted city: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." It was not that the Jewish people could not receive Christ; they would not. Thus it will be with many in our day.

What does the Lord require of us?—The observance of his Sabbath, "as a perpetual covenant." God wishes every family to bear this sign. Thus we may show that we are loyal and true to his commandments. Look at our world, full of disrespect for God, in open rebellion against him who in a moment could destroy every soul that breathes the breath of life. What has made the world so full of violence?—A disregard of God's law. This was what filled the earth with rebellion and corruption in the days before the flood. See the regard shown to-day for the spurious sabbath. And those who make laws to guard this false rest day make laws also which legalize the liquor traffic, a curse that is brutalizing the beings made in the image of God, by taking away their reason. Knowing full well the sure result, man takes the wages of his fellow man, giving him in return poison that destroys his reason, and sends him from the saloon full of false ideas. He has sold his reason for liquor, and is led into all kinds of violence. Satan presents before his mind things that, though unreal, seem real to him. He is filled with a determination to kill the one who, he supposes, stands in his way. Terrible crime, and sometimes murder, is the result. Yet notwithstanding its fearful effects, the liquor curse is protected by law.

Why do not those who make laws abolish this debasing traffic?—Because they do not bear God's sign. They do not keep his commandments. Therefore they tolerate that which is making the world a second Sodom. As it was in the days of Noah, when the wickedness of men was so great that God swept from the face of the earth every living thing save that which found refuge in the ark, so also shall it be when the Son of man is revealed. Man's theories are exalted, honored, and placed where God and his law should be. But God has not altered the thing that has gone out of his lips. His word will stand fast forever, as unalterable as his throne. When every case is decided in the

courts of heaven, this covenant will be brought forth, plainly written with the finger of God. The world will be arraigned before the bar of infinite Justice to receive sentence,—a life measuring with the life of God for obedience, and death for transgression.

A SONG OF HOPE.

CHILDREN of yesterday,
Heirs of to-morrow,
What are you weaving?
Labor and sorrow?
Look to your loom again.
Faster and faster
Fly the great shuttles
Prepared by the Master.
Life's the loom!
Room for it—
Room!

Children of yesterday,
Heirs of to-morrow,
Lighten the labor
And sweeten the sorrow.
Now, while the shuttles fly
Faster and faster,
Up, and be at it,
At work with the Master;
He stands at your loom;
Room for him—
Room!

Children of yesterday,
Heirs of to-morrow,
Look at your fabric
Of labor and sorrow,
Seamy and dark
With despair and disaster;
Turn it, and—lo,
The design of the Master!
The Lord's at the loom;
Room for him—
Room!

—Mary A. Lathbury.

"HOW MANY LOAVES HAVE YE?"

L. A. REED.

WHEN Christ asked for the loaves, though the disciples said, "What are they among so many?" yet, you will remember, they did not seek to retain the store. It was so small who would think of keeping it back? They gave, wondering what would come of it. But when God asks us for the little fragment of our lives, we not only say, "What is it against so much?" but worse, though it is too small a thing to refuse, yet we will not give it up. We will not let God have the soil in which to fructify the seed of his eternal word.

"How many loaves have ye?" It was out of what was given to Christ that he made all that came afterward. And so it is out of your life and mine, given up to him, that he makes the all that is to be. While God's work is a miracle, and all a miracle, yet there is part of the work God will not cover by miracle. For our sakes, he must have something to start with. He might make children of God, as John said, out of stones, but that would only leave us entirely out; and he will not do that. He loves *us*, and wants *us* in his great purpose.

Our lives may be called nothing; but they are nothing only in the sense that, if selfishly retained, they will come to nothing. They are something in the same sense that soil is something—something to be turned into living fiber—something to be kindled with the energy of heaven—something to be transfigured and made radiant with the light of God.

And God utterly refuses to work his great work until he has at least this much. This is the purpose of our being yielded up to him. For this, Christ hung between earth and heaven, that he might draw you and me to him, and win our submission. And this part God will not work miracles to cover. He may work

miracles to get us to do it, but do it *we* must, before God begins his own exclusive work. Our lives are lost, they are miserable, insignificant, and utterly insufficient, yet they must be given up; and God must wait, and all heaven must wait, till *we* give them up.

And now I come to the most serious truth of all. What we give to God determines what is to be. Had the disciples given the Lord a few baskets of grapes, it would have been grapes that, by miracle, were given to the people. But it was bread and fish that they gave Jesus, and so it was bread and fish that, by miracle, were given to the people; and it was fragments of bread and fish that at the last were gathered up—twelve baskets full.

And this teaches a doctrine at once the most hopeless possible for the man determined to be a sinner, and also the most gloriously radiant with hope for the man set Godward. The young man, ignorant of the methods of God, is reckless of the future. He has heard something about a judgment, but that is far in the future, and between now and then he can change. So he reasons. A falling body from the sky accumulates momentum for every atom of space through which it falls, and at any moment its speed depends upon the occurrences of every moment that has gone before. So character perpetuates itself, and gathers momentum in whatever direction it is moving, gathers momentum from every moment of its past. When a man learns that every act has a tendency to repeat itself, and carry a man not only farther but *faster* in the chosen way,—I say, when a man learns this, he laughs no longer at the future, but takes life as the serious thing it is. Then it may be, seeing his insufficiency, he will give up to God.

But even so what he gives determines what he is to be. There will be continuity through all. It was bread and fish that the disciples gave to Jesus; it was fish and bread that Jesus, looking up to heaven, blessed and broke; it was fish and bread that was given to the disciples, and to the multitude; and it was fish and bread, or remnants of them, that were afterward collected into the baskets. So it is your life that you give to God, and it is your life that he blesses, and it is your life all the way that he makes radiant with *his* life.

It was an act of Jacob's that made him a fugitive from his father's house, and wrought all the evil of his life. And it was out of this very act of Jacob's that God wrought the greatest miracle of all his experience there by the brook Jabbok. Out of this act, overruled by the providence of God, Jacob became the Prevailer with God and man. God did not forget the past of Jacob's life; God did not ignore it; he took it just as it was, and out of it made what was afterward. And what was afterward was determined, under God, by what had been.

PEN PICTURES.

WILLIAM P. PEARCE.

"ALMOST thou persuadest me to be a Christian." Acts 26:28. Did you ever stand on the bank above Niagara Falls, a little below the bridge between Niagara City and Goat Island? If so, you may have noticed a rock projecting from the water, called "Avery's Rock." Quite a history is connected with it. It was in July, 1853, that Averill and two companions, while boating on the upper river, were caught in the current, and carried down on the reefs between Goat Island and the mainland. The boat was upset, the two companions were drowned, while Averill caught hold of a log that had been stranded on this rock. The next morning, the 19th, the early sightseers were surprised to see a man clinging to such a frail support only a short distance from the foaming, roaring falls.

An alarm was sounded; hundreds of persons gathered, and many plans were suggested whereby he might be saved. First, a small boat is lashed to a strong cable, and sent upon its mission. Like a cork it bobs up and down, till, all at once, it is upset, and the cable is broken. Now from Buffalo comes a lifeboat. From the station it is carried by twenty strong men to the river bank. Strong ropes are wound about it, and two new cables are made fast to it. It is now launched. Beautifully it rides the waves. Gracefully it leaps the many formidable reefs. Only one more remains between it and the log. As it rises to plunge, it tips over, and partly fills with water. Finally it strikes the log, then stops. The spectators cheer. Averill climbs out on the log toward the boat; but as he does so, the current sweeps it around, breaking the cable, and with the current it is carried over the falls.

A third boat is now brought into action. It is a long flat-bottomed one. It makes the trip successfully. Quickly Averill seizes it, and signals to the men to pull. The voyage upstream is begun. What if the rope should break, or the boat upset as it climbs the reefs? The tackle catches, and the men, relaxing the strain a little, allow the boat to drift backward. Now the cable becomes entangled, and as the men pull, they make one side of the boat dip water. Off comes the boat of Averill, and quickly he bales it out. Now he climbs back on the log, and tries to push the boat from its tight place, but all in vain. For three months after Averill perished, that boat retained its position.

A fourth effort is made, this time by a raft with an empty barrel at the upper end to add to its buoyancy. Also some ropes are placed on it for him to lash himself to it, and beside there is placed a can of provisions. In safety this raft reaches the log. Averill climbs upon it, and lashes himself to it. Again the rescuers pull hard. Everything goes well, and the shore is almost reached. "He's sure to be saved," some one whispers. "God help him," breathes a third. But what's up?—The upper part of the raft catches under a reef, and in spite of all efforts it can not be moved. Alas! alas!

It was at this time that one of the large ferryboats of the lower river had been pressed into service. With care it was let down, until Averill was reached. Unlashing himself, he thrust out his hand to grasp the ferryboat as it came near him. But quick as lightning, it swung around, and with terrific force struck the helpless man in the chest, knocking him into the river. See, there he is! His head and hand rise above the foaming waves. How rapidly he is being carried toward the falls. Look! he is going over. Going! Gone. *almost saved! but LOST.*

In like sense many are almost Christians, *almost saved*, but *altogether lost*. To be almost a Christian is like Jeroboam, who said: "It is too far to go to Jerusalem to worship," and therefore chose rather to worship calves at home. It is like Micah, who thought himself religious enough because he had a priest in his house. It is like Agrippa, who said, "Almost thou persuadest me," and yet went on in his sin. It is like Ananias, who brought part of the price, and left part behind.

"Almost persuaded; harvest is past;
Almost persuaded; doom comes at last!
'Almost' can not avail;
'Almost' is but to fail!
Sad, sad, that bitter wail—
'Almost,—but *lost!*'"

"WHAT man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile." Prov. 19:23.



THE LAW—THE PROMISES.*

R. A. UNDERWOOD.

(Concluded.)

TAKE Isa. 6:9, where the name of Christ is brought out more fully. His name shall be called Counselor. When you take that name, what does that entitle you to, my friends? When a woman links her interests with her husband, if that man with whom she is linked has wisdom and counsel above other men, is she not entitled to all of it? His name shall be called Counselor.

Not long ago a burdened person came to me, saying that she wanted to unload. Did you ever feel that way? I have. I longed to find somebody that I had confidence in, who would not betray me, and who would give me the counsel I needed. After a little time I saw that this woman was confiding in me, and I said that I did not know as she had better do so. I said, "Look here, no man has ever lived who was not liable to betray the confidence of another, and many of them have." Is n't that so? We sometimes find that those in whom we have the most confidence, those who we think are the best and surest counselors, have a weak spot somewhere. "But," I said, "there is one you can go to who will not betray you, and he has invited you to come, and he says that if you lack wisdom, he will supply it." To how many will he give?—"If *any* of you lack wisdom," come. He will not upbraid you for coming. He will give liberally.

May God forgive us that we have not taken his counsel. The counsel of God is not double counsel. One man may give you counsel, and another man may give counsel right the reverse; but not so with God. That is the difference between God and man. When he has given us counsel, we may rely upon it. God's counsel is true, and he will never reverse it.

Balaam once tried it. God said that Israel was blessed. Then Balak came and said, Curse Israel, and here are rewards—silver and gold and precious gifts. Balaam looked upon them and said; Stay all night, and I will inquire what the Lord will say more. And the Lord said, All right, if you wish to go, go on. But when you come down there, I will not allow you to do as you please. Balaam said, All right, I will go. You know the result, and what a hard time he had. He had his leg crushed against the wall, and got angry, and beat the dumb brute for turning aside when it saw the angel in its path ready to cut them down. But when Balaam's eyes were opened, and he heard the brute speak with human voice, he said, If you say so, I will go back. No, the Lord said, do just as you please. He went, built an altar to God, and got up to curse Israel, but he blessed instead of cursed. Then he tried it the second time, and the third time, but he blessed them every time. Then Balak became angry, and said, Why have you blessed Israel three times when I am trying to curse them? Oh, said Balaam, I can not say either good or bad. But he wished to, and the

Lord let him have his way in the end. God's counsel never changes. Let us take it.

Again: his name is called the Mighty God. And he purposes that we shall receive the *might* of God. What is that name we are to inherit, not as a matter of merit, but as a matter of gift? His name shall be called the Everlasting Father. In what sense is Christ our Everlasting Father?—He is the Father of all the children he has created, and that takes in all of God's intelligences. And he is not only the Father of his children by creation, but he is the Father of his children by re-creation and adoption. When we repeat the Lord's prayer, "Our Father which art in heaven," that applies to Christ. He is touched with the feelings of our infirmities. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Do you want a father that has all power of protection? Oh, take the name of such a Father. He offers to give it to you; and if you take it, you will not take it in vain.

Again: he is said to be the Prince of Peace. What does that mean?—He is the author and ruler of peace, and every one who takes that name is entitled to peace, not only peace in the ordinary acceptance of the term, but he is entitled to possess the citadel of his soul in peace. Peace will reign, and rule, and govern every act of the life.

Brethren and sisters, have you that name? Does peace rule in your soul? Christ says, "My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "My peace I give unto you." And that peace, perfect peace, is love. 1 John 4:8. God is love.

Are you entitled to that name? When you take his name, can you have hate in the heart? "Perfect love casteth out fear." What is associated with fear?—Torment. Were you ever tormented? This world is full of torment. The rich man is tormented; he is afraid the other fellow is going to get the better of him. The nations are afraid, and are watching one another with fear. The wicked are afraid. When you take the name of God, you will not take that name in vain. "Perfect love casteth out fear." Why, you will not fear death. If it is God's good pleasure to let you go down in death, as some of our beloved brethren and sisters have done recently in foreign fields and in the home field; if God sees that it is best for you to rest, then comes the blessed promise, "*Blessed are the dead* which die in the Lord from henceforth [They can not die in the Lord unless they have taken his name]: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Not only are we entitled to peace, but we are entitled to the fellowship and enjoyment of that perfect love of God. And when we have that, we shall love God's creatures. And if we see a soul going down the rapid current of time to the day of God unprepared, we shall do anything to help that soul. If we have the love of God, the love of Christ, we shall manifest that love. Otherwise, we have taken the name of God in vain.

On which side of that cloud do you stand? On which side of that law do you stand? Does it speak condemnation to your soul? Does it speak despair, and do you see nothing but a

*Sermon preached Jan. 20, 1900, at Mt. Vernon (Ohio) Academy.

law of prohibition and darkness? Or does it speak to you as a law full of promise, of assurance, of God's protection, of God's peace, and of God's love? If you are on the dark side of that law,—on the disobedient side,—oh, in the name of God, step over on the other side before it is too late.

"God is light, and in him is no darkness at all." 1 John 1:4, 5. Do we wish light to shine upon the sacred page of God's word?—Then we wish the name of God. God made man in his own image. "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" Man, who was made a little lower than the angels, or a little while inferior to them, went down, down, down. We have gone down till the image of God, morally and physically, is defaced. And then the Lord Jesus came down, down, down, just as far as man had gone; and took upon himself sinful flesh, but he did not sin. What for?—That our sinful humanity might be clothed with his divinity, and that he might lift us, and raise us far above the angels on a plane with himself, and give us his new name. What is his new name?—It is the "Man God." And he is going to give us the same new name, the "Man God."

I will read a statement that recently came in a Testimony touching this point: "The work of redemption involves consequences of which it is difficult for man to have any conception." "There was to be imparted to the human being striving for conformity to the divine image, an outlay of heaven's treasures, and an excellence of power that would place him higher than the angels who had not sinned." Do you believe it? Christ says that he is not ashamed to call us brethren (Heb. 2:11); and we are to be conformed to the image of the Son of God, who is the firstborn among many brethren. Rom. 8:29.

Turn to 1 Cor. 15:35-49. No wonder that the prophet, when he had a view of this weary land, looked forward to the time when he would awake in the likeness of God, and so be satisfied. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." "He that hath begun a good work in you will perform it until the day of Jesus Christ."

Brethren, have you the assurance that the work is begun in you? If you have, then you have the assurance that God's infinite power is given to you, and he will finish it even unto the lifting of you "higher than the angels."

Then, and throughout eternity, we shall realize the fullness of that promise of God which, to the guilty sinner, is nothing but a command of prohibition and condemnation; but the righteous will realize the richness and the fullness of the promise, "Thou shalt not take the name of the Lord thy God in vain."

THE ART OF STOPPING.

T. E. BOWEN.

To know just where and when to stop is a very fine point in Christian living. Sometimes it takes more grace to stop than it did to begin. A good sermon is started, but spoiled in the stopping process. A good article for publication is started, but the writer didn't know when to stop.

