

# The Advent And Sabbath **REVIEW AND HERALD**

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

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### CONTENTMENT.

L. D. SANTEE.  
(Chicago, Ill.)

WHEN the joys of the springtime have found you,  
And the rose yields its sweetest perfume,  
When the sweet flowers blossom around you,  
Wooed by amorous kisses of June;  
When the earth, with her smiles, is so pleasant,  
With the light of the sun over all,  
Then live in the joys of the present,  
And dread not the gloom of the fall.

Let us live in the spring with its gladness,  
Let us gather life's beautiful flowers;  
Let us dread not some on-coming sadness,  
Or the gloom of some gathering showers;  
Let us fear not the sable of sorrow,  
And dread not some threatening rod,  
But, taking "no thought for the morrow,"  
Leave all in the keeping of God.

### CHRISTIAN PERFECTION.

MRS. E. G. WHITE.

"SIMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ."

If all could appreciate this great blessing, what an advantage it would be to them! We can obtain like precious faith with Peter and those who were his companions, only through one source,—the righteousness of Christ, who as a sin-bearer stood at the head of humanity, overcoming in our behalf, that we might overcome in his strength. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

If man could appreciate this great blessing, what an advantage it would be to him! He is given the privilege of being a laborer together with God in the saving of his soul. Receiving and believing is his part of the contract. He is to receive Christ as his personal Saviour,

and is to continue to believe in him. This means abiding in Christ, showing in him, at all times and under all circumstances, a faith that is a representation of his character—a faith that works by love, and purifies the soul from all defilement. Christ is the author of this faith, and he demands that it be constantly exercised. Thus we receive a continuous supply of grace.

Each person must obtain an experience for himself. No one can depend for salvation on the experience or practice of any other man. We must each become acquainted with Christ in order properly to represent him to the world. "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." None of us need excuse our hasty temper, our misshapen characters, our selfishness, envy, jealousy, or any impurity of soul, body, or spirit. God has called us to glory and virtue. We are to obey the call.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." How can we escape the power of one who was once an exalted angel in the heavenly courts? He was a being full of beauty and personal charm, blessed with a powerful intellect. Because of his exaltation he thought himself equal with God. He rebelled against his Creator, and by his rebellion he led astray some of the heavenly angels. With these he was cast out of heaven, and then he set up a kingdom of his own, determined that he would allure the world to his apostate banner. How can we discern his false theories and resist his temptations?—Only through the individual experience gained by receiving a knowledge of Jesus Christ our Lord. Without divine aid we could not possibly escape the temptations and snares that Satan has prepared to deceive human minds.

In his prayer to the Father, Christ said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." We must learn of Christ. We must know what he is to those he has ransomed. We must realize that through belief in him it is our privilege to be partakers of the divine nature, and so escape the corruption that is in the world through lust. Then we are cleansed from all sin, all defects of character. We need not retain one sinful propensity. Christ is the sin-bearer; John pointed the people to him, saying, "Behold the Lamb of God, which taketh away the sin of the world." And Paul declared, "You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for

his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Christ says to us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." We are ever to learn of Christ. Yoked up with him in perfect restraint, we are to be learners during our whole lifetime. Then we are indeed "laborers together with God." We can be acceptable teachers only as we learn Christ's meekness and lowliness. Constantly we must learn more and more regarding these attributes. As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character, and we are made a living power for good. Ever learning of the divine Teacher, daily partaking of his nature, we co-operate with God in overcoming Satan's temptations. God works, and man works, that man may be one with Christ as Christ is one with God. Then we sit together with Christ in heavenly places. The mind rests with peace and assurance in Jesus. The Saviour declares, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst." In him there is inexhaustible fullness. As we follow on to know the Lord, we shall lead souls to the living word. With us they will know that his going forth is prepared as the morning.

Why, then, do we not have more of the Holy Spirit?—Because we do not abide in Christ; because we do not eat his flesh and drink his blood. All who eat the heavenly bread will have eternal life. God has given us every facility, every grace. He has provided the riches of heaven's treasure, and it is our privilege to draw continually from this capital. But we do not avail ourselves of this privilege. Vanity, evil-thinking, and evil-speaking keep us powerless and inefficient. Self is cherished, petted, exalted; and therefore we can not work out our own salvation in harmony with God's will.