The exhaust puff in the steam pipe is but the spent force of that power that drove the cylinder of the engine to the other end; and before the puff is heard, the sweep in power has sent it on its way back again. It stopped in just the right place to get power for the return. But the power is not in the exhaust puff. Exhausting subjects is usually very hard work for the exhauster, and is liable to exhaust the hearers' forbearance; while the force of power

has been misapplied, and so largely lost. To know what to say, to say it, and then stop, is an art few learn; but those who do learn it, have power.

The Lord came to a point where his work for chosen Israel was done, and he could not be induced to utter another word. He knew where to stop.

THE ORIGIN OF ALL POWER.

O. S. FERREN.

In Matt. 28:18 Jesus says: "All power is given unto me in heaven and in earth." Inasmuch as all power is given to the Lord Jesus, and this same Jesus is given to us, where is our source of power? "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:30, 31. "The Father loveth the Son, and hath given all things into his hand." John 3:35. "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." 1 Peter 3:22. "That all men should honor the Son, even as they honor the Father."

We are admonished to search the Scriptures, to study to show ourselves approved unto God, and to "try the spirits whether they are of God: because many false prophets are gone out into the world." "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." 2 John 7. Read verse 8.

John says that the three unclean spirits that he saw, were "spirits of devils, working miracles," which go to the very ends of the world deceiving the whole world, as Paul says, "with all power and signs and lying wonders." This is just before the coming of our Saviour in the clouds of heaven. Warning upon warning is given in the Word, that we may not be deceived. Paul says, "Let no man deceive you by any means." Every means will be employed by the great deceiver to deceive even the elect if possible. As in the days of Moses, so God's work will be counterfeited in these last days by these modern magicians.

All power is given to our Saviour. When we see advertisements of great divine healers, reading, "Send in five dollars for treatment," or on every side behold the working of this last-day deceiver, to what source shall we apply? Read James 5:13, 14. Let us use God's rational remedies. Jesus is the source of all life and health.

"Well," says one, "my sister was made perfectly well by one of these healers, and she is a devout Christian, reads her Bible, and seems to have such a meek spirit, it can not be that she is deceived." "If they speak not according to this word, it is because there is no light in them." "And many among them shall stumble, and fall, and be broken, and be snared, and be taken."

When a person is healed, or seems to be, by one of these so-called divine healers, Satan takes a mortgage on that soul. God has given ample remedies for our healing, if it be for his glory; therefore we have no need to apply to the miracle-working power that has gone out of the mouth of the dragon, or beast, or false prophet.

No Seventh-day Adventist who carefully studies God's word will be so deceived as to write, or apply in any way, to any of these so-called healers, whatever name they come under.

IDOLATRY.

E. A. STILLMAN.
(Westerly, R. I.)

I WAS glad to see Brother Sadler's article on the Virgin Mary, in the REVIEW of February 27; for it touches one of the most vital issues.

Another phase of the same subject has made a deep impression on my mind, striking, as it does, at the very root of the doctrines held by Catholics; namely, the adoration, or worship, of God through the crucifix or other images, pictures of saints, angels, and the nativity, passion, and resurrection of our Lord, etc.

All such adoration, or worship, when viewed in the light of the law of God, is found to be idolatry, a direct violation of the second commandment of the decalogue. And it is right here that the truth of God "crosses swords" with error, as the law condemns both the making for worship and the using of such things in worship of the true and living God.

While the law of God spoken upon Mt. Sinai condemns in the strongest terms every form of such departure from the truth, it is a most serious blot upon the Christian name that any such practice should ever have found a place in the Christian church.

It is no wonder that foreign nations are perplexed when missionaries to their shores carry such perverse doctrines to them for acceptance, when the very Word upon which their faith is said to be founded condemns their course. It is with this that our missionaries in South America and elsewhere have to cope as they present the plain, unadulterated truth of God, and teach obedience to his commandments. They must show that God forbids the making and the using of images, pictures, or any other object calculated to stimulate the imagination or attract the mind thus toward God.

The Lord has spoken so plainly concerning this that we must not hesitate to protest against it wherever we find it, and in whatever form it may appear. "Let us come boldly unto the throne of grace," is the divine injunction. "He [Christ alone] is able also to save them to the uttermost that come unto God by him." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Let us hold fast these truths. Let us spread the light of the second commandment as fully as that of the fourth, or of any other, realizing that God's remnant people must keep his commandments and the faith of Jesus. If, as we believe, light has shone upon the law of God by our study of the sanctuary question, that light as truly reflects the divine beauty and truthfulness of the second commandment as it does of the fourth, seventh, or tenth.

Brethren, let us be bold in the Lord, not rash, but wise. These forms of idolatry, in all their cunning and subtlety, are so wide-spread, so flagrant, and so common, that, appearing as they do as part and parcel of the Christian system, unless we are on our guard and meet them with a "Thus saith the Lord," there is a strong possibility of being ensnared in their meshes. Nothing short of a plain adherence to the life-giving Word will carry us through the trials of these last-day perils.

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Remember the divine injunctions: "Wherefore, my dearly beloved, flee from idolatry" (1 Cor. 10:14); and "keep yourselves from idols." 1 John 5:21.



"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.

THE following poem tells very sweetly a story of sacrifice and service which should commend itself to us as women with one exception,—that by a true faith and consecration we avoid the overmuch. Excess even in so-called Christian service is intemperance, and displeasing to God, because it is not consistent with true faith.

S. M. I. H.

Her home was a vine-clambered cot,
 Her way unobtrusive and meek.
 Affliction had sorrowed her lot,
 And grief left its trace on her cheek;
 But life, with its needs and demands,
 Forbade her to parley with fate,
 When poverty's pitiful hands
 Were stretched for a crust at the gate.

Not she to elude or evade,
 To falter, demean, or decry;
 The novel, and hut to invade,
 Was dear to her pitying eye;
 And swift were the hurrying feet
 On missions of mercy and truth,
 And kinship was fragrant and sweet,
 Willing-winged on the pinions of truth.

To charm from the sufferer's bed
 Its weight of despair and alarm,
 Its load of foreboding and dread,
 Its cloud of misgiving and harm,
 To plead with the wayward and weak,
 The fallen and lost to reclaim,
 The weal of the lowly to seek,
 And all in humanity's name.

Lone vigils she loved overmuch,—
 The pain of the patient to share,
 A benison breathed at her touch,
 Her face was a shrine and a prayer;
 Mute orisons perfumed the night,
 Sweet service anointed the day,
 And hope was an aureole bright,
 O'erarching the sisterly way.

She turned to the reverent page,
 Its lessons and precepts to seek,
 The fear of the soul to assuage,
 To strengthen the erring and weak;
 And this was her task, glory-wreathed,
 Till laid 'neath the flower-strewn sod,
 Her treasure, devised and bequeathed,
 In trust, to the cause of her God.

— Lisette.

THE following experience of one of our sisters is a practical illustration of what may be done by one who is thoroughly filled with the truth, and ready to unite with others in Christian work:—

"For several years I studied the truth of the Third Angel's Message, and at last came to the place where I found I must accept it. I had to take my stand alone, and stand as a lone light in the midst of darkness. About this time the work which Sister Henry presented to our women came to my notice, and I entered heartily into it. I joined the W. C. T. U., and was given the oversight of the Social Purity department. The officers of the union were not prepared for the practical way in which I went to work. Their curiosity became aroused, and they began to inquire what church I belonged to. One woman said to me, 'I hear you are a Seventh-day Adventist,' and

when I replied that I was happy to inform her that that was the truth, she said, 'Well, that accounts for your being such a worker.'

"Soon after this there was a Methodist revival held in the place where I lived, and a number expressed their determination to serve the Master. When the pastor called upon two of this number, and spoke to them about church membership, he was informed that they intended to join the Seventh-day Adventist Church as soon as there was an opportunity; so now I am not alone in defense of the truth, but have the Christian fellowship of these two sisters.

"Let us not become discouraged, but drop a seed here and another there; and the Lord will give the increase. Take courage, 'lone light.' You will not be alone long if you are faithful."

EXTRACTS FROM CORRESPONDENCE.

I AM the mother of eight living children, all grown to manhood and womanhood, and only my husband and I are left. God has given us a small, comfortable home. My husband is sixty-four years of age, and I am sixty, but we have good health. We have lived on grains, fruit, and vegetables for forty years. My husband is able to work every day, and I do my own work, and have strength to care for some of the sick in our neighborhood. We are isolated, but have no time to be lonely.

I wish to work for my dear Saviour, but I am sometimes at a loss to know what to do. I am trying to improve every opportunity, and faithfully to perform all the small duties that come in my pathway. I am trying to let my life tell that I have Christ formed within, and to be a living witness in my home to the power of Jesus to save from sin. Dear sisters, it is possible for us to make our homes a mission for good to every member of the family. May the Lord help us to be faithful there, and to suffer long and be kind for Jesus' sake.

Early last spring your letter came with healing in its leaves. My name was sent in with the request that I be prayed for. God has heard the prayers of the mothers in Israel, and it is to thank God in your hearing for the prayer of faith that I now write. I took the letter referred to, and after reading, knelt before God; and although not experiencing any particular feeling, thanked him for his goodness, and asked to be led by his gentle Spirit. He has done it. Now I have a brother, yes, two of them, who are without the fold. Will you all pray for them, as you have for me?

Why doesn't somebody make linen picture books for the little ones on the life of the Good Shepherd and the creation week? In our family, Mother Goose, Cock Robin, Puss in Boots, and their kind, are quickly shelved; while Bible stories, birds, flowers, animals, strange countries and peoples, and missionaries and missions, never grow stale. Bread is better than froth; and little ones must have books of their very own. There is a gap here that really ought to be filled. The linen-book brigade is receiving lasting impressions from trash,—Mother Goose and newspaper cartoons. I have spoken with other mothers, and they have felt the same lack.

We hold our woman's meetings every Wednesday afternoon at two o'clock, at which time one of the sisters reads a lesson, while the others sew. We have made several comfortables, and sent them to missions. We have also collected a barrel of clothes, which we sent to the Chicago Mission, and are now making comfortables and children's clothes for the Sunshine Home in Omaha. We held a meeting with one of our neighbors a short time ago, and she said that she was glad to be with the people of God, and invited us to come again. The Lord has blessed us in our work. We can surely see that the Lord has a work for the women which no one else can do; and we wish to do our part.

My whole heart is in this work. Last night when I reached home and saw the notice of Sister Henry's death, I thought, "Some one must take up the work. Some one must labor on till the Master comes." I will write a little of my experience, thinking it may be a help to others. We live on a small farm, but I try to canvass when I can get a day or two away from home. Since January 1 I have canvassed seven days, and have taken eighteen orders for "Bible Readings," ten for "Thoughts from the Mount of Blessing," twelve for "Gospel Primer," and have sold six Bibles. God blesses every effort. When I find any sick, I ask the privilege of praying for them; and I have seen them get well so quick that they have declared, "I know it is the Lord's work." I was once a nervous wreck, but six years ago the Lord healed me. I have been spared by a miracle, and this gives me faith to ask the same blessing for others. I have walked over sixty miles in securing the orders mentioned above.

I am very much interested in Woman's Gospel work, and read with interest everything in that department of our precious paper. I live in the country, and my work is now mostly at home, caring for the aged and afflicted, but I find some time to talk with my neighbors. At present I am especially interested in one woman who lives near me. She is a good woman, a church-member, but seems to be much discouraged. She says she can not live a Christian life because her husband is a wicked man, and if she tries to influence her children for good, his evil influence will counteract it all. I talk with her, and pray for her, and I desire your prayers and the prayers of the other sisters for her, that God will guide her mind and heart into a full knowledge of his goodness, love, and mercy, and that she may fully trust in his saving power. She says she believes that the Lord is soon coming, and that the seventh day is the Sabbath. . . . Our family is the only one to hold up the light of present truth in this neighborhood. Pray for us.

I have great confidence in God and prayer. I have so many to pray and work for that I need the help of my brethren and sisters. I will tell you about our family. In the first place, none are Adventists but myself. My sister died three years ago this month, leaving the care of a little boy four years old. Over a year ago my oldest sister, through sickness, lost her mind. She had four children, and all four of them came to me. One of these children, a girl fifteen years old, is now losing her sight. My mother died long ago, leaving five little ones, and I have tried, by the help of the Lord, to raise my brothers and sisters. I felt that I could hardly take the care of so many more, but it seemed to be the will of God, and I am sure I wish to do his will. My brother-in-law, the father of the little boy, has lately taken to following bad habits. Do pray, and ask others to pray, that God will change his way. Also ask all who have faith to pray that the little girl's eyes may receive their sight, and my sister's mind be given back to her. Oh, God will surely help! He knows I am trying to do his will. I am not complaining of the work or of the hardness of the way, nor asking to be given another place; but only that you will help me by your prayers.

In a recent issue of the Review I read a request for prayer for two sisters who desired to be healed. The request keeps forcing itself into my mind, and I feel impressed to say a few words to them, and can do it only through your kindness. Over five months ago I was taken violently sick, and felt that there was no help for me if I remained in my home. I went to one of our sanitariums, thinking that a little surgical work was all I needed; but the doctor told me that I was completely worn out. In less than two weeks from that time the fact was made plain to me that, humanly speaking, there was no hope for me. When I became aware of this, and realized that I was even then by the gate of death, I shrank from death as from an enemy,—a foe that would rob my husband and my growing boys and my aged mother of one whom they all needed. I felt their need so intensely, and had such a desire to be a light for the truth until the Lord should come, that I was bold to claim Christ's promise in Mark 11:24. I had no doubt as to his power to stay my disease and give me new life. I may have talked with the Lord three hours, and then, claiming by faith the desire of my heart, I told the doctors that all pain had left me.

From that day onward I was as a little child resting in the arms of parent love. I came steadily out of my extreme weakness, kept by the power of God through the long days and nights, so that what would have been a wearisome convalescence was a bethel of rest and joy in the Lord. And when I was taken to the surgical ward nearly three months afterward, at my request, as the doctors thought I was not strong enough, I went in the strength of the Lord, telling my nurse that I had given all the pain of the operations to the Lord, and that he would bear it all for me. This he did in such a wonderful way that I had no sense of the severe work that had been done. I had the blessed assurance that the Lord was my shield. I rested by faith, and in six weeks from the time of the operation I was brought to my dear home almost without weariness, although too weak to walk alone. It is now about six weeks since I came home, and I am gaining rapidly. I still hold on to the arm of the Lord, and shall till he comes for me. In all my experiences I can say, Praise the Lord.

Dear sister, urge the people of God to believe—to take God at his word, and rest in him by faith.



OPEN THE DOOR.

OPEN the door, let in the air;
The winds are sweet, and the flowers are fair;
Joy is abroad in the world to-day;
If our door is wide, it may come this way—
Open the door!

Open the door, let in the sun;
He hath a smile for every one;
He hath made of the raindrops gold and gems,
He may change our tears to diadems—
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin;
They will grow and bloom with a grace divine,
And their fruit shall be sweeter than that of the
vine—
Open the door!

Open the door of the heart; let in
Sympathy sweet for stranger and kin;
It will make the halls of the heart so fair
That angels may enter unaware—
Open the door!

—British Weekly.

HOME DEPARTMENT.

H. E. S. HOPKINS.
(Fulton, Mich.)

ALTHOUGH there are many hundreds of Seventh-day Adventist women, is it possible that we fail to do our part in keeping the columns of the Home department well filled with interesting items, and thus compel our editors to remind us occasionally of neglected duty? Take up any secular paper where this privilege is given the women, and you always find the department brimful of their own productions.

What is the trouble that the editors are obliged to tell us that they will have to go outside and hunt up matter that is inferior, because we fail to supply the department with good material? It certainly is not for lack of talent among us. It must be owing to indifference and carelessness, or else our time is so absorbed in the duties of life that we think we have no time to devote to this duty. Perhaps if there were less of self and more of Christ in our hearts, we should be found as sentinels, faithful at our post in this respect.

Perhaps we mean to attend to it when we finish a piece of work for ourselves, then comes another, and another, thus we defer the matter, and finally forget. If this department has been given to us, is it not as much our duty to keep it filled as it is the editors' duty to fill their part of the paper? If we stand on the verge of an eternal world, why defer for the morrow what we should do to-day? Have we not followed long enough in this haphazard way of working for the Master?

He calls for greater activity and earnestness that we may, by our experience, words of good cheer, and knowledge, help one another to make the pathway of life brighter, and that we may be more successful in the salvation of those around our fireside, as well as elsewhere.

If we choose to follow the bent of our own mind, and neglect to do all the good we can in as many ways as we can, the Home department for 1900 may fail to come up to the credit it received in 1899. We can not afford this; no,

it must be better than ever. Shall we not seek God for wisdom, and do our best to have its columns filled with good material of our own production?

MORE OXYGEN AND LESS DRUGS.

Chicago Times-Herald.

THE use of eight thousand five hundred gallons of oxygen in saving the life of a pneumonia patient in New York the other day is an incident worthy of more than passing notice, considering the great and apparently increasing mortality from this disease. That doctors are less successful in coping with this disease than with almost any other ailment, save cancer and consumption, is evidenced by abundant statistics. During the seven days of last week there were one hundred and fifty-nine deaths from pneumonia in Chicago, while in other cities the mortality from this cause is proportionately large.

It seems to be generally recognized by physicians and laymen that, when a sufferer from pneumonia reaches a certain crisis in the development of the malady, he is beyond medical aid, and all hope is abandoned. He simply suffocates while medical science stands by in helpless impotence.

It is very clear, even to the layman, that medicine will not reach the inflamed lung tissue, and that pouring medicine into the stomach of a pneumonia patient simply impairs vitality, and retards the recuperative efforts of nature. Pure, life-giving oxygen is needed, not drugs. Aside from the mild medication necessary to reduce fever and stimulate heart action, the need of the patient is for a process that will impart oxygen to the blood, and enable nature to heal the inflamed tissues of the respiratory organs.

The restorative efficacy of oxygen in the treatment of pneumonia has been demonstrated by physicians in such numberless instances that a failure to resort to it may be characterized as almost criminal. It is true that it has not always saved life, but how many physicians have used eight thousand five hundred gallons of oxygen in the treatment of one patient? In the New York case the number of cylinders of oxygen used each day increased rapidly as the disease developed. On the day when the crisis was reached and passed, twenty-two cylinders, each containing one hundred gallons of the gas, were used. In all, eighty-five cylinders of gas, costing four hundred and twenty-five dollars, were used, and the patient is now recovering.

Is a life worth eight thousand five hundred gallons of oxygen? The earth is full of it; there is no limit to the supply. The New York experiment suggests the use of much greater quantities of it in each particular case than was ever before attempted by physicians.

“‘God is love,’ is written upon every opening bud, upon the petals of every flower, and upon every spire of grass. Though the curse of sin has caused the earth to bring forth thorns and thistles, there are flowers upon the thistles, and the thorns are hidden by roses.”

MUSIC.

* * *

“Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish.” Prov. 12:1.

God has plainly said that the schools established in different localities should be built upon the same principles as were the schools of the prophets. So it is safe for us to follow their example: and the same advice will do for the home; for in the days of the prophets “the home and the school were one.”

This quotation is from an article by Sister White, on “The Schools of the Ancient Hebrews,” in the *Signs of the Times* of Aug. 13, 1885. Among many other excellent thoughts in this article are the following:—

The art of sacred melody was diligently cultivated. No frivolous waltz was heard, nor flippant song that should extol man and divert the attention from God; but sacred, solemn psalms of praise to the Creator, exalting his name and recounting his wondrous works. Thus music was made to serve a holy purpose, to lift the thoughts to that which is pure and noble and elevating, and to awaken in the soul devotion and gratitude to God.

Another spirit must be in our schools, to animate and sanctify every branch of education. Divine co-operation must be fervently sought. And we shall not seek in vain. The promises of God's word are ours. We may expect the presence of the heavenly Teacher. We may see the Spirit of the Lord diffused as in the schools of the prophets, and every object partake of a divine consecration. Science will then be, as she was to Daniel, the handmaid of religion; and every effort, from first to last, will tend to the salvation of man,—soul, body, and spirit,—and the glory of God through Christ.

HINDERING CHILDREN FROM TRUTH-TELLING.

Babyhood.

A SMALL boy, not yet five years old, was one day visiting two little playmates, both somewhat older than he. The child came home the happy possessor of five new marbles, which he exhibited to mamma and other members of the family. Some one began to question him, saying that perhaps the little friend had not intended to give him the marbles “to keep,” and that they ought to be taken back. Our Harry's veracity was at stake; if he had actually been accused of stealing, he could not have been more distressed. And, too, he evidently began within himself to be harassed by doubts.

“Harry, where did you get your marbles?”

“Sammy gave them to me.”

“To keep? He didn't intend you to bring them home,—did he?”

“Why, yes; I *guess* so.”

“How did he give them to you—what did he say?”

“He laid them on the ground.”

“He laid them on the ground! And you picked them up! What did he *say*?”

“He said, ‘There, Harry.’”

“Well, you must take them back. I'm afraid Sammy wants them.”

A storm followed. More questions, and answers more confused. The sensitive child shrank from taking back the marbles, as much from embarrassment as from desire to keep them. Then it was that some one sprang to the rescue, and said that the donor should be interviewed, to see if he understood the transaction in the same way that Harry did. This was done, and to Harry's complete vindication; for the little playmate said that he had intended Harry to have the marbles.

This incident has made the writer consider how easy it is to confuse and distress the little ones by our manner, and often to hinder our getting at the exact truth. It is certainly right for us to inquire into our children's doings, to prevent their taking advantage of others, but

there is a delicate way of finding out, which does not make every question an accusation, and does not imply that the child has done wrong before it is proved.

Of two children that I know, one could stand any amount of cross-examination and still adhere to the main facts. Of a self-reliant nature, open, honest, accurate, that child early developed a clear and discriminating mind, and had a confidence in its own ability to state facts as they were. The other little one, younger, timid, and thinking that the older ones must be right, could be confused and made to doubt his own original statements by the suggestion of other probabilities. He would think it must be so, and assent in pitiful helplessness and bewildered submission.

If you wish to find out the exact truth in any occurrence with the little folks, the better way is to patiently listen to what they have to say themselves. Ten to one you will gather the truth. Next to children's giving wrong impressions through confusion come the out-and-out falsehoods induced by fear, without time for reflection, without time to gather moral strength and to determine to tell the truth and meet the consequences.

Of course, children ought to have their "moral strength" on hand always, but we must take them as we find them, and not put temptation in their way. We pray ourselves, "Lead us not into temptation." Do not descend like an avalanche upon the trembling child, with an awful "Who did that!" "Did you do that, John Peter Smith?" If you already know that he did it, you had better assume the fact and punish him, rather than give him an opportunity to add to his sins by an untruth.

NEARLY fifty years ago Longfellow visited the Ojibway tribe of Indians, in the land of Hiawatha, on the shores of Lake Superior, and was the guest of the chief, Bukwujinene. Last month Wabunosa, the grandson of the chief, and Kabaoosa, his nephew, visited the home of Longfellow, in Cambridge, Mass., and were the guests of the poet's daughters, Mrs. Dana, Mrs. Thorp, and Miss Longfellow. Kabaoosa sang two Indian songs for his hostesses, one a love song and the other a war song, which his grandfather had composed after the victory which his tribe, as allies of the British, gained over another tribe allied with the colonists at the battle of Queenstown Heights in the War of 1812.

This is a translation of an invitation which they extended to their hostesses:—

"Ladies: We loved your father. The memory of our people will never die as long as your father's song lives, and that will live forever.

"Will you and your husbands and Miss Longfellow come and see us and stay in our royal wigwams on an island in Hiawatha's playground, in the land of the Ojibways? The friend who came with us, whose address you have, will make all the arrangements. We want you to see us live over again the life of Hiawatha in his own country.

"KABAOOSA,
"WABUNOSA.

"Boston (Onahbaunegises), the Month of Crusts on the Snow."—*N. Y. Tribune.*

An oculist gives the following directions for cleaning spectacles: Use tissue paper, rather than cloth, to wipe them. The use of chamois skin is also recommended. Alcohol is a better cleansing agent than water. If alcohol is not at hand, soap and soft water will answer. A few drops of ammonia added to the water will make them very bright and clear. Spectacles should, if worn constantly, be cleaned several times a day.

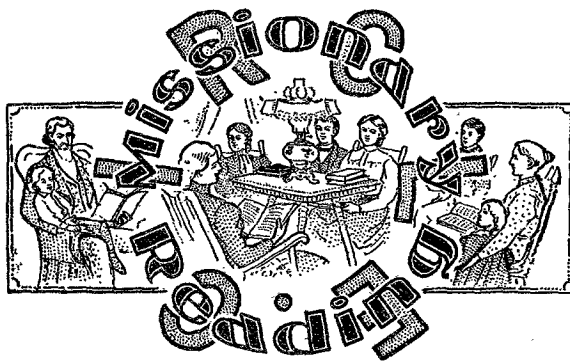
ARE YOUR CHILDREN FINDING MORE ATTRACTIVE PLACES THAN HOME?

DAVID PAULSON, M. D.

RECENTLY I received a letter from a sister in a far-distant State, containing these words, "For God's and humanity's sake, do look up my daughter in Chicago." Fortunately, I found that she was earning an honest living in a Christian family; and upon further investigation, I found that it was the same heartrending story over again—a home among strangers actually more congenial than the parental roof. The truth once held merely as a theory had long ago lost its fragrance.

Is it possible for the Lord to help us fill our homes with such a sweet aroma that whatever the devil may hold out will seem tame and flat because it lacks this heavenly quality, which the devil has not the power to instate? Some offer as an excuse for their children's drifting away from them that nowadays the devil gets up so many attractions that it is next to impossible to keep the children at home. That is virtually admitting that the devil's counterfeit of one of God's institutions is more winning than the real thing; but that is impossible.

The home of every Christian family will become, prior to translation, such a sample of heaven on earth that every one who enters it can decide instantly whether he would feel at home in such an atmosphere through all eternity. In such a home, Mary's box of costly ointment is broken daily, and the house will constantly be filled with its fragrance. The same gospel that will make a heaven by and by, can give us a foretaste of it now. While Christ is making those wonderful mansions for us over yonder, he is equally anxious to let such a degree of his peace hover over our earthly homes that they may become the most wonderful objects of admiration in this sin-cursed world.



HO! COMRADES, heavenward-faring,
Let's sing in cheerful strain
A song to lighten labor,
And soothe the heart of pain,—
A song of God's own gladness,
So full of help and cheer
That weary, wayside pilgrims
Will gain new strength to hear.

—Selected.

PROGRESS OF THE READING CIRCLE WORK.

A BUSY secretary in one of the Southern States says:—

My work is of such a character that I do not have much time to spend in the interests of the Circle work. I do not know the exact number of our members who are taking this work, but I think that a majority of them are doing so. The Review is taken in most of our families in the State, and "Thoughts on Daniel" is in many homes. We have quite a number, too, who read the *Missionary Magazine*, and are interested in the study of the field. The notes in the *Instructor* on both the studies are of real help. We believe that this Circle work is a move in the right direction; and it has been blessed of the Lord. We hope that it may be used by him to stir up the hearts of his people to a more earnest and consecrated effort to reach souls.

We must be laborers together with God, and every effort must be put forth to arouse our people, and to prepare them to work in his vineyard; for this is the eleventh hour.

BEREAN LIBRARY STUDY.

(April 22-23.)

THIS lesson brings to view events of the future; namely, the driving of the Turk from Europe, and the establishment of his capital at Jerusalem. It is a significant fact that the Turks themselves look for this very thing. They also expect that the nations will come even there to war against them, and that then the end of the world will come. Another has well said of this: "When the word of God three times declares it, and when the Turks themselves, as well as all other powers concerned, are expecting and dreading it, is it not high time that all the people should believe it? May the Lord in his mercy help all to hear it, to believe it, and then to proclaim it to earth's remotest limits, that the world may be prepared and fully ready for those fearful events which, according to every evidence, are ready to burst in fury upon it."

Lesson 21.

Dan. 11:44, 45; "Thoughts on Daniel," pages 281-292.

1. What significant comment on verse 44, made by Dr. Adam Clarke in 1825, has since been fulfilled?
2. What does verse 45, yet unfulfilled, declare shall come to pass?
3. What possessions has Turkey in Asia?
4. By what aid has Turkey maintained possessions in Europe since 1798?
5. Give the substance of a few quotations that indicate what public opinion is with reference to the Eastern question.
6. What are the evident intentions of Russia toward Turkey?
7. Describe the Armenian massacres. What has been the effect of these upon public opinion?
8. In the light of the prophecy, what may we expect as to the future of Turkey?

Suggestions for Review Meeting.

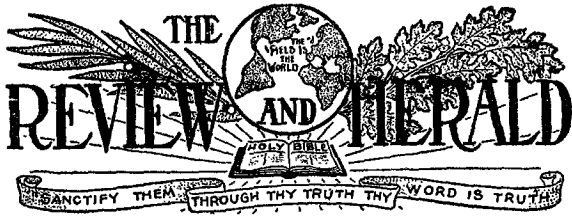
1. Conduct a short map study, locating the Turkish possessions in Europe and Asia, and pointing out the commercial advantages of the territory.
2. Explain the attitude of the various European powers toward Turkey. What is meant by the "balance of power"? How is this at present maintained?
3. Summarize the evidences that show we are approaching the fulfillment of Dan. 11:45.
4. Discuss ways and means of interesting neighbors and friends in the Eastern question from a Bible standpoint.

APRIL STUDY OF THE FIELD: PART IV.

"Among the Maroons;" "The Past Year in Honolulu;" "Progress in Fiji;" "Progress in Brazil."

(Text-book, April Magazine.)

1. STATE some of the peculiarities of the Maroons of Jamaica.
2. How did they receive Brother and Sister Hall?
3. Briefly sketch the last year's work in Honolulu.
4. What dreadful disease has entered that city? How are the authorities trying to stamp it out?
5. Why do you think the truth is advancing in Fiji?
6. Among what nationality have our brethren chiefly labored in Brazil?
7. Tell of Brother Spies's efforts among the native Brazilians.
8. What thought is brought out by the conversation related, with reference to the religious condition of the common people in that republic?



BATTLE CREEK, MICH., APRIL 17, 1900.

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THE THIRD ANGEL'S MESSAGE.

The Making of the Beast.

It is essential to know the elements that enter into the "falling away," out of which came the "man of sin," "the son of perdition," "the mystery of iniquity," "that Wicked," "the Beast;" because it was by these elements that the power was gained which made the Beast, and which has been, and is to be, wielded by the Beast in his terrible career. For of him it is written that "an host was given him . . . by reason of transgression." Dan. 8:12. Now, since all transgression is sin, because "sin is the transgression of the law" (1 John 3:4), this statement in Daniel is, in itself, the original suggestion from which Paul wrote the expression "the man of sin."

It was by sin; by reason of transgression; by courting the elements of sin and playing into the hands of transgressors, that the man of sin gathered to himself the "host" which gave to him the power that characterizes him as the Beast. This process is described in Paul's words to the elders of the church at Ephesus, who met him at Miletus, in Acts 20:30: "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." This, in itself, tells of the self-exaltation of men to the place of Christ. They drew disciples to themselves, instead of to Christ; it was their design to draw disciples to themselves, instead of to Christ; and, in carrying out this design, they spoke perverse things. This they did deliberately: they did it TO draw away disciples after them.

Note further: It was not simply to draw disciples to themselves; but to draw AWAY disciples after them. These were men professing to be Christians, speaking to people who were, likewise, professed Christians—some of them, indeed, in good faith. But these self-exalted ones, not content that men should be the disciples of Christ, perverted the truth of Christ, while still professing it; and this they did to draw AWAY from Christ and his truth disciples unto themselves and their errors.

All this was, in itself, to court the elements of sin, and to play into the hands of the transgressors. And this all for power. For, for what but power could any man want disciples drawn to himself? And what kind of power could it be that was gained by this means?—It could be nothing else than the power of iniquity. And while it was true that great numbers, even "an host," could by this means be gained, yet it was a host gained only by means of transgression. And this host being gathered from the elements of iniquity, only by means of iniquity, could never, in any of its workings, be anything but the working of iniquity, even as described; it would be "the man of sin," "the mystery of iniquity."

Even while the apostles yet lived, the mystery of iniquity had already begun to work, though not to open observation. But no sooner were the apostles all removed from the stage of action, no sooner was their watchful attention gone and their apostolic authority removed, than it developed into vigorous activity. In order to make easier the "conversion" of the heathen; to multiply disciples to themselves; and, by this, establish their own influence and authority, would-be leaders and self-exalted men began to adopt heathen customs and forms, mingling them with the Christian forms, and adapting the Christian forms to the heathen rites.