The service of Christ demands prompt obedience. We are to walk as he walked, following closely in his footsteps, manifesting his meekness and lowliness. "Can two walk together, except they be agreed?" "He that saith he abideth in him, ought himself also so to walk even as he walked." The service of Christ is pure and elevated. The path he traveled is not one of self-pleasing, self-gratification. He speaks to his children, saying, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The price of heaven is submission to Christ. The way to heaven is obedience to the command, Deny thyself, take up thy cross, and follow me. As Jesus journeyed, so we must journey. The path he followed, we must follow; for that path leads to the mansions he is preparing for us.

## THE SCIENCE OF MUSIC.

MRS. F. B. MARSH.  
(Goldfield, Colo.)

GOD is good; and it is his good pleasure to give us the kingdom. Let us lift up our heads and rejoice; for our light has come, and the glory of the Lord has risen upon us.

And why should not a large place in our rejoicing be filled by music, not a dry routine of formal song, but music, heavenly music,—music upspringing from the heart filled with the joys of salvation, the heart beating harmoniously with the great heart of everlasting love? We read, in Eph. 5:18, this command, which should be esteemed a wondrous privilege: "Be filled with the Spirit." The apostle continues: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Matthew tells us that "out of the abundance of the heart the mouth speaketh."

Where is the Spirit that sang through Moses, and Miriam, and the Israelites in the days of old, when they contemplated the works of God—the Spirit that moved Deborah to sing praises, and caused David to indite so many joyful psalms?

Has the Spirit changed? Are there now no wonderful works of God to be remembered? Ah, the Spirit remains the same, and the glories of God call for songs of praise; but Israel's head has hung like a bulrush, and he knew not to look up and behold the bright light that is in the clouds.

The world is not unmindful of the power of music. But music as the world knows it, is sought as a thing in itself, because of the pleasure thereby afforded the senses. And he in whom was prepared the workmanship of his tabrets and pipes in the day that he was created, is wise to make use of his knowledge of music to his own ends.

Is it not time for Christians to awake and claim their heritage as sons of God in the matter of song? God's promise to Israel was that if they would walk in his statutes and keep his commandments, they should be the head and not the tail, and that the nations of earth should seek unto them because of their wisdom.

Sin has laid a mountain of obstruction upon the human voice, which no amount of mechanical exercise can remove. True, there are many vocalists who, after spending years in study and mechanical drill, manifest a freedom in the use of the voice which they knew not before. But the mechanical exercise did not give the freedom. The freedom came through the discovery of a principle. Mechanical exercise is but a medium through which attempt is made at expressing a principle. Obstructions are overcome as soon as the principle is fully grasped. The principle is *rest*.

Every manifestation of weakness on our part is to that degree an acknowledgment that we know not that experience which says, "Greater is he that is in you, than he that is in the world." Is not God honored as we manifest in the flesh his image and power? Was Jesus ever forced to admit that the enemy was stronger than he? Does it mean nothing that he says, "As he is, so are we in this world"? Can any service rendered to God in which there is not perfect freedom and rest, be all that it should be? Has not God repeatedly bidden us to render unto him the service of song? But oh, we are so crippled! Do we not remember that every manifestation of weakness in the voice is a testimony to the havoc wrought by sin? Are we in bondage to sin? Is it not written, "Sin shall not have dominion over you"? Who has not felt in the heart that indescribable longing to burst forth in a glad, free song of praise unto God for all his marvelous works?

Is it an unlawful desire? Ah, no! And he says: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Who is ready to walk in the fullness of the freedom of the sons of God, gladdening the ears of heavy-hearted humanity with strains of heaven's music, borne unhindered through the human vessel by the Spirit of God, thus manifesting to the world that God abides in the human temple?

## YIELDED THINGS.

God can take "a worm to thrash a mountain" with; "The things that are not," he can use "To bring to naught the things that are;" And wert *thou* small enough, he might find use for thee; Or wert *thou* but a cipher, "the things that are" might cease to be.

God can take "one pot of oil," and many vessels fill; Or he can make "the widow's mite" Outweigh the pompous rich man's gold; And if *you* had God's "pot of oil," more vessels he might fill; Or if you gave *your* tiny "mite," some heathen heart might sooner know his will.