Of all the ceremonies of the heathen, the mysteries were the most sacred and most universally practiced. And to gain the favor of the heathen, these perverse teachers gave it out that they also had mysteries. And to make good the representation, they gave to baptism and the Lord's Supper the name of "the mysteries," in the very terms of the pagan mysteries; and this they followed up by gradually incorporating from the heathen practices the very rites that were designated by the terms expressive of the heathen mysteries.

The mysteries were directly related to the worship of the sun; for "the most holy and perfect rite in the Eleusinian mysteries was to show an ear of corn mowed down in silence, and this was a symbol of the Phrygian Atys." And the Phrygian Atys was simply the incarnation of the sun. The character of the rites performed in the celebration of the mysteries is suggested in Eph. 5:11, 12: "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." This evil was spread over both the East and the West of the Roman Empire before the apostle John had been dead forty years. So swiftly proceeded the fulfillment of the prophecy that "an host" would be "given him . . . by reason of transgression."

Another step: It was a universal custom of the heathen to worship with their faces toward the east; because the sun was the great object of their worship, and there first he displayed his bright beams. This practice of the heathen was also adopted by the perverse teachers who would draw disciples to themselves, and who would gain an host by reason of transgression.

Yet another step in the apostasy was the adoption of the heathen day of the sun—Sunday—as a festival day. So general did this become that, even before A. D. 200, one of the apostasy—even now one of the "church Fathers"—has reported that "others suppose that the sun is the God of the Christians, because it is a well-known fact that we pray towards the east, or because we make Sunday a day of festivity."—Tertullian.

And so much like the heathen worship was that of these of the apostasy, that the heathen themselves charged those so-called Christians with being worshipers of the sun. And the only defense that was offered by those of the apostasy was: "What then? Do you do less than this? Do not many among you, with an affectation of sometimes worshipping the heavenly bodies, likewise move your lips in the direction of the sunrise? It is you, at all events, who have admitted the sun into the calendar of the week; and you have selected its day, in preference to the preceding day."—Id.

While this was the only defense they made, it is true that they did, in fulfillment of the words of Paul, speak perverse things—perverted the word of the Lord—to justify it. In the Scriptures it is written: "The Lord God is a sun and shield." Ps. 84:11. And again: "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Mal. 4:2. These beautiful passages were perverted, to justify the honoring of the sun, and especially at his rising. They claimed that in so honoring the sun they were honoring God, who is a sun, and who, as the Sun of righteousness, would "arise."

Another step in promoting the honor of the sun was taken, especially under the leadership of the church at Rome. The early Christians celebrated the Passover, in remembrance of the death of Christ, the true Passover. Accordingly, they celebrated it on the fourteenth day of the first month. Rome, however, and from her all the west, adopted Sunday as the day of this celebration. According to the original and the Eastern custom this celebration, being on the fourteenth day of the month, would, of course, fall upon different days of the week, as the years revolved. But the rule of Rome was that the celebration must always be on a Sunday—the Sunday nearest to the fourteenth day of the first month of the Jewish year. And if that fourteenth day of the month were itself a Sunday, then the celebration was not to be held on that day; but upon the next Sunday. And this is why it is that, to this day, Easter, even though celebrated always

on Sunday, is so very variable in its recurrence,—sometimes in March, sometimes early in April, sometimes late in April,—but always the first Sunday after the first full moon after the twentieth of March, or the spring equinox.

Indeed, this very item of Easter itself illustrated this gathering of a host to the man of sin, by reason of transgression. The word "Easter" is peculiar to the English language, and to the British Isles. "It is derived from *Eostre*, or *Ostara*, the Anglo-Saxon goddess of spring, to whom the fourth month, answering to our April—thence called *Eostur-month*—was dedicated." The heathen in Britain were celebrating in early spring this festival of their goddess Eostre, when the agents of Rome first entered Britain; and by them this name of the heathen goddess was adopted, with the festival in her honor; and the whole ceremony thus adopted was carried on as the celebration of the so-called Christian Passover. And, says the Venerable Bede: "The old festival was observed with the gladness of a new solemnity." The word "Easter" in Acts 12:4 is not a translation, but a sheer insertion by the translators; as the Greek is *pascha*, meaning "pass-over."

Another item worth noticing, in this connection, is that this *Eostre*, or *Ostara*, of the ancient Britons, is identical with the Ishtar, or Astarte, of Babylon and Nineveh, and the Ashtaroth of the Phœnicians. She was the female of Bel in Babylon and Nineveh, and of Baal in Phœnicia; and represented the female element in sun worship.

THE GATHERING OF ISRAEL.

WHILE by every consideration of the Scriptures it is certain that there is not to be a return of the Jews, it is equally certain that there is to be a gathering of Israel. And this gathering of Israel, and, in this sense, this return of the Jews, is to be, as was quoted in last week's study on this subject, concerning Israel as the good olive tree. Because of unbelief, the branches of that tree were broken, and so the tree stood all marred and incomplete; but from the wild olive tree, branches are taken and grafted into the good olive tree,—and also such of the original branches as abide not still in unbelief,—until all its lost branches are restored, and the tree stands full, complete, and perfect, as originally conceived. "And SO all Israel shall be saved."

And such has been the story of Israel always. It has always been true that "they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:8. This was so in the family of Abraham, at the very beginning of God's peculiar people. Ishmael was the child of Abraham, but was born after the flesh, and so was not a child of God. Abraham, in his natural affection, thought that Ishmael should be recognized by the Lord as His, according to original design and his original purpose in the gospel; and so exclaimed, "O that Ishmael might live before thee!"

But the Lord said, No. "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. . . . But my covenant will I establish with Isaac." Gen. 17:19-21. Isaac was the child of faith, born by the promise of God, "born after the Spirit." Accordingly, though both were the sons of Abraham, only one was a son of God. This did not utterly exclude from the promises him that was born after the flesh; but he could become partaker of the promises only by himself becoming a child of promise.

And this "allegory," which was worked out in the family of Abraham, was for the instruction of all people in all ages, that "they are not all Israel, which are of Israel: neither, because they are of the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:6-8. It tells to all people, forever, that that which is born of the flesh

is flesh, and can not inherit the things of the Spirit; that, unless one is born of promise, and thus becomes a child of promise, he never can be partaker of the promises.

Yet, although this lesson was worked out to completion in the family of Abraham at the very beginning of the course of Israel; though it was repeated in the family of Isaac—in Esau and Jacob; and though it was written for the instruction of all people afterward, great claim is, and ever has been, made in behalf of them “which are the children of the flesh.” And in spite of all the instruction the Lord has given upon the subject, it is insisted that he is bound, in justice, to recognize as his children those who are children of the flesh. But such a thing never, in justice, can be. Such a thing would undo all righteousness, and would ruin the universe. It is asking that God shall clothe sin with righteousness, that he shall accept sin as righteousness, and exalt it as righteousness, to the place of righteousness. But that is all that Lucifer wanted, in the beginning of sin: that is the secret of the whole controversy from that time when it began in heaven, unto this day, and even to the end of the controversy in the triumph of righteousness over sin, to the complete exclusion of sin.

And so from Abraham's day until this hour, and unto the end of the world, the children of the promise are counted for the seed of Abraham, in place of the children of the flesh. Forever it is so, and is abundantly shown to be so, that they which be of faith, these only are the children of Abraham, and, as such, alone are heirs of Abraham, of Christ, and of God. And in the gathering of Israel, *only these will come*,—these who have been, when they lived, or are, while they live, children of the promise,—“they which are of faith.”

Read the story of faith, in Hebrews 11, of Abraham, Isaac, Jacob, and Sarah, and of those that sprang “of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable. These all died in faith, *not having received the promises*, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth;” because “they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.”

Read on in the story of faith, through Isaac, Jacob, Joseph, Moses, and the number of whom the time to tell would fail. “*These all*, having obtained a good report through faith, *received not the promise*: God having provided some better thing for us, that they *without us* should not be made perfect.” Thus all Israel are to be made perfect *together*: they are all to be gathered *at once*.

And *that time of gathering* all Israel is declared by the word of the Lord in Isaiah: “And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered *one by one*, O ye children of Israel. And it shall come to pass in that day, that *the great trumpet shall be blown*, and they shall come which are ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.” Isa. 27:12, 13.

This day when “the great trumpet shall be blown,” is the day when “the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with *the trump of God*: and the dead in Christ shall rise” (1 Thess. 4:16); and “he shall send his angels with a *great sound of a trumpet*, and they shall gather together his elect from the four winds, from one end of heaven to the other” (Mat. 24:31), and “then we which are alive and remain shall be caught up *together with them* in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” 1 Thess. 4:17.

And “as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.” Isa. 66:22, 23.

This is the gathering of Israel: this is the return of the Jews. And there is no other.

STUDIES IN GALATIANS.

Gal. 3:24, 25

“WHEREFORE the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.”

These two verses are the conclusion of the argument in verses 21-23. Accordingly they are introduced by “Wherefore.” “Wherefore” signifies “for which cause or reason; in consequence of which; consequently.” It is easy to see that these two verses are the consequence of the preceding ones.

Notice verse 21: the law is not against the promises of God; but, instead, is an aid in attaining unto the promises. And we know that all the promises of God are in Christ. Then, since the law is an aid in attaining unto the promises; and all the promises are in Christ, evidently the law is an aid in men's attaining unto Christ.

Next, notice verse 22: “The scripture hath concluded [shut up] all under sin, that the promise by faith of Jesus Christ might be given to them that believe.” Plainly, then, the law is a means of bringing men to Christ and to the promises by faith in him.

Next, verse 23: “Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.” As we were “shut up unto the faith,” and “were kept under the law, shut up,”—it was the law that shut us up, and it shut us up unto the faith,—plainly the law brought men to faith. But faith is always Christ, and Christ is always faith, for he is “the author and finisher of faith.” And since the law brought men to faith, and Christ is the substance of all faith, in the nature of things the law brought men to Christ. And, so, verse 24 states the fact, as the consequence of all this: “The law was our schoolmaster to bring us unto Christ, that we might be justified by faith.”

But the great question with most persons is, What law is that? It is a fair enough question, because, since whatever law it is, it brings men to Christ; and if men take the wrong law, it will not bring them to Christ.

But it can easily be known what law it is. Read again the text: “*The law* was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.”—we are no longer under the law. Now, what is it to be under the law?—It is to be under the dominion of sin; for it is written: “Sin shall not have dominion over you: for ye are not under the law.” Rom. 6:14. Then, whoever is under the law, is under the dominion of sin, and this because “sin is the transgression of the law.” And what law is it?—It is the moral law—the law which says: “Thou shalt not covet;” for it is written: “I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.” Rom. 7:7. And this is the very thought that is before us in Gal. 3:24, 25, and in the verses preceding, of which verses 24, 25, are only the conclusion.

Verse 22 says: “The scripture hath concluded [shut up] all under sin, that the promise by faith of Jesus Christ might be given to them that believe;” and verse 23 says: “We were kept under the law, shut up unto the faith which should afterwards be revealed.” There can be no manner of question that these expressions “under sin” and “under the law” are identical in meaning, and therefore it is plain that to be “under the law” is to be “under sin.” And being “under sin,” being “shut up under sin,” and thus “kept under the law, shut up unto the faith,” it is certain that it is the law *by which is the knowledge of sin*,—the law which says, “Thou shalt not covet,”—which is the schoolmaster to bring us unto Christ, that we might be justified by faith. And this is the more evident by the fact that after faith is come, after we are justified by faith, we are no longer under the law; we are no longer under the dominion of sin; we are no longer shut up; because we have attained unto the very thing which is the object of the law, which is Christ. For “Christ is the end [the ob-

ject, the aim, the purpose] of the law for righteousness to everyone that believeth.” Rom. 10:4.

Notice again: for what purpose is it that men are brought to Christ?—“That we might be justified by faith.” This is the same as in the preceding verses: “We were kept under the law, shut up *unto the faith*.” “The scripture hath concluded all under sin, *that the promise by faith of Jesus Christ* might be given to them that believe.” Plainly, therefore, whatever law it is, it is a law that brings men to faith.

Now, it is not true, and it never was true, that the ceremonial law of sacrifices and offerings ever brought anybody to faith. It was faith that brought them to that law. “By faith Abel offered unto God a . . . sacrifice.” Did the *sacrifice*, or the *offering of it*, bring Abel to faith?—No. *Faith* brought Abel to the *sacrifice*. That sacrifice was a lamb, and, in Abel's faith, it was Christ. The offering of that sacrifice was *the expression of the faith that he already had* in Christ. And by the faith of Christ, in which he offered that sacrifice, “he obtained witness that he was righteous.” Thus he attained to righteousness by faith; to justification by faith. Thus *faith* brought him to that ceremonial law of sacrifices and offerings.

But what brought him to the *faith that brought him to the law* of sacrifices and offerings?—The *knowledge of sin* brought him to the *faith*. And what brought him to the knowledge of sin?—The moral law, to be sure—the law that says, “Thou shalt not covet”—the law by which alone is the knowledge of sin.

Cain brought an offering; but it was not brought in faith, and therefore was not accepted; and consequently sin still lay at his door. Gen. 4:7. Cain had no faith in Christ, and therefore his offering was of no avail. And even though an offering were made of a lamb, if there was no *faith in Christ* in him who offered it, it would not avail. The faith must be there before he brings his offering at all, or else it is of no avail.

Thus, by every consideration, it is certain that, instead of the ceremonial law of sacrifices and offerings bringing men to the faith, it was faith that always brought men to the sacrifices and offerings. And it must be faith that would do that, or else the sacrifice and the offering was nothing.

PAST MIRACLES—PRESENT LESSONS.

THE great issue before the present generation is the Sabbath question. This is so, because on this question the long controversy between truth and error, righteousness and rebellion, a controversy which spans the closing six thousand years of human probation, comes to its climax and conclusion. Therefore everything tending to throw light on the principles involved in this controversy, and show the right way, is of interest,—is “present truth.” Especially do those incidents connected with the Sabbath institution, which men make use of to try to invalidate its claims, become important themes of study, that their true significance may be clearly understood. One such incident is the giving of the manna to the Israelites after their deliverance from Egypt. From the statements of this case it is strenuously urged that the Sabbath was only a Jewish institution, given to that people alone, therefore not to be kept or taught by the people of to-day. Matt. 5:19. Let us therefore consider the occurrence, and notice the lessons that are to be drawn therefrom.

The greatest of all miracles recorded, excepting, of course, the creation, the flood, and the incarnation of our Lord, is, perhaps, this very occurrence of the giving of the manna to Israel. Indeed, it was not merely one miracle, but a wonderful combination of many miracles, covering a period of forty years. In it was involved a manifestation of at least eleven distinct features of miraculous power. It was miraculous in the following particulars:—

1. In that the manna was a new production. The other kinds of food which that people had had to use, had been seen and known before. This never was seen till that time.

2. In the source whence it came. All other kinds of food come up from below. This came down from heaven.

3. In the place in which it fell. It was confined to the camp of Israel. It did not fall on other nations, and in other countries, but fell only in that one camp, and moved when that moved, and rested when that rested.

4. In the quantity that was provided; enough falling each night to fill many hundred thousand mouths for an entire day. It was not the so-called "honeydew," which oozes from certain plants in some portions of Arabia, by which the skeptical sometimes try to discount the whole miracle, accounting for the manna on natural grounds; for the supply of the honeydew, so far as has ever been known, falling throughout an entire season, would not furnish a thousandth part of enough substance to meet the wants of that Israelitish host for a single day. The limited supply of the honeydew makes the suggestion to account for the miracle of the manna on that ground, utterly preposterous.

5. In its composition: round like coriander seed, transparent like dew, sweet like honey cakes; a combination of features unknown in any substance of nature.

6. In its quality, as shown in the way it was affected by surrounding conditions. Heat of one kind, like that of the sun, would melt it; while another kind, the artificial heat used in cooking, would harden it.

7. In the uniform variation of the amount falling at stated intervals; the quantity falling on the sixth day of every week being just twice as much as fell on each of the five preceding days.

8. In the regular times in which it ceased to fall entirely; for while a certain quantity fell on the first five days of each week, and a double quantity on the sixth day of every week, not a particle fell on the seventh day of each week. In this most marked and specific manner was the Sabbath singled out and set apart from all other days.

9. In the manner of its preservation or corruption. God rebuked the natural tendency of the human heart to accumulate and store up the good things of life for selfish purposes, by commanding that no manna should be kept over from day to day but that it should all be used on the day on which it fell. And if anyone through fear that none would fall the next day, or from a desire to have a little more than others around him, did attempt to keep it over, it immediately bred worms, and utterly spoiled.

10. There was a miracle in that it kept sweet and pure, when kept over the Sabbath, a length of time when, on any other day, it would become putrid.

11. In the fact that the manna ceased to fall just as soon as the people reached the promised land, where they could by their own efforts supply their daily food. This was as much as to say that there is no further need of a miracle when we have means that we can use to our own support. But the same God who is the God of the miracle, is the God of the means also.

The circumstances of the falling of the manna were calculated to promote in the people the constant exercise of faith. That mighty host all lay down to sleep every night with absolutely no provision on hand to meet their necessities on the morrow. They had to trust continually the providence of God to bring their necessary food for the coming day.

We learn from the manna how necessary it is for man to co-operate with God, in order that he may receive the good that God has intended for him. God provided the manna, and let it fall into their camp; but the people had to go out and gather it, and prepare it in suitable ways to be used as food, and then partake of it, by their own exertions. They could not produce the manna, and God would not gather and prepare it for them. The first was God's work; the second was theirs. Thus man must be a co-worker with God. Though God provided the manna ever so freely and bountifully, it would have done them no good if they had not performed their part,—gathered it and prepared it for use.

No manna fell on the Sabbath. What did this proclaim for that time, and for all time?—It proclaimed that the Sabbath is a divine institution, and a *pre-existing* institution. The first mention of the Sabbath in the chapter before us (Exodus 16)

is in verse 23; and then it is said, not, To-morrow shall be the Sabbath, or, Every seventh day hereafter is to be the Sabbath; but, "To-morrow is the rest of the Sabbath." This shows that the Sabbath was previously instituted, and was so understood. "This," as J. Stacy, D. D., well remarks, in his "Day of Rest," "is the language of the *historian*, not the *legislator*; it is the familiar method of speaking of something already in existence."

Moreover the statement is not that they should cease from *all* their work every seventh day, but only from the gathering of the manna; which shows again that the institution was already in existence, but was here made especially applicable to the gathering of the manna. And this is still further confirmed by the declaration of verse 29: "See, for that the Lord,"—now "gives you a Sabbath" P—No, but—"hath given you the Sabbath;" and the manna is not to interfere with that arrangement. By no possible legerdemain can the record be so manipulated as to favor the idea that the Sabbath was here instituted.

That the Sabbath was not instituted at the giving of the manna, is further shown by the statement, in verse 4, of the object of the giving of the manna. It is not, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may establish a Sabbath for the people, but, "They shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no." This was the object of the manna. It was not to establish a Sabbath, but to prove the people whether they would walk in God's law or not. What law? and how would this prove them?—Clearly the law of the Sabbath, which was already in existence, and which if they would keep, they would, for the same reason, show their loyalty to all the other precepts of the law also.

In the giving of the manna we have also a wonderful exhibition of the keeping of the Sabbath by the Lord himself, as our example. It is not so much the resting of the people that impresses one as it is the cessation of the divine power every seventh day, by which the manna was produced on the other days. The manna was the direct production of God's power, furnished for them each day. But every seventh day that power ceased to work in this manner; and there were over two thousand Sabbaths that were thus spent before they reached Canaan, with this wonderful manifestation before them every week. Thus for over two thousand Sabbaths God rested from producing the manna for them, thus giving them a divine example for rest on that day: and the people of course rested from gathering it. Weston says, "Time and the world may be searched in vain for another series of events by which it would be possible to impress the idea of a Sabbath upon the minds of the people as effectually as by this." If it could be found where any divine being had rested on over two thousand Sundays, what a long-felt want it would supply to that embarrassed institution!

We have, also, in this history of the giving of the manna, a striking illustration of how men, long committed to error, will misconstrue facts, pervert reason, and juggle with the Scripture record itself, to bolster up a tottering institution. Some who, in opposition to the Sabbath, seek to prove that it originated in the wilderness, at the giving of the manna, claim, first, that the manna began to fall on the day when Israel came into the wilderness of Sin, the fifteenth day of the second month. Then they endeavor to figure the record so as to show that on the Sabbath before, the Israelitish hosts were on their journey, and not keeping the day at all. But this is all assumption; for we do not know, and there is no record to show, how long it was after they came to the wilderness of Sin before the manna began to fall. The necessary conclusion is that it must have been several days; for the whole congregation fell to murmuring, and had to be reprov'd therefor (Ex. 16: 2, 3), which would not have taken place until they had been there long enough to begin to feel the pangs of hunger.

Secondly, and stranger than all, they claim that the sixth and seventh days there mentioned, are to be reckoned, respectively, from the falling of the

manna; and that the seventh day means every seventh day from that time, without reference to any weekly cycle from creation, and that was to be their Sabbath. If this be true, then the sixth day would mean every successive sixth day from the same point of time; and then there was to be a double portion of manna given by the divine power. Let us see how this would work even in a very short space of time. The second sixth day from the beginning would be the twelfth day, and the second seventh day would be the fourteenth; the third sixth day would be the eighteenth, and the third seventh day the twenty-first; the fourth sixth day would be the twenty-fourth, and the fourth seventh day the twenty-eighth, and so on. Thus the day on which a double portion was to be given, and the day on which there would be none, would be further and further apart, each week, for six weeks. But this would ruin the whole scheme; for the manna would not keep from one week day to another, but only from the last day of the week, over the Sabbath; and at the end of the seventh week the days would come together—one on which there should be *no manna*, and the other on which there should be a *double portion*; and then what condition would that arrangement be in? Why will men stultify their logic in preference to reforming their religious life?

The manna ceased just as soon as Israel reached the land where they had the facilities for providing themselves with food. This shows us that we are to avail ourselves of all the means within our reach to help ourselves; and when these fail us, God stands by with his miraculous power to help us, according to the well-known adage, that "man's necessity is God's opportunity."

Another point of constant application is this: The manna had to be gathered fresh every morning. Christ says that he is the true Manna, the Bread which came down from heaven. And so we are to seek and receive from him fresh supplies of his grace each day. We can not live upon an old experience. We can accumulate no extra amount of spiritual supplies to be laid away for future use. Like the manna, it must be gathered fresh every morning. When we experience a time of special blessing, let us guard against the mistake of resting down upon our oars awhile, depending upon what we have already received. The supply is not exhausted. God will furnish fresh supplies to all who will receive it and appropriate it. Thus we may go on from strength to strength; and the Sabbath will be a delight.

U. S.



THE KING OF BABYLON EXALTS HIMSELF ABOVE GOD.

A PERIOD of more than twenty years separates Nebuchadnezzar's dream of the great image, as recorded in the second chapter, from his setting up of the image, as given in the third chapter. In the dream and the interpretation the God of heaven had revealed to him the truth concerning the history of the world, with special reference to what should be "in the latter days," and had thus shown him that all earthly kingdoms, including his own, would pass away one after the other, and that the kingdom of God was the only one that should "stand forever." Nebuchadnezzar seemed to accept the message thus delivered to him, and acknowledged God as "a God of gods, and a Lord of kings, and a revealer of secrets." But the course of years had added to the glory and the power of the kingdom of Babylon, and the king evidently first doubted, then disbelieved, the predictions of the Hebrew captive, and then determined to express in the most positive and public manner his own ideas concerning the kingdom question.

"Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon."

No dimensions are given of the image that the king saw in his dream. It is simply stated that it was "a great image." Evidently Nebuchadnezzar desired that the image which he set up should make the same impression upon the minds of the people that the one in the dream had made upon him, and so he made it over one hundred feet in height. The very measurements are suggestive of the interpretation to be given to his act. The image is six cubits broad, ten times six cubits high, and six kinds of instruments are specified (Dan. 3:5) as being used to summon to its worship. The triple six marks the number of the beast (Rev. 13:18), against whose worship there is such a fearful warning proclaimed throughout all the world. Rev. 14:9-11. This is "that man of sin, . . . who opposeth and exalteth himself above all that is called God, or that is worshiped."

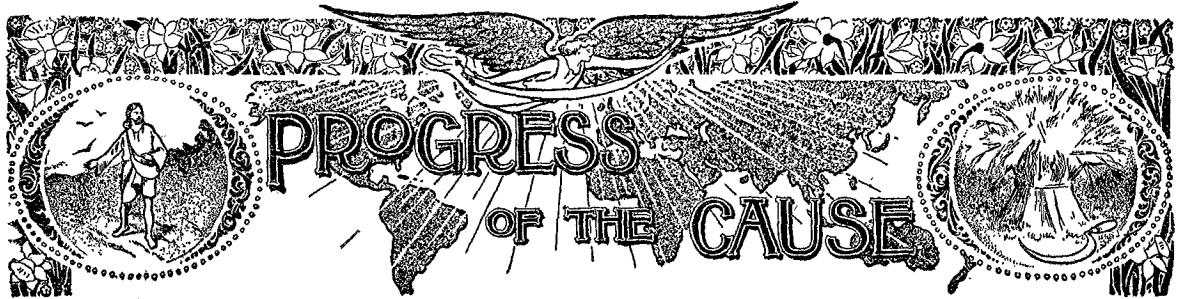
In setting up this image Nebuchadnezzar was expressing his own idea in direct opposition to what the God of heaven had revealed to him. He was exalting himself above God. In the dream he saw an image whose head only was of gold, while the other parts were of inferior metals, signifying that other kingdoms would succeed Babylon; but now he made an image all of gold to express his confidence that Babylon would endure, and that the history of the world from that time would simply be the history of Babylon. Although Nebuchadnezzar did not so intend it, and did not himself understand the full significance of his act, yet he was teaching a great truth. Kingdoms known in history by different names have succeeded each other just according to Daniel's interpretation of the dream, and Babylon of the Chaldees long ago passed away; but the real Babylon is still here, and will remain until "she shall be utterly burned with fire." This will appear more clearly in our later studies.

"Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, To you it is commanded, O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up."

A careful reading of the record shows that Nebuchadnezzar purposed that this image and its dedication should be his answer to the dream and its interpretation. Daniel had declared that other kings should follow Nebuchadnezzar, and that "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Nebuchadnezzar now showed his view of the matter. The contrast was between what "the God of heaven" sets up, and what "Nebuchadnezzar the king hath set up." The question at issue was, Who is right, God or Nebuchadnezzar? Who is the "everlasting king"? What kingdom shall stand, the kingdom of God or the kingdom of Babylon? The same questions are before the people of the whole world to-day, and the final decision is soon to be made; "for the hour of his judgment is come."

W. W. P.

(This study to be concluded next week.)



THE MEDITERRANEAN FIELD.

ALL who attended the last General Conference will never forget some of the peculiar experiences of that gathering. One feature that should ever be kept in mind and deepen in intensity in our hearts is the missionary wave that swept over the meeting; in response, a large number declared themselves ready for any field in the world to which the Lord might call them. I have since wondered if the Lord had not laid a burden for a special field on some of these. This question is ever kept before me as I behold the large Mediterranean field, with its few laborers, and a population much larger than that of the United States.

In the early days of the First Angel's Message, Joseph Wolff proclaimed the soon coming of our Lord in these fields; but it was not until recently that the Third Angel's Message has been preached here. From the first the Lord's special blessing has attended the work; and while the difficulties are very great, the workers have been remarkably sustained. For a number of years the only permanent worker paid by the Foreign Mission Board in Turkey was Brother Baharian. A few native helpers have been developed, and sustained by native tithes. As a result, there are now over two hundred Sabbathkeepers in this field.

Eighteen months ago, Brother Krum was sent to Palestine, almost a hopeless field to other missionaries; but the Lord has wrought mightily through his servant, and a remarkable work is begun among Mohammedans.

At the last General Conference Brother H. A. Henderson, son of Elder J. P. Henderson, was sent to Greece; and though the field seemed closed against the gospel, already interesting fruits appear. In addition to these laborers, a Bible worker has been sent from Switzerland to join Brother Krum, while a Bible worker and a lady nurse came with my family to Egypt, and are now engaged in work at Cairo, the capital. Thus in this great field there are but seven workers besides the meager native help. While rejoicing that a beginning has been made, I long to see more laborers in this field, and have been praying the Lord of the harvest to send them. Have not some who specially placed themselves on the altar in that remarkable meeting at the Conference felt the Lord calling them to this field? There is danger that some upon whom the Lord is moving will not respond, and so miss a grand opportunity. I would admonish all who feel a burden for this field not to delay corresponding with the Foreign Mission Board about it. There is no time to lose; the Lord is soon coming; let us get ready; and when we are truly prepared by entire consecration, the Lord will not delay a moment to place us where we belong in the great work.

H. P. HOLSER.

SOUTH CENTRAL AFRICA.

RAILROAD connections with Cape Town have been cut off since the opening of the war in the Transvaal, so we are quite isolated. For some time after the war began, we were without any mail, but we now get it at irregular intervals via Beira and Fort Salisbury.

Owing to a close censorship on the press, we know practically nothing of the progress of the war, or of its future prospects.

While we are comfortable, and have provisions for the present, we can begin to realize what prices will soon be unless the railroad is opened for the transportation of freight. Sugar is thirty-six cents a pound; kerosene oil, \$1.75 a gallon; flour, \$25 a barrel; potatoes, \$15 a bushel; beans, \$6 a bushel; butter, \$1 a pound. Provisions are completely sold out in many of the smaller stores, and soon some of the largest wholesale stores will be entirely out of goods of all kinds.

We are now having our "rainy season," and the roads are very bad. Some of our crops, which looked quite promising, have been killed by an overabundance of water; others are being destroyed by bugs and white ants; some of the crops are doing well, and give signs of a fair harvest. The

curse rests heavily upon this country and people. While the mission family are comfortably well, there is much sickness among the natives.

The week of prayer readings reached us January 26, and we are studying them with much interest. The Lord has come very near to us, and has helped us in our need, for which we praise his name.

F. L. MEAD.

Buluwayo, Jan. 30, 1900.

CHILE.

I REMAINED ten days in Lima. There were a few interested ones who were regular in their attendance at the services; but in all these Roman Catholic countries it is difficult to make the people see and feel the great importance of a new life in Christ, of a regeneration of heart, mind, soul, and spirit manifested in the daily life. The idea of the new birth seems almost as strange to them as it did to Nicodemus. And why should it not? Poor creatures! they have been fed on fables so long that facts seem useless and strange. For centuries they have fed their souls only upon such rubbish as the invocation of *dead* sinners, who know not anything; auricular confession to *living* sinners, who seem to forget that they must die and account for their deeds; and other similarly absurd doctrines. One's heart goes out in sympathy to see them so self-sufficient and even boastful in their folly. Such teaching can but have a deadening effect upon the higher sensibilities. Some are beginning to awake to the truth. Others, seeing the falsity of the Church of Rome, drop all religious inclinations, and go into outspoken infidelity; and not a few "seek unto them that have familiar spirits, and unto the wizards that peep, and that mutter;" but, alas, how very few seek unto their God!

Several in Lima manifested a very friendly interest. Brother Escobar, our Chilean brother who is trying to carry on a self-supporting propaganda, has awakened considerable interest among some thinking people of Lima. One especially bright young lawyer is studying the truth with the greatest avidity. He expressed a strong desire to unite with Brother Escobar, and preach the gospel to his fellow Peruvians. He is a man well known, and would make an unusual stir in that ignorant, fanatical country. Let all the people of God pray for this man, and for our work here in general. One sister wished to be baptized, but as she waited until the day before we left before asking for baptism, we left that for Brother Escobar. She is from Quito, Ecuador, and was anxious that we should go there to give her people the message; but this was not possible.

Now the question arises, How long is it going to be before some one from the United States will feel a burden for this long-forsaken land of the equatorial sun? Now, dear soul, do not get frightened at the thought, and imagine yourself a second Shadrach passing through the fiery furnace in order to be a missionary to Ecuador. While I have not been there myself, I have the most reliable authority for saying that you will not be *roasted alive*. While it is warm in Guayaquil, the principal port of that republic, it is by no means beyond endurance. Ambato is said to be a most lovely climate, exceptionally good for lung diseases; and in Quito the disease known as consumption is not found.

The government is liberal now, even more liberal than the government of Chile. Anybody has a right to preach his religion without let or hindrance.