*You* may be that "worm" with which God smites the hills;

Or *you* may be that thing of "naught," Through which his Spirit works To raze the devil's monuments, and haste the coming of God's Son, "Whose right it is to reign" upon this earth as "his anointed" One.

Or *you* may have God's "pot of oil" within your breast to-day, And "vessels not a few" he'll fill By his own Spirit's power; Through *you* he'll pour omnipotence, if you'll but yielded be, And still enough and low enough you lie, and "only Jesus" see.

It is "a worm" God wants, or one that "naught" will be; "The widow's mite" is all he needs, If that wee "mite" be "all;" And through these tiny "yielded things," God moves the hearts of men, Till Christ becomes their "all in all," and reigns supreme within.

—J. S. R., in *King's Messenger*.

## "HOW MANY LOAVES HAVE YE?"

L. A. REED.

WE have said that what we give to God determines, under him, what is to be, and we cited the life of Jacob as illustration. We have another striking illustration in the lives of Simeon and Levi and their descendants. These two men were very cruel in their conduct toward the Shechemites, and God declared that they should have no possession in Israel. Gen. 49:7. God declared that this act determined their future, just as every other act of their lives had done its part to determine this one cruel act, and hence all future acts.

And this divine law of continuity, that character perpetuates itself, is to such as Simeon and Levi the most hopeless truth that man can know. And yet it has another aspect. Simeon, true to destiny, received no inheritance in Israel. Now follow the life of Levi and the Levites. By this act of cruelty they, too, are disinherited, and to them comes the hopeless decree. But is it forever?—Yes, the decree is forever, but not the hopelessness. Levi repented. Mal. 2:4, 5. At the giving of the law, when Israel rebelled against God, it soon became apparent that the Levites alone had been true to God. Now God makes a new decree; and in making it does he set aside the first?—No; like the laws of the Medes and Persians, that first decree must stand, but nevertheless a new decree is issued, and this new

decree contains all that the first contained, and oh, how much besides!

Though Levi has no inheritance in Israel, God says, I shall be his inheritance; and though he has no possession, I will be his possession. Besides this he gives to the Levites the holy ministry of the sanctuary, and places them closer to him than any others in Israel. He gives them the tithe, one tenth of all the increase, although, granting that they should have been able to secure their own relative proportion in Israel by their own work, such proportion would have been but one twelfth of the whole, since there were twelve tribes. And last of all, certain cities are allotted to them, and cities we all know contain the treasured wealth of the country. The Levites were "scattered in Israel," but it was in blessing, for their cities were the cities of refuge. So with Levi and the Levites, the act of cruelty to the Shechemites determines under God what the future is to be; it is not set aside; it has perpetuated itself, and will perpetuate itself throughout the life of that people. But another great act comes in, one of repentance and of loyalty to God; and though it does not remove the effects of the first, under God it changes it all to blessing. Of all the tribes of Israel, the Levite is placed in the nearest relation to God, and is favored above all others.

Do not forget the lesson. "How many loaves have ye?" God will not break the continuity of your life. As you sow, you reap. Out of the acts of your life a chain is woven to bind you either to hell or to heaven. Out of it all must come a blessing or a curse.

We all have sinned, and our sins have dragged us down, and degraded us with their filth. We have become not saints, but images of evil. And God has said that because of this thou shalt have no part in this or that. But at last we rose from our sin, we gave ourselves to God. Yes, hearing the question, "How much have ye?" we have answered, "Only this, O Lord," and have given it all to him. Then out of the old experiences he builds the new. By the light of God and the life of God all is changed, and we move on to the high and noble destiny that under him is ours.

Have you heard the voice, "How many loaves have ye?" Ah, it is little we have. It seems as nothing. But for *this* he asks. It is the Lord who asks, even he, great in power and marvelous in working. In this that we give he sees infinite possibilities, therefore he calls us to a glorious hope, and points us to a wondrous destiny.

In closing, I would say another word: Every act of your life has in it two possibilities—one for evil destiny, the other for good. Separated from God, you will see, yes, there will be, but one possibility—the evil. But there is the other possibility, this possibility only when you are given up to God. So only when yielded to him will you see this second possibility.