While at Lima I received word from Iquique to stop on my return trip south, and that others were demanding baptism. The hall we had before could not be secured, but a man from the aristocratic circles of Santiago invited us to use two rooms of his house. I asked him if he had given the matter full consideration, and warned him that it might molest him and his family. He replied that he was glad to be able to help us. We continued the meetings about two weeks, and baptized him and his wife along with six of the common people. I make special mention of this case because it is the first time that we have been able to reach the upper circle. We hope they may prove true to God, and thus keep the door open for the message to go to those

who would not hear it from one of the common people.

After an absence of about three months I returned home, having baptized twenty-four persons. May the Lord bless them.

G. H. BABER.

Valparaiso.

SWITZERLAND.

BASEL, BIEL, LAUSANNE, AND CHAUX-DE-FONDS.—From January 15-22, in company with Brethren Conradi and Erzenberger, I held meetings in the places named above. In Basel our meetings were held in the chapel of the sanitarium building—the "Institut Sanitaire." The services were well attended by the church and by the helpers and patients of the sanitarium. Dr. De Forest said to me that of the "fair patronage" of the sanitarium thus far, there was "one very encouraging feature." That was that "counting the whole number of the patients from the time of the opening of the institution to the present, and counting those who through this means had accepted present truth, it was an average of every ninth patient." That surely is cause for great encouragement.

It is in the cemetery in the northern part of Basel that Brethren J. N. Andrews and J. H. Waggoner are buried. I visited their graves for a season of meditation upon the past. It was under the preaching of Brother Andrews, in September, 1852, in Rochester, N. Y., that I received the light upon the Sabbath truth, the sanctuary, and the Third Angel's Message. I first formed acquaintance with Brother Waggoner in the month of July, 1853, in northern Wisconsin. We have had many precious seasons laboring together in the work, especially in California. These brethren, both so early connected with the work of the Third Angel's Message, have fallen asleep; but of them it can truly be said, "They died at their post," and they "rest from their labors; and their works do follow them." Soon will come the time of their awaking, and the grand reunion of all the faithful.

At Biel we had one very interesting evening meeting in their meeting-hall, about fifty persons being in attendance, consisting of the church and interested friends. All seemed much encouraged to hear of the Lord's leadings in the rise of the Third Angel's Message.

At Lausanne, our services being over the Sabbath day, we had more opportunity for instructions. About sixty were in attendance upon these services. About two thirds of these were members of the church. The others were interested ones, some of whom are leaning toward the acceptance of the truth. Our talks were translated into French for the audience by Brother Léon Tièche. Lausanne is close beside the beautiful Lake Geneva. Just across the lake we could see the Alps, with their towering peaks covered with everlasting snow. Viewing these mountains in their "awful grandeur" forcibly brings to mind those Scriptures that speak of the greatness of the Lord, who, "by his strength setteth fast the mountains; being girded with power."

On First day, the 21st, we were with our people in a general meeting at Chaux-de-Fonds, which is the headquarters of the European (Swiss) Conference. The most of the time from 9:30 A. M. to 9:30 P. M. was occupied with meetings. I gave two discourses, and Brother Conradi one. From three to six o'clock there was an open council respecting the work and how to advance the same. The committee had council meetings far into the night. That was a busy day, but also a free and happy day; and the Spirit of the Lord came in to guide as plans were laid for present and future movements. May he indeed guide in the execution of the plans.

J. N. LOUGHBOROUGH.

NEWFOUNDLAND.

ST. JOHN'S.—The Lord has wonderfully blessed the work here. Three persons have been reclaimed, and, although one has gone to Cape Britton, we hear good reports from him by letter. Four or five have been converted, and many more are deeply convicted.

We hold a workers' meeting once a week. At present the church is selling one hundred copies of the *Signs of the Times* each week. Two persons are canvassing for "Steps to Christ," and have taken over two hundred and fifty orders.

Never was I more conscious of the presence of the Holy Spirit, giving instruction and help in every time of need, than while here. All are of good courage in the Lord.

A few weeks ago Elder H. C. Giles and his wife came to engage in work here.

We wish the prayers of the REVIEW family for several young men deeply convicted, also for the unconverted members of different Sabbath-keeping families, and for us also that Eph. 6:19 may be our experience.

H. J. FARMAN.

NEBRASKA.

BELIEVING that the readers of the REVIEW will be interested in a few words concerning the progress of the work in this Conference, I will mention a few of the encouraging things reported by our workers at the Nebraska Conference meeting held during the District Conference at College View.

Elder O. S. Ferren, who has for nearly five years labored in Wyoming, was present, and told of the progress of the work in that State, which has recently been added to this Conference. He reports that there are now in Wyoming four organized churches, and about one hundred Sabbath-keepers. The tithe paid by these brethren is sufficient to support one laborer. It was decided to send one minister and his wife to assist Elder Ferren, also three experienced canvassers to act as colporteurs, selling our books in that comparatively new field.

Three new church buildings have recently been erected in Nebraska, one of which has been dedicated, and the other two are ready for dedication. Several persons have accepted the truth at Stockville, under the labors of Elder W. H. White and his wife.

At Morrillville, where Elder G. H. Smith and L. V. Finster have been laboring, forty have begun keeping the Sabbath, and there is now a Sabbath-school of more than sixty members.

Elder Victor Thompson reports fifteen added to the church at Nebraska City, as the result of the Bible work done by Sister L. McIntosh, and meetings held by himself.

A Sabbath-school of sixteen members has been organized where Brother W. J. Wilson has labored this winter; and a church building has been erected at Cortland, under the supervision of Elder W. B. Hill.

Elder L. Warren reports twelve new Sabbath-keepers in Omaha, and many others deeply interested. A few Sunday evening meetings have been held in Washington Hall, with an attendance of from five to seven hundred.

Elder J. W. Boynton and R. W. Brown have been holding meetings at Austin, and thirteen have accepted the truth there.

Elder J. H. Wheeler has been laboring near Custer, S. D., and a company of eight or ten are keeping the Sabbath, and a good interest is still manifested.

Elder G. M. Brown and G. A. Kirkle have been laboring at Endicott, where there is a good interest, and we expect to see a large company raised up.

Encouraging reports were made concerning the missions in Omaha and Lincoln. At Omaha five have been soundly converted in the last three months, and many have signified their desire for a better life. The Lincoln Mission reports four conversions as a part of the visible results of its recent work.

Between last September and January 1, one hundred and twenty-three persons signed the covenant, and sixty were baptized.

Our tithe has increased six thousand dollars the last two years. The Lord has blessed Nebraska with a good harvest. Donations to missions and other enterprises are also increasing. The brethren and sisters have quite generally taken hold of the Missionary Reading Circle plan, and have been greatly benefited thereby.

The canvassers' school, held in connection with Union College winter term, was a true success, and about twenty-eight consecrated workers will enter the field this summer to sell our books.

Several very instructive Sabbath-school conventions were held this last winter under the supervision of the State Sabbath-school Association, and we have found them a great source of encouragement to the school.

We expect there will be ten tent companies in the field the coming season, besides the workers in our large cities.

All are of good courage as they see the omens of the coming day, and the workers go forth to the battle confident of victory through our Lord Jesus Christ.

N. P. NELSON.

TEXAS.

PLANO.—The church school opened with twenty-seven students. The attendance has increased to thirty-one. Miss Cora Taylor is teacher of the school. We have here the best church building in the State, being two-story high, and forty by twenty-eight feet. It is divided into two halls, one for school, the other for church. It is situated in the black lands of northern Texas, about seventy miles northeast of Keene, twenty miles northeast of Dallas, and two and one-half miles east of Plano. This portion of Texas is noted for its beauty and its healthful climate. A large part of the land is now covered with green wheat fields.

We own here about three hundred acres of this black land, which we are dividing into twenty-five-acre tracts, building houses on them, and inviting our people to rent, that they may make a living while their children attend school. In addition to this, we have about three hundred acres more, which we have rented. This also is occupied by our people, and is near enough for all to attend school.

J. M. HUGULEY.

NEW YORK.

It is now nine months since I began labor in this Conference. The last five have been spent with the president, visiting the churches in different parts of the State. In those churches which are the first in point of time, we visited homes on whose walls hang pictures of Brother and Sister White taken before a white hair was seen in their heads, when they were in the morning of life. At another place we visited the grave of Elder R. F. Cottrell, who sleeps under four evergreens. As we looked upon this resting place, we remembered such words as, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust." "Behold, O my people, I will open your graves, and cause you to come up out of your graves. . . . And ye shall know that I am the Lord, when I have opened your graves, . . . and brought you up out of your graves." The graves will open, and these servants will come forth.

We were welcomed everywhere by this people. We held from twelve to fourteen meetings each week. At every place we had a new and fresh message for the people, as the Spirit dictated. Among the themes dwelt upon were the near coming of Jesus; the nature, and work of the Holy Ghost, as manifested in conviction and change of heart; fruits of the Spirit and its gifts. We have dwelt upon the importance of cultivating Christian benevolence both in the home and foreign fields. In some places we have gone out with our brethren and shown them how to solicit subscriptions for the *Signs of the Times* and to form clubs.

The book sales have amounted to nearly three hundred dollars. The tithe during the last quarter showed an increase of more than one thousand dollars over the corresponding period in the year before. The offerings for the foreign work have shown a healthy growth. All the debts on the tent fund have been paid. At Richburg two or three persons gave sufficient to buy a thirty-by-fifty-foot tent. At Syracuse, recently, in a few minutes, more than half enough to buy another new tent was pledged.

We have the names of forty-six young men and women who wish to fit themselves for work in the message. These names and addresses have been forwarded to South Lancaster, Mass., and we confidently expect to see a reasonable number of these youth in the summer school, fitting themselves to become teachers in church schools.

At one place five persons began keeping the Sabbath. At other places there was a good interest with the outside to hear more of the message. On more than one occasion the Holy Spirit healed the sick. A new power is coming into many of the people in this Conference.

It has been arranged that I labor in Syracuse during the spring and summer.

A. O. BURRILL.

WISCONSIN.

FISH CREEK is a picturesque little village, in Door County, hemmed in by bluffs on the east and south, while stretching to the north and west lie the waters of Green Bay, reminding one of the village where our Saviour spent a part of his life.

At the foot of one of the hills stands our small church where the Fish Creek missionary school is held. In this very heart of nature has been heard a divine call; and as a result of obedience to that call, our school has been started, and has been in session four months. God has blessed us, is blessing us, and will continue to bless, in the work he has called us to start. Sometimes when I feel perplexed, there comes the promise found in Isa. 45:2.

Twenty-seven pupils are enrolled, and the work is onward. The interest is good, and we feel to thank God for these young minds he has given us to train for his service. We are trying to do what we can in missionary work. The women of the village have come to our aid, and we are getting a quilt under way. We also have a little box into which we put our pennies (instead of spending them for gum and candies) to send some poor child from the city to the country for the summer.

Our schools need the hearty co-operation of the parents. Let not the parents think that their part is done when they have provided a school and a teacher, and then stand by and look on; for now in

the closing days of the world's history, Satan works hard for our youth.

Of Abraham it was said that whether lying down or rising up, whether at the fireside or walking by the wayside, he was instructing his son Isaac. This accounts for the submission on the part of his son when the father took him to Mt. Moriah. So let us in the homes ever hold up before the children the standard that God has set up for them.

CLARA D. LARSEN.

POY SIPP. — Our mission school opened Oct. 30, 1899, with ten children in attendance. Later there were twenty-three. There is one coming to school whose parents are not Adventists. The Lord has blessed in this work.

I long to live every moment more like Christ, that my example may lead my dear pupils to love him, so that, as a school, we may meet in heaven.

PAULINE CHAMBERLIN.

THE church school at Loyal has closed, after a term of five months. During this time twenty-two children have attended at different times, the average attendance being ten. The Lord has greatly blessed in the school work, and the students are striving with renewed zeal to serve him better.

The way in which they have studied is worthy of commendation. None of the students are sorry that they attended a school where the word of God is the basis of instruction.

CHARLES GILCHRIST.

MINNESOTA.

HUTCHINSON. — The church school at this place began January 2, with an enrollment of thirteen students, which soon increased to seventeen. The pupils range in age from seven to twenty. This made it necessary to have two departments; so my wife teaches the primary department, leaving me free to devote my attention more fully to the intermediate part of the work.

We recognize the leading hand of God in this work; and while we have not seen any special manifestation of the power of God at any special time, yet it is evident that the Spirit of Jesus is having a molding influence upon the attendants of the school; for their minds are being drawn into channels that lead heavenward.

Considering the fact that many inconveniences and difficulties confront us in this work, such as a lack of systematic books, adapted to the church school work, insufficient furniture and room, etc., our hearts are made doubly glad to see the interest many manifest in the school. And as we see that many precious souls may be gathered into the fold of Christ by diligent, God-fearing effort, it inspires us with increased courage to press the battle with more earnestness than ever before.

Dear brethren and sisters, will you not arise and go forward in this work of saving our children and youth? Has not the time fully come when we should remove our children from the public schools, where they are receiving the mark — name or character — of the beast? But to remove them from the public schools means that schools must be established where they will receive the impress of Jesus. May all sense the importance of this work.

H. W. JOHNSON.

NORTH CAROLINA.

PELHAM, KINSTON. — From our District Conference at Graysville, Tenn., I went to Pelham, N. C., and spent a week among those to whom I had sold books. The weather being cold, and it being a country place, the people could not attend meetings at night. Hence no public effort was made. I visited from house to house, holding Bible readings, praying with the people, and distributing papers and tracts among them. There is a good opening here for a tent-meeting this spring.

It was thought best that my wife and I join Elder Sanford at LaGrange. From the first, the meetings were well attended. The Lord gave freedom, and Elder Sanford spoke the message with as much ease and power as I had ever heard it presented. To the Lord be all the praise. Six persons have taken their stand for the truth.

Elder Sanford is binding off the work there, while my wife and I are opening up the work at Kinston. This is a thriving town. In the last four years it has doubled itself in population. Manufacturing and tobacco raising are the principal industries. At first the courthouse seemed to be the only place where our meetings could be held. This we could get only five nights in the week. Every one told me that I need not try to get the opera house; for the owner was an infidel, and was very cross. I went to him, however, and told him what I wanted.

"Two dollars a night," he said. I told him we could not pay that, and explained to him more fully our work, etc. "Well," he said, "take up collections, pay the expenses of the meeting, and give me the remainder." We agreed.

Our next work was to get settled. For three long days I walked through the town, trying to get rooms. We were confident that the Lord wished us here; for we had such a good place for meeting. We placed the matter before him, and in less than an hour one of the best families of the town gave us a room. Last night we had a large attendance, and the Holy Spirit took charge of the meeting. To the Lord be all the praise. Elder Sanford will join us in labor soon.

We are greatly in need of a large number of tracts and late, clean copies of the *Signs of the Times*. We are not able to buy them. Any one wishing to do missionary work may send literature to Kingston, Lenoir Co., N. C., postpaid, at once.

W. L. KILLEN.

ASHEVILLE. — The work here is moving slowly but steadily, and we look for greater things in the near future. Many books and periodicals have been scattered during the last six years. Bible-readings have also been given, and personal work done. There have been three terms of the church school, in which some not of our faith have had pupils. For three years medical missionary work has been carried on in a small way. And now Elder J. O. Johnston expects soon to hold a series of meetings. May some of the seed sown germinate.

We have endeavored to heed the Lord's instructions, and have the REVIEW read in every family. Ten copies were supplied through the tract and missionary society two years ago, and last year those taking the paper loaned it to others.

Pray for the work in this difficult field.

C. L. BURLINGAME.

SOUTH LANCASTER ACADEMY.

THE South Lancaster Academy Board of Trustees has just concluded its spring board meeting. The manifest presence of the Lord was felt throughout all the meetings, a sweet spirit being noticeable, no matter how difficult or perplexing was the business under consideration. One of the brethren, who has for some time been a member of the board, remarked that he did not remember of ever being in any business meeting where more of the guiding Spirit of God was manifested than in these sessions. A much easier feeling is being experienced financially by the school. There were a few changes made in the faculty and helpers; but for the most part they will remain the same for the coming year.

While the members of the board were in the place, several sermons were preached, in which the Spirit of God was manifest in a marked way. Elders Russell and Thompson remained after the meetings, which closed the evening after the Sabbath, March 17, and conducted meetings with the students for two days. A deep revival of the Spirit of God was begun. We were very sorry to have these brethren leave; but the work in their respective Conferences demanded their immediate attention.

The faculty planned upon resuming the usual school work the morning after the brethren left, and yet they were earnestly seeking the Lord that he would direct in all matters pertaining to the school. This he did in a marvelous way. While in the chapel, just before the students were to be dismissed to their class rooms, one of the students arose and asked the privilege of saying a few things with reference to his own Christian experience. While he was speaking, others arose; and for nearly three hours the work of confession and repentance and praising the Lord went forward. It was a case where the faculty literally stood still, and saw the salvation of the Lord. In the afternoon the same work was continued. The students were seeking the Lord in prayer and counsel. The next day was a repetition of the preceding one. All this was without a word or any effort from any member of the faculty to urge the students in this direction. We have never seen more manifest workings of the Spirit of God.

Throughout the year the students in the school have been earnest in their studies; but there have been several who either had not any Christian experience or who lacked solidity in their Christian character. This work has deepened the experience of the students.

Instruction was given the students in the matter of their confessions; that according to the Testimonies, there are confessions that should be made to God only, and others that should be made to individual persons, and still others that should be made to the whole congregation. As a result of this instruction, the confessions that were made in public were of a helpful nature.

There are quite a number of our students who are desirous of baptism, and it will be administered soon. Never has the faculty witnessed more abundant evidence of the outpouring of the Spirit of God than during the last few days. Our hearts are full of gratitude for what the Lord is doing. The work is going on in a quiet way, without the least excitement or urging on the part of anyone. It is the Spirit of God that is doing it all, and to his name be all the glory.

FREDERICK GRIGGS.



— A rich strike of gold has been made near Jerome, Ariz.

— Aguinaldo is reported to be hiding in Singapore, India.

— The Philippines have been divided into four military departments.

— The British vice-consul in Venezuela was murdered by conspirators, April 4.

— The Topeka *Capital* will realize about \$20,000 from the Sheldon-week edition.

— Much concern is felt in Spain over the failing health of young King Alfonso.

— General Cronje, Colonel Schiel, and 1,000 Boer prisoners sailed for St. Helena, April 4.

— Russia has secured railway grants from Kalgan to Peking, and from Luhan to Honan Fu.

— Pacific Coast workmen complain of the influx of Japanese laborers, 3,420 having arrived since Jan. 1, 1899.

— Great Britain has received news of "a serious uprising in Ashanti, and extra troops have been sent to Coomassie.

— The United States secretary of war has authorized the enlistment of competent Filipino musicians in regimental bands.

— From Pacific Coast ports more than 14,000 persons have engaged passage for the Cape Nome gold fields, on the first boats.

— Three hundred hands are thrown out of employment by a \$100,000 fire in a fruit-jar factory at New Brunswick, N. J.

— The Oceanic Steamship Company, of San Francisco, Cal., secured the contract for carrying mail to Australia for ten years.

— Because of lawlessness in the Cour d'Alène district, 1,500 citizens of Idaho have asked the secretary of war to send troops there.

— The Korean minister has left the United States temporarily, to represent his government at Paris, Vienna, and St. Petersburg.

— General de Villebois-Mareuil, the noted French officer who was commanding a troop of Boer soldiers, was killed in battle, April 7.

— Both England and the United States are very much dissatisfied over the Delagoa Bay award, and may refuse to accept the sums named.

— A cargo of coal for Rotterdam has left Philadelphia. This is but the first of many expected shipments to be made to the Netherlands.

— In two recent battles with the Boers, the British casualties were 900, 450 being captured, killed, or wounded by the Boers in each engagement.

— General Otis has been relieved of his command in the Philippines, and will return to the United States shortly. He is to be succeeded by General Mac Arthur.

— Heavy fighting is reported to be in progress in the vicinity of Mafeking. Colonel Plumer's relief column, it is said, was compelled to retire with loss, March 31.

— Intimate friends of Mrs. Dewey assert that she has abandoned Roman Catholicism for the Episcopalian faith. The Deweys are silent on the matter. The natural query now is, What is back of this new shift?

— The huge granite dam in front of a lake thirty miles long, at Austin, Tex., gave away April 9, owing to the flood caused by a cloudburst. Forty persons were drowned, and damage to property will amount to \$3,000,000.

— The Porto Rico bill passed the United States House of Representatives the afternoon of April 11. The vote was: yeas, 161; nays, 153. Great cheering followed this announcement, on the Republican side. "The galleries, crowded to suffocation, remained silent." President Mc Kinley signed the bill the 12th. Accordingly it is now the law of the land — of Porto Rico.

— In Cleveland 300 plumbers have struck for higher wages.

— Over 5,000 Utah Mormons have gone to Chihuahua, Mexico.

— President McKinley has recognized Taylor as governor of Kentucky.

— The Boers have cut off the water supply from the British at Bloemfontein.

— The Arabs lost 600 men in a battle with the French, at Inrahr, Algeria, March 31.

— The Arbuckle Brothers have reduced the price of sugar five points, in all grades.

— The first shipload of American coal, 6,000 tons from Virginia, has reached Japan.

— The postmaster at Trovort, Utah, has been removed from office, as a polygamist.

— Denmark offers to sell her West Indian islands to the United States for over \$4,000,000.

— Six hundred miles of cable have just been laid between Canso, Nova Scotia, and the Azores.

— Of the 1,500 cars of coke daily turned out by the Frick Company, the Carnegie Company takes 600 cars.

— Monday night, April 2, over 200 bonfires throughout the German Empire celebrated the birthday of Bismarck.

— The famous Ferris wheel, exhibited at the Chicago World's Fair, in 1893, will be torn down and sold for scrap iron.

— More than half the striking machinists at Chicago have returned to work, and the strike has cost them over \$1,000,000.

— American manufacturers of lawn mowers will push the sale of their implements in England, owing to an advance in price of the English makes.

— The national Educational Association has offered \$1,200 in prizes for the best essays on seating, lighting, heating, and ventilating of public school buildings.

— Special legislation is to be asked by the residents of North Holland, Mich., to have the name of their town changed to Cronje, as a compliment to the Boer general.

— W. S. Witham, of Atlanta, Ga., is the president of twenty-seven banks in Georgia and Alabama, besides being active in the management of a number of cotton mills.

— Turkey has prohibited the importation of American pork as being injurious to public health. United States Secretary of the Interior Hay has entered a vigorous protest.

— Admiral Dewey denies the newspaper reports concerning his European trip, and says: "I have no idea where the stories connecting me with a European trip this summer, originated."

— Dean C. Worcester, member of the new Philippine Commission, has tendered his resignation as assistant professor of zoology in the University of Michigan, Ann Arbor. He will not teach again.

— The Inter-Oceanic Canal Company, capitalized at \$100,000,000, was incorporated in New Jersey, April 4, to construct, own, and operate a maritime canal between the Atlantic and Pacific oceans.

— Göttingen University, Germany, has established sections for "the science of insurance," with two sections— one mathematical, the other legal and administrative. There are over sixty insurance students.

— A director of the Carnegie Company chartered a special train over the Santa Fé route, from Los Angeles, Cal., to Pittsburg, that he might reach a board meeting on time. Cost, \$4,000. The time record was lowered.

— Because of 600 recent conversions in Moundsville, W. Va., the mayor says that the municipal government will be run "as Jesus would." But Jesus never did run any municipal government, and absolutely refused to be elected to any civil office.

— Rev. Dr. N. D. Hillis, of Plymouth church, New York, has withdrawn from the Chicago Presbytery and from the Presbyterian Church, as a result of the criticism, by his old professors of McCormick Seminary, of his denunciation of the Calvinistic doctrine of foreordination, in his sermon of March 24. He will unite with the Congregational Church.

— Ernest Seton Thompson, author of the book of true and excellent stories, entitled "Wild Animals I Have Known," recently lectured in the Auditorium, at Chicago, and, among other things, pleaded for the great number of noble animals ruthlessly slaughtered in this country every year. He said: "The animals have a right to life, and the pursuit of happiness according to their nature. That right is only limited by the higher right of man." Speaking of hunting, he further asserted that "up to the point when the hunter has the hunted game at his mercy, it is noble. Then it is murder. What I advocate is the new sport, calling for the exercise of all the fine qualities of the old sport, minus murder. The weapon is the camera, not the rifle. It takes more of nerve, grit, courage, all that sort of thing, to photograph game than to end its life. I know old miners in the West, men unlettered and rude, who have hung up their weapons in their cabins, and now hunt with the camera."



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

THERE is an opportunity for twenty-five first-class young men to enter the spring class in nursing at the Battle Creek Sanitarium. Application should be made at once. Address the Battle Creek Sanitarium, Missionary Nurses' Training School Department.

RECEIPTS FOR FRENCH TRACT FUND.

FORMERLY reported.....	\$208.45
Battle Creek friends.....	6.00
Total.....	\$214.45

CAMP-MEETINGS FOR 1900.

DISTRICT ONE.		
Pennsylvania,	June	7-18
New England,	June	14-25
Quebec,	June 21 to July 2	
Chesapeake,	June 21 to July 2	
DISTRICT THREE.		
Wisconsin,	June	5-17
Ontario,	June	15-25
DISTRICT FOUR.		
Iowa, Ames,	May 31 to June 10	
Minnesota, Anoka,	June	7-17
South Dakota, Sioux Falls,	June	14-24
North Dakota,	June	
Manitoba, Morden,	June 28 to July 8	
DISTRICT SIX.		
North Pacific, Portland, Ore.,	May	17-27
Upper Columbia,	May 24 to June 2	
California, San Jose,	June	5-17
Montana, five local meetings, of which the first is at Great Falls,	June 29 to July 8	

Announcement of later meetings will be published in due time. Particulars as to the time and place of holding State and local camp-meetings should be sent to the undersigned as soon as definitely planned. L. A. HOOPES, Sec. Gen. Conf.

CAMP-MEETING AT BILOXI, MISS.

A UNION camp-meeting for the southern parts of Alabama, Louisiana, and Mississippi will be held at Biloxi, Miss., April 20-29. Laborers in each of these three States are equally interested in the arrangements for this meeting. We desire to see all the brethren and sisters in this field at the meeting. It will be an important occasion, and we hope no one will fail of doing his best to come. Tents will be on the ground for those who desire them. Bring your bedding, and provision as far as convenient. R. S. OWEN.

DEDICATION.

MAY 6 is appointed for the dedication of Woodland school building. A large representation of our people at this dedication is desired. Many have assisted in building this institution, and their presence would be much appreciated at the time of its formal presentation to the Lord. Those coming by rail will do well to arrive either at Marshfield or Pittsburg on Friday, May 4, in time to reach the school before the Sabbath. Those intending to come should write to Prof. J. E. Tenney or to C. H. Mikkelsen, at Arpin, if they wish conveyance from the station, and arrangements will be made for their accommodation. All the neighbors, as well as the school management, will do what they can to care for visitors, and to make the occasion one of profit. WM. COVERT.

AN EXCELLENT OPPORTUNITY.

DOUBTLESS most of the readers of the REVIEW are not aware of the fact that the Sanitarium Medical Missionary Training School has a correspondence department connected with it, and each week sends out lessons to a class of students who are not able to leave their homes and other duties in order to take a regular course at one of our sanitariums.

This work has been carried on about one year with encouraging results. We expect to organize a new class in April, and would like to hear at once from those who desire to avail themselves of this opportunity. The tuition fee is three dollars, which barely covers the actual cost of sending out the lessons, and correcting the answers sent in by the students. The books required for this work are furnished at actual cost price. This gives an excellent opportunity for any one who desires to become intelligent in regard to caring for the sick.

A descriptive circular, giving full particulars of the course, will be furnished on application. Address Correspondence Department, Medical Missionary Training School, Battle Creek, Mich.

INSTRUCTION FOR CANVASSERS, IN SOUTH LANCASTER ACADEMY.

A COURSE of instruction for those who desire to canvass for our denominational books will be offered by South Lancaster Academy this spring. The course is to be conducted by Brother George A. King, who has for years been engaged in this work, and is thoroughly qualified to take up the work in a very profitable way. This course of instruction lasts four weeks, from May 8 to June 5. There are no charges for tuition. Board and room, however, will cost about fifteen dollars for the entire course. This is an admirable opportunity for those who desire to canvass during the summer, as there has not been for years a better time for the canvassing work than the present, owing to the feeling of prosperity existing in the country. Every Conference in District 1 should be thoroughly awake, and should at once send to the school a large number of those who wish to take up this work, in order that they may receive instruction that will assist them in getting our literature before the people. H. W. COTTRELL, FREDERICK GRIGGS.

NOTICES.

WANTED.—To correspond with competent housekeeper. Middle-aged woman preferred. Permanent employment. References required. Address Lucius Sanborn, Hadley, Mich.

WANTED.—By a Sabbath-keeper, a place to work in mill, as filer, or at sawing, by day or by the thousand. Will give and require reference. Address J. W. Keniston, Box 446, Machias, Me.

FOR SALE.—House and lot. House has five large rooms, three large closets, and a large pantry; also good cellar under whole house. In good part of town, on street-car line, in Akron, one of the thriftiest towns in Ohio. Company of S. D. A. Address Mrs. Mary J. Jones, Box 353, Hudson, Ohio.

WANTED.—In order to get money to go as self-supporting to Mexico, I will sell rich, level prairie land in Texas, at \$2 an acre; ½ cash, remainder on long time at 3 per cent interest. Will sell in any quantity from 80 acres to 4 sections, or will exchange for land I can get money for now. Land in Texas is fast increasing in value. Address J. B. Clark, Fenton, La.

Obituaries.

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

WILD.—Died at Thompsonville, Mich., Feb. 14, 1900, Perry Wild, aged 66 years, 2 months. He died in hope of eternal life. Funeral sermon was delivered by the writer. B. F. STUREMAN.

TRACY.—Died March 1, 1900, at St. John, New Brunswick, of consumption, Annie Tracy, wife of Abraham Tracy, aged 69 years. Remarks by the writer, from Luke 8: 52, last clause. S. J. HERSUM.

GORDON.—Died at Nelson, Mich., March 23, 1900, of heart failure, Wm. Gordon, aged 55 years. Funeral services were conducted by Elder R. A. Emerick, of the M. E. Church. G. KELSEY.

KINNEY.—Died at Swank Prairie, Wash., June 13, 1899, Hazel, daughter of J. H. and E. S. Kinney, aged 9 months, 15 days. Words of comfort were spoken by W. A. Kinney, from Rom. 5: 12 and Hosea 13: 14. J. G. SMITH.

MOTT.—Sister Julia Mott, for thirty years a member of the Seventh-day Adventist church at Vassar, Mich., died at the home of her daughter, Sister Carrie Hesse, in Arbel, Mich., March 12, 1900. EUGENE LELAND.

MC COMB.—Died at Swank Prairie, Wash., Jan. 5, 1899, Wm. Mc Comb, aged 38 years. Brother Mc Comb accepted present truth in 1890, and continued a consistent Christian until death. Words of consolation and hope were spoken by the writer, from Rev. 14: 13. J. G. SMITH.

HARTWELL.—Died at Bean Town, Mich., Feb. 1, 1900, of consumption, Sister Claudia Hartwell, aged 23 years, 3 months. She had been a true Christian ever since early youth. She leaves a husband and one child to mourn their loss. Words of comfort were spoken by the writer. B. F. STUREMAN.

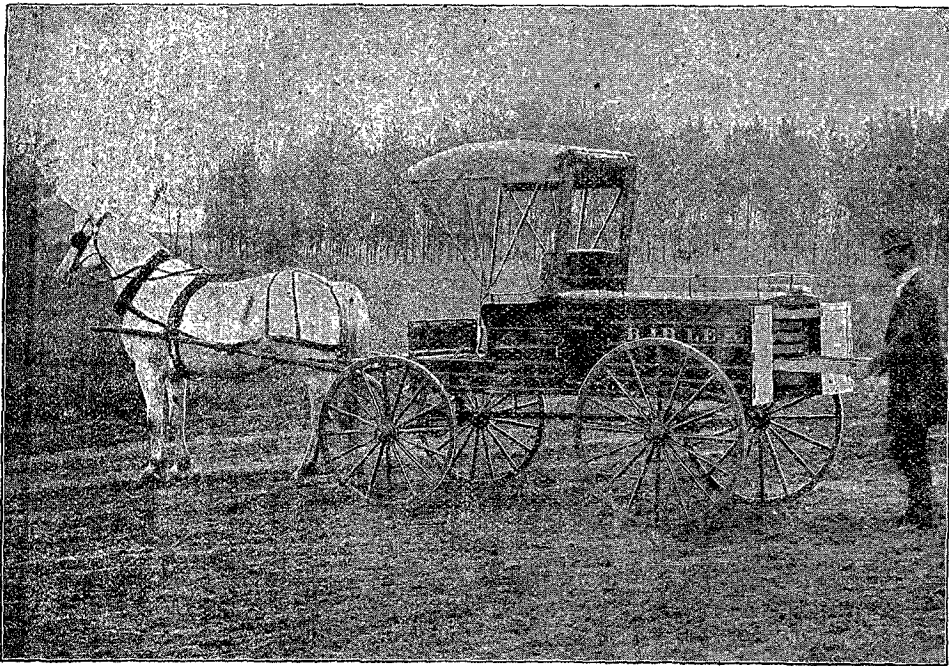
BREEZE.—Sister Julia Breeze died at Cohasset, Cal., March 23, 1900, of cancer. She was a little past eighty-three years of age, and had been a believer in present truth since about 1854. She fell asleep with a bright hope of a part in the first resurrection. Funeral services were conducted by the writer. A. J. OSBORNE.