And then when life's race is run, looking back upon it all, whether your path has led downward to the pit, or upward to the gate, you will see that through it all character has perpetuated itself. The early acts of your life when performed seemed utterly insufficient for such result as has come from them. But you have either let the evil one bring to bear all his accumulated power of six thousand years of evil working, or you have let God work in the wondrous powers of an endless life, and the result is what you never thought or dreamed—what otherwise could not have been.

BENJAMIN Franklin it was who once said: "Are you angry that *others* disappoint you? Remember that you can not depend upon *yourself*."



## PROPHECY FOR THE LAST DAYS.\*

ELDER S. N. HASKELL.

"AND, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days." Dan. 10:10-14.

The prophecy of Daniel is to be studied and understood in the last days; so in a true and special sense, Daniel is a latter-day prophet. This is stated positively in the last verse of his prophecy: "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:13.

The book of Revelation is also a prophecy that refers directly to the last days, and supplements the prophecy of Daniel. The Spirit of Prophecy, which exists in the last days, is associated with Daniel and Revelation by certain expressions not found anywhere except in these two prophecies. Daniel in Babylon, John on the Isle of Patmos, and the gift of prophecy now existing in the remnant church, ARE ALL LATTER-DAY PROPHETS. God by special expressions has connected three prophets, at least, for his people in the last days.

The careful reading of a few texts will show the connection between the Spirit of Prophecy manifest in the remnant church, with the book of Revelation: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. Notice that the remnant HAVE the testimony of Jesus. "And I fell at his feet to worship him [that is the angel]. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus." Rev. 19:10. Then this angel was John's fellow servant, and also of the remnant. He especially mentions the remnant. "Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets [that goes back into the past], and of them which keep the sayings of this book." Rev. 22:9. Who takes up the three messages, and keeps the prophecy that is fulfilled in the very last days?—The remnant. This angel is the fellow servant not only of John and of all the prophets who lived in the past, but also of the remnant.

There is nothing more in the book of Revelation to identify this angel, although the first verse adds another thought: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Christ has a particular angel by whom he communicates with his prophets, through whom he speaks to his people. There are but two books in the Bible in which this angel is specified by name—the book of Daniel, and the book of Luke.

"And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning [referring to the twenty-three hundred days], then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision." Dan. 8:15, 16. As Daniel was a prophet, it is clear that this angel who revealed the future to Daniel, and was also the fellow servant of John and of his brethren the prophets, is the angel through whom God communicates with man, *even in the time of the remnant*. Thus the books of Daniel and Revelation are inseparably united with the Spirit of Prophecy existing in the remnant church.

It is true that Gabriel has been the fellow servant of all the prophets. But why has God particularly interlinked three prophecies—Daniel, Revelation, and that which is in the remnant church? Is it by accident, or had God a purpose in mind?—Certainly nothing has come to us from God by accident. When expressions interlink like that in the other books, God means something. What does he mean in this instance?—That the books of Daniel and Revelation, in connection with the Spirit of Prophecy manifest in the remnant church, are all latter-day prophecies, and should be studied as such; and the three should be taken together to reveal to the people of God where they are, and the truths that pertain to this time.

The books of Daniel and Revelation are closely united by many expressions of vital meaning to the remnant. For illustration: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end. . . . Go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:9-13. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13. To Daniel is given the special blessing of resting, and yet *standing in his lot as a prophet in the last days*; while of those who die in the Third Angel's Message it is said that they shall rest, and their works shall follow them, and they will come up in season to share the triumph of God's people before the Lord actually appears.

What makes a separate people in these last days?—Is it not the three messages? Was it not a test of *time* that first called out a separate people? Was not that time based upon the twenty-three hundred days? That twenty-three hundred days can be got only from the eighth of Daniel. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice [or the daily desolation], and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:13, 14.

Is there any connection between the cleansing of the sanctuary and the judgment?—"And I saw another angel fly in the midst of

heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14:6, 7. The first angel's message leads to the eighth chapter of Daniel, and these two scriptures form one of the many links in the chain binding these two books together.

The voice comes from Christ, "Gabriel, make this man to understand the vision." This was spoken for Daniel; but those who are contemplated in *Daniel's prophecy* are the remnant people of God in the last days. Then the commission to the remnant people of God in the last days is to *understand the book of Daniel*.

It is not difficult to show from the book of Daniel itself that it is a prophecy for the last days. "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the LATTER DAYS." Dan. 2:28. This dream was given, not only for the benefit of Nebuchadnezzar, but for those living in the *latter days*. Then the second chapter of Daniel was surely written for the *last days*. "Now I am come to make thee understand what shall befall thy people in the *latter days*: for yet the vision is for many days." Dan. 10:14. Did not, then, that angel come to make those living in the *last generation* to understand?—Certainly. Put verse 20 with this: "Then said he, Knowest thou wherefore I come unto thee?" Why did he come?—*To make the prophecy of Daniel understood in the last days*. So in the last days the same angel that communicated to Daniel will communicate to God's people, and one grand object of the prophecy will be to make them understand what will take place in the last days. Is not that the nature of the Testimonies of the Spirit of Prophecy?

"So he [the angel Gabriel] came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the *time of the end shall be the vision*." Dan. 8:17. Then this vision containing the twenty-three hundred days is for the people of God in the *time of the end*. "And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the *time appointed the end shall be*." Verse 19. "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the *time of the end: because it is yet for a time appointed*." Dan. 11:35.

"But thou, O Daniel, shut up the words, and seal the book, *even to the time of the end*: many shall run to and fro, and knowledge shall be increased. Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not [no wonder he did not understand; for it was not especially given to him to understand, but simply to reveal what would be in the LAST DAYS]: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried;

\*Sermon preached at Graysville, Tenn., Jan. 13, 1900.

but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. 12:4-10.

Will the wise understand the book of Daniel in the last days?—God says so. The same angel Gabriel who was commissioned by the Saviour to make Daniel understand that prophecy, has represented God's people in every age of the world; and the very first words that the angel spoke were, "Understand, O son of man: for at the *time of the end* shall be the vision. . . . I will make thee know what shall be in the *last end of the indignation: for at the time appointed the end shall be.*" Then in the twelfth chapter the angel says: "Seal the book, even to the *time of the end.*" But Daniel was not satisfied with that. He desired a special understanding of it himself. Then the angel said: "Go thy way, Daniel: *for the words are closed up and sealed till the time of the end.* Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. . . . Go thou thy way till the end be: for thou shalt rest, and STAND IN THY LOT AT THE END OF THE DAYS."

Thus Daniel was assured that he should be a prophet of the last days, in which time his prophecy would be understood by the wise. If there are any books which the remnant people of God should study, they are the book of Daniel, the book of Revelation, and the writings of the Spirit of Prophecy, through which the angel is commissioned to communicate directly to the church in the last days.

God has been very mindful for the remnant. He spoke to the angel Gabriel, calling him by name, and told him to make Daniel understand; and Gabriel in his very first words said that at the *time of the end this vision will be understood.*

(To be concluded.)

#### LESSONS LEARNED BY THE WAYSIDE.

ANNA C. WHITE.

FAITH and works are good, but the faith that works is the best thing in the Christian experience.

The pure in heart are by natural outcome pure in life, and come into close and intimate communion with God.

All other qualities sink into insignificance beside this—a deep consecration to God and to his work.

"The minister is the sole responsible public teacher of the young as well as the old in his parish." Christ's first command was, "Feed my lambs;" his second, "Feed my sheep." The average church of to-day fails in the primary purpose for which it was organized, because it has no food for its members.

If the discouraged and weak ones were helped more and talked about less, their ranks would be rapidly thinned; and the helpers themselves would grow in love and Christlikeness.

God never gives up till he sees no further possibility of a sinner's conversion.

Strong in God's sight does not always mean strong in the eyes of our fellow men.

If the state in all its individuals cuts loose from religion, after it has risen by religion, anarchy will follow.

The light in the heart shines out first at the hearth.

No individual soul can shut itself up in secret isolation. Its circle of influence ever widens and broadens. It touches every other soul with whom it comes in contact, whether by a sympathetic clasp of love and charity or by the cold, relentless grasp of worldly ambition and philosophical reasoning.

The world and progress are marching rapidly these days. Satan and his servants are keeping step with them, improving every opportunity as it comes. Where are the heralds of salvation and the forerunners of Christ?