ROSS.—Died of typhoid fever at Sacramento, Cal., Feb. 6, 1900, Bertha E. Ross, aged 14 years, 11 months, 20 days, daughter of J. P. and Elizabeth Ross. The choice floral offerings from her companions testified of their love and esteem. The writer spoke words of hope and comfort from John 11: 25, 26, to the large circle of friends. M. C. ISRAEL.

HEINEMAN.—Died at Kingston, Pa., Jan. 19, 1900, Mrs. Edith Heineman, wife of Brother Jacob Heineman, in the thirty-fifth year of her age. She received the Third Angel's Message through the labors of Elder K. C. Russell, at Wilkesbarre, Pa., six years ago, and has been true and steadfast since that time. She fell asleep trusting in the Lord, and her bereaved companion sorrowed not without hope. * * *

KINNEY.—Fell asleep at Swank Prairie, Wash., Nov. 6, 1899, Dr. Aaron Kinney, aged 85 years, 8 months, 25 days. Brother Kinney was born in Maryland County, Md. At the age of twenty-two he was married to Eliza J. Mc Comb, who was his faithful companion for fifty-four years. He was a physician forty years. He was the father of seven sons and five daughters. He accepted the Third Angel's Message in 1885. The blessed hope comforted him in his last days. Funeral services were conducted by the writer. Text, Rev. 22: 5. J. G. SMITH.

Have Passed the Experimental Stage.



SOUTH DAKOTA COLPORTEUR WAGON.

That wagons can be successfully employed by colporteurs and canvassers has been clearly demonstrated by the Illinois and Dakota Conferences. Illinois placed the first colporteur wagon in the field, Dakota the second. The Indiana and Wisconsin Conferences will each have a new colporteur wagon, laden with the pages of precious truth, visiting the homes of the people in their respective States soon.

The following article from the pen of Elder O. S. Ferren will tell you what the Nebraska Conference has done in the way of starting canvassers' wagons in the year 1900:—

Since arriving in Wyoming from the Nebraska Conference, the committee has taken hold of missionary work in Wyoming in good earnest. Four missionary wagons will be in the field this summer. Most of these wagons have been loaned or given by our brethren in Wyoming. One more wagon is in waiting, which we will make use of later on. These wagons are laden with books and tracts pertaining to the Third Angel's Message, and are to visit every house and sheep- and cattle-ranch in the country. This is a great undertaking and rather a new experience for this thinly settled country.

These wagons are in charge of Brethren E. L. Cook, who goes to the northwest to work that portion of the State; J. W. Beams, who goes into the Great Basin country [lying between the Big Horn and Rocky Mountain ranges; and A. R. Barnes, who takes in the northeast and the Black Hills country. Brother Benerly Hace works the territory south, along the Union Pacific Railway, making his way to the southwest.

We hope our brethren everywhere will receive and help these brethren in their missionary work. They have sacrificed the comforts of their homes and families for the season, and come to this needy field a thousand miles away, cut off from the outside world, to meet the stern realities of doing pioneer missionary work in this mission field. Brethren, they need our prayers, and all the help and sympathy we can possibly render.

Elder L. V. Finster and his wife will move three hundred miles south and west of Cheyenne, in the Rocky Mountain region, to join me in the tent work, thus giving Wyoming five additional workers, and one to divide his time between Wyoming and the Black Hills.

Brother Jesse Cornish is canvassing for "Heralds of the Morning" in the middle portion of the State, with good success. We shall look for the blessing of God upon this well-begun work, and hope to see many souls gathered in by this means. We ask all to pray for this new enterprise.

O. S. FERREN.

SPECIAL.

Tracts at 60 per cent Discount, Postpaid, While They Last. ORDER AT ONCE.

The supply is limited, and will soon be exhausted. In ordering, it would be well to make a first and second choice. Order by name from the following list:—

- Spiritualism a Satanic Delusion. 2 cts.
- Seventh Part of Time. 1c.
- State of the Dead. 2 cts.
- Redemption. 2 cts.
- Ten Commandments. 2 cts.
- Justification by Faith. 2 cts.
- Second Advent. 2 cts.
- Lost Time Question. 1c.
- Who Changed the Sabbath? 1½ cts.
- End of the Wicked. 1½ cts.
- Christ in the Old Testament. 1c.
- Parable of the Ten Virgins. 1½ cts.
- Whither Is the Nation Drifting? 2 cts.
- Is Man Immortal? ½c.
- Perfection of Ten Commandments. ½c.
- Great Commandment. ½c.
- Without Excuse. ½c.
- Thoughts for the Candid. ½c.
- What Was Nailed to the Cross? 1c.
- First Message. 1c.
- Sanctuary of the Bible. 1c.
- Much in Little. 1c.
- Sunday Keeping, Will It Answer the Purpose? 1½ cts.
- Sabbath in the New Testament. 1c.
- Prophetic Scar. 1c.
- Definite Seventh Day. 1c.
- Departing and Being with Christ. 1c.
- Old Moral Code. 1c. Our Nation's Curse. ½c.
- Alcoholic Medication. 1c. Errors in Diet. ½c.

Address REVIEW & HERALD Pub. CO.,
Battle Creek, Mich.

E. W. Meddaugh and Henry B. Joy, Receivers.

CHICAGO & GRAND TRUNK R'Y.

Trains arrive and leave Battle Creek.

WEST-BOUND FROM BATTLE CREEK.

No.	Route	Leave
No. 9	Mail and Express, to Chicago	12.15 P. M.
No. 1	Chicago Express, to Chicago	9.00 A. M.
No. 3	Lehigh Valley Express, to Chicago	3.40 P. M.
No. 5	Pacific Express, to Chicago, with sleeper	1.10 A. M.
No. 75	Mixed, to South Bend	8.20 A. M.

Nos. 9 and 75, daily, except Sunday. Nos. 1, 3, and 5, daily.

EAST-BOUND FROM BATTLE CREEK.

No.	Route	Leave
No. 8	Mail & Exp., to Pt. Huron, East, and Detroit	3.45 P. M.
No. 4	Lehigh Express, to Pt. Huron and East	8.27 P. M.
No. 6	Atlantic Exp., to Pt. Huron, East, & Detroit	2.25 A. M.
No. 2	Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East	6.50 A. M.
No. 74	Mixed, to Durand (Starts at Nichols)	7.15 A. M.

Nos. 8 and 74, daily, except Sunday. Nos. 4, 6, and 2, daily.

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

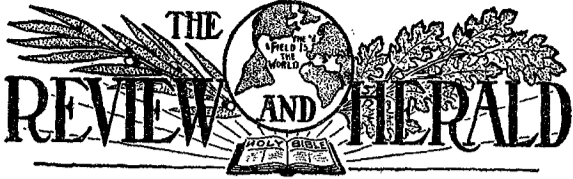
Corrected Nov. 19, 1899.

EAST	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atlantic Express.
Chicago	pm 9.35		am 8.45	am 10.30	pm 9.00		pm 11.30
Michigan City	11.25		8.43	pm 12.08	4.40		am 1.20
Niles	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo	2.10	am 7.30	pm 12.10	2.06	6.52	pm 6.00	4.10
Battle Creek	3.00	8.10	1.00	2.42	7.28	8.43	5.05
Marshall		8.38	1.30	3.09	7.51	7.10	5.80
Albion	3.50	8.57	1.50	3.30	8.11	7.30	5.52
Jackson	4.40	10.05	2.35	4.05	8.53	8.15	6.40
Ann Arbor	5.55	11.30	3.47	4.58	9.49		7.48
Detroit	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View					am 5.02		pm 4.13
Susp. Bridge					5.17		4.38
Niagara Falls					5.30		4.40
Buffalo				am 12.20	5.14		5.30
Rochester				3.13	9.50		8.40
Syracuse				5.15	11.50		10.45
Albany				9.05	pm 4.15		am 2.60
New York				pm 1.30	8.25		7.00
Springfield				12.15	8.19		7.40
Boston				3.00	9.05		10.34

WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*West'n Express.	†Kalam. Accom.	*Pacific Express.
Boston			am 10.30		pm 8.00		pm 5.00
New York			pm 1.00		5.00		am 12.10
Syracuse			9.20		am 2.00		pm 12.25
Rochester			10.00		4.05		pm 2.25
Buffalo			am 12.05		5.20		pm 3.50
Niagara Falls					5.02		4.32
Falls View					5.34		4.55
Detroit	pm 8.20	am 7.20	am 8.25		pm 12.40	pm 4.35	am 11.25
Ann Arbor	9.45	8.15	9.40		1.31	5.46	am 12.30
Jackson	11.15	9.20	11.05	am 3.50	2.40	7.30	1.35
Battle Creek	am 12.40	10.30	pm 12.25	4.35	8.50	9.08	3.00
Kalamazoo	1.40	11.05	1.20	5.15	4.28	10.00	3.35
Niles	3.15	pm 12.22	2.55		6.06		5.05
Michigan City	4.25	1.20	4.10		7.05		6.04
Chicago	6.30	3.00	6.05		8.55		7.55

*Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 8.05 a. m. and 4.10 p. m., and arrive at 12.40 p. m. and 6.10 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.



BATTLE CREEK, MICH., APRIL 17, 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.

RECENTLY, in only one week, Helen Gould received begging letters calling in the aggregate for more than one and a half million dollars. One letter asked for a million dollars in a lump.

THE *Catholic Mirror*, April 7, says that "the United States government is conscious of the aid given it by Catholics in the recent war, and by many promotions the services of Catholics have been recognized."

A LEADING Washington correspondent, one who is friendly to the administration, and who is in the confidence of the President, in writing, April 8, about the coming presidential convention at Philadelphia, said:—

No conclusion has been reached as to the temporary and permanent presiding officers of the Philadelphia convention. . . . The President, it is understood, will make the selections. The President will also, it is said, name the candidate for Vice-President. The President's ideas concerning the platform will prevail, too, and we thus have the most extraordinary example of one-man power known in the history of an American party in recent years.

A MINISTER, "professor of sociology," writing in the *Northwestern Christian Advocate* of April 4, says: "So long as leading citizens keep their eyes shut, I am inclined to believe that Jesus, if he were to come to Columbus [Ohio], would disregard his feelings, and mix in municipal politics, as he did in ecclesiastical politics, and even go so far as to break up a den of robbers in the city hall, as he did in the temple at Jerusalem." If these ministers would study Christ and his divine principles, rather than the sociology of sinful men, they would have a far better knowledge of both Christianity and sociology.

THE Senate Porto Rico tariff and civil government bill passed the House of Representatives in Congress, Wednesday, April 11, by a vote of one hundred and sixty-one to one hundred and fifty-three, and was signed by the President, and so became the law of Porto Rico, Thursday, April 12. It definitely establishes a colonial system of government by the United States, *without the Constitution*; with a governor and council appointed by the President, approved by the Senate, the governor the *personal representative of the President*, and responsible only to the President. It is in principle, and will prove in practice, Republican Rome's system of colonial government, which was a mighty element in hurrying that republic into the terrific imperial despotism that it became.

THE present assistant secretary of the navy, Hon. Chas. H. Allen, of Massachusetts, has been chosen by the President as the first United States colonial governor of Porto Rico. The Washington correspondent of the *Detroit News-Tribune* says that "Mr. Allen is credited by those familiar with his two-years' service in the Navy Department, with being a man of unusual poise and ability, and with unswerving loyalty to his President and party." Of course in Porto Rico he can not be loyal to the Constitution; because *there* he is to govern *without the Constitution*. Since he is the personal representative of the President, he can be loyal only to the President. That is, in that place and office he can not be loyal to *principle*, but only to a *person*.

NEXT WEEK

we shall reprint from the *Catholic Mirror* a contribution on the Sunday question, from Archbishop Martinelli, apostolic delegate of the pope to the United States. It is entitled, "Shall Sunday Be 'Lord's Day'?" It is of peculiar importance just now, especially coming from that source. It contains several very interesting statements. Do not let your subscription expire just now, and so miss this article that will be of lasting interest, and value also, to you and to all.

JOURNALS that all along have been the most friendly to expansion and the national administration, are now compelled to admit that the course of expansion and of the administration is that of imperialism only. Thus speaks the *Chicago Times-Herald*, which has been one of the leading administration papers:—

The American people are expansionists via the old safe and reliable territorial route, which can not lead to imperialism.

The Republican leaders in Washington are bent on taking the colonial route, which starts and ends in imperialism.

It is a struggle between government by the people and government by caucus, and we are inclined to believe that government by the people in the United States will win in the end every time.

It is certain that the people have not yet won this time. And whether they will "in the end," is a problem yet to be solved.

By the signature of the President, April 12, the Porto Rico bill became law. By it the Porto Ricans are not citizens of the United States, and have no representation in the United States; and yet are taxed by the United States, though the money thus raised is to be spent upon Porto Rico itself. Friday, April 13, the *New York World* recalled the fact that, "one hundred and thirty-five years, one month, and fifteen days ago to-day, the British Parliament passed an act for the taxation of the American colonies, the money thus raised to be expended in and upon the colonies themselves. The whole world knows what followed." In view of current events of daily happening, can any one fail to see that this nation is steadily repudiating every principle of its Constitution as a republican government? And how much further must she go before she shall have actually repudiated *every* such principle? And then what?

DR. MARY A. CHAMBERLAIN.

At the home of her son-in-law, Capt. William Mitchell, near Wabauunsee, Kan., on Saturday, March 17, a noble life rounded out its full course of eighty-one years, and Mrs. Mary A. Chamberlain entered into rest. Instead of being a broken shaft, her life stands out a grand white column, complete from base to capital. Sister Chamberlain could trace her lineage back to the New England Puritans, even back to John Rogers, the martyr.

She was the daughter of John and Fanny Rogers Bill, of Middletown, Conn., and in 1843 was married to Col. E. L. H. Chamberlain, of the same place. She was comely in person, and scholarly in mind. She shared in the great Advent movement of 1840-44, out of which has grown the now strong denomination of Seventh-day Adventists. In the founding of that church, Colonel Chamberlain and his young wife played an important part.

While yet a young woman, the death of her husband threw upon her the burden of a large family; but instead of crushing her, it developed in her executive abilities rarely found in one so young. She studied medicine and hygiene in the historic medical school of Dr. R. T. Trall, and homeopathy in the University of Michigan, from which she was graduated, receiving the degree of M. D.

When the old Health Institute,—now the Medical and Surgical Sanitarium,—of Battle Creek, Mich., was established, Dr. Chamberlain became a member of its staff of physicians, where she remained eight years. From that institution she went to the California Sanitarium, where she remained until advancing age obliged her to retire from active work.

The last ten years of her life she divided her time between her two daughters, Mrs. William Mitchell, of Kansas, and Mrs. Wm. T. Hornaday, of New York City. Her son, Henry A. Chamberlain, long a resident of Middletown, Conn., now resides at Ansonia, Conn.

Monday, March 19, after impressive funeral services, conducted by the Rev. Mr. Jackson, of Wabauunsee, Kan., "Our Mother" was laid away to rest in the peace of the saints, until the trumpet call of the second coming of Christ shall fulfill the expectations of a lifetime, and summon to the presence of the Life-giver both the quick and the dead.

W. T. HORNADAY.

THIS IS THE NAME OF ONE subscriber whose subscription to the REVIEW expires in May, 1900:—

GeoHYoung 22422

What does the yellow address label on your paper indicate? If it reads, "May, 1900," it indicates that the "Subscription Order" blank inclosed in this week's paper should be filled out by you *now*, and mailed to us *at once*.

REVIEW AND HERALD.