#### BIBLE HYPNOTISM.

F. D. STARR.

(Oakville, Ontario.)

THE expression "Bible hypnotism" may seem like a very strange one; but it is not designed to convey the idea that anything like the modern belief and practice that are known by the name of hypnotism are of Bible origin. I wish rather to call attention to the derivation of the term.

Hypnotism is from the Greek term *hypnos*, the ordinary Greek word for *sleep*. Thus, for a person to be hypnotized would be for him simply to be put to sleep. The word *hypnos* very often occurs in the Septuagint, as well as in the original Greek of the New Testament.

Sleep is one of the most interesting and mysterious phenomena with which we are acquainted. And inasmuch as the Lord has chosen it as the most beautiful and appropriate illustration of death, it is no wonder that Satan, the great deceiver, usurper, and counterfeiter, should have utilized it to further his own cause, and to palm himself off as the great hypnotizer, having power over both sleep and death. The fact is, he has neither. God has both.

Satan, it is true, had the power of death, but he has not the power over death. God gives sleep. "I laid me down and slept, I awakened, for the Lord sustained me." "He giveth his beloved sleep." Ps. 3:5; 127:2. Death also is in his power. "I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18.

It is interesting to notice some of the instances in which the term in question is used. The sleep that God caused to fall upon Adam, as recorded in Gen. 2:21, was merely *hypnos*, and while it might seem irreverent to say that Adam was hypnotized, yet if the great adversary had not, as it were, monopolized this expression, there would be nothing out of place in so stating the case. The same can be said of the record concerning Jacob's experience, as given in Gen. 28:11-16. In 1 Sam. 26:12 Saul's bodyguard are said to be in this same hypnotic (sleeping) condition. In Judges 16:20 Sampson is said to have been *ex-hypnotized* (if we may be allowed to coin a new word); that is, he awoke from the sleep into which Delilah had induced him to fall.

We might give many references, and increase the number of our illustrations, showing the use of this term in the Greek, but will not take the space for that, further than to say that the condition of Joseph, as stated in Matt. 1:24; of the disciples on the mount of transfiguration (Luke 9:32); of the young man who fell out of the window (Acts 20:9), was simply that of yielding to the influence of *hypnos*, nature's sweet restorer, balmy sleep. They were in the natural hypnotic condition.

The beautiful manner in which Inspiration links this condition with that other which it so closely resembles is exquisitely stated in Ps. 13:3: "Lighten mine eyes, lest I sleep the sleep of death." Here we have the *hypnos* of death. Our Saviour uses the same expression concerning Lazarus. John 11:11, 13. Here we have the term *ex-hypnos*, or rather *ex-hypnizo*, referring to the Saviour's act in awaking Lazarus from this sleep of death.

The condition into which the finally impenitent will be left is stated in Jer. 51:39. To give the Greek expression, we would say that

they will be hypnotized with an everlasting *hypnos* (sleep)—sleep an eternal sleep. The same is stated in Ps. 76:5: "They have slept their sleep." This will indeed be a dead sleep, or the sleep of death.

It is in this condition of unconscious slumber that all the dead now are, and in which they will remain until he who only has the power to awaken the sleeper, shall, through the resurrection, call them to life again. This is the real hypnotic condition as revealed to us in the Scriptures. It is no marvel that Satan, transforming himself into an angel of light and life, should seek to make mortals believe that he has the power to awaken the dead, as claimed by the witch of Endor, and that the hypnotic spell is already broken from those who have passed into the realms of hades, and that he should thus seek to establish his claim by demonstrating through the alluring exploits of hypnotism (so called) that he has power to induce and terminate ordinary sleep.

What though he has apparent success? What though, in resisting Moses, "the magicians of Egypt did so with their enchantments"? Beware of the base counterfeit. Satan, as of old, seeks to steal the livery of heaven. Satan is the destroyer. Christ is the restorer. But if men will so willingly yield themselves to the agent of modern hypnotism, to have their bodies controlled as he may choose during their unconscious hours, then how cheerfully and confidently should the servants of God yield their bodies (Dan. 3:28) to him who can, with all the ease with which he called Lazarus out of his sleep (*hypnos*), call all the righteous out of their graves, and break their slumbers.

Of his power to do this, he gives us proof daily, in causing us to enjoy unconscious slumber, and awaking us morning by morning. The one is no more difficult for him than the other. This takes from death all its terror. Thank the Lord. That is what the gospel is for. Why will men be *amused* with the lying wonders of modern hypnotism, when they should be *amazed* at the mighty workings of him who raiseth the dead, as seen in their daily experience in sleeping and waking?

So what is intended by Bible hypnotism is the unconscious condition of the dead as set forth in the Scriptures. They sleep, are in a true hypnotic condition, in the dust of the earth. From this condition they shall not be awakened till the heavens pass away. Job 14:12. In this men do not believe. They believe rather in the *conscious* condition of the dead, who are in reality asleep; and they choose to believe in the human agent who claims for himself the power to hypnotize beings like himself, and awaken them at his will. But supposing he possesses this power to a very limited degree, what is that in comparison to the power of him who raises the dead, and brings them from their dusty beds? "The dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25.

Here is the only power that can break the hypnotic condition, and rouse the slumberers from their sleep. Divinity only has resurrection power. Sometimes the church of God is found in a dead, or sleeping, condition. Under the preaching of the Word that church is aroused to life and activity again. How is the change regarded? Some one may say, This church was dead till So-and-so came here and resurrected it. Is that correct? As well may we say that Moses brought the water from the rock. Nothing but the power of God could do that. Nothing but the voice of the Son of God can awaken the dormant soul, whether he be sleeping in the church or in the tomb. Let us be careful that we do not attribute to poor weak mortals the power that belongs to God only, and thus imbibe the seductive teachings of modern hypnotism.



"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.

I AM indeed glad you have made it my privilege to write to you; for it gives me much satisfaction to know that the lines which I write will not be unnoticed. I am grateful to my Father for raising you up to do the work you are doing. But I must confess to you that all the while you were talking on the raising of children, I could easily say amen, also while you were talking on the home, or rather on the marriage relation, till you said that there is no reason why one should be divorced. That came so near home to my heart that it almost crushed me. From that time on till the close of the meeting I was very rebellious. I said, "I wish I had never come to camp-meeting, and that I had never heard of Sister Henry." I continued to grow worse and worse, and for one week could neither eat nor sleep. I said that I would die before I would acknowledge to my divorced husband that I had done wrong in being separated from him. Last Sabbath I felt that I was at a place where I must decide that day whether I would confess my wrong, ask forgiveness, or give up in despair and be lost. I told our elder, who was at camp-meeting and heard the message, my state of mind, and with four others we sought God earnestly for power and guidance in the matter.

Before this time I had read the Bible and Testimonies most constantly since the camp-meeting, to see if you were not mistaken; but instead, I found positive proof that you were right, such as 1 Cor. 6: 16, etc. Then I read 1 Cor. 7: 10-16. Verse 15 brought such a crushing weight upon me that I could scarcely breathe at times, as I remembered that I compelled my husband to leave against his will. I told him that he could not abide under my roof any longer. Therefore God did not call me to peace, and I felt under bondage. Then I read that we were one flesh,—"No more twain, but one flesh,"—and on down to the ninth verse of the nineteenth chapter of Matthew, where it says, "Whosoever marrieth her which is put away doth commit adultery." This again brought condemnation to my soul; for my divorced husband is married again. I have heretofore felt some toward them both that I could not be happy in Jesus; but since I have read this in this light, it has taken all hatred out of my heart; and for the first time in my life I have had the weight of that awful sin laid on my heart, as if I had done it myself; for I feel that in driving my husband out I caused the whole thing—the woman living with him to live in sin also. What makes it worse is that my husband pleaded earnestly with me to the very last for me not to be divorced; and if I would not be his wife, to just let him provide for me and the children, and let him come to see us once in a while, if I would not let him live in the house. I would not even allow this. I thought he had so disgraced me and the children that I could never face the world and recognize him. Then after I was divorced, he made the same propositions repeatedly until a few days before he was married. He said he never would marry if he could support us and come to see us.

I feel that I am a far worse sinner in God's sight than ever my husband was. I was so proud, stubborn, and unforgiving. A better man to wife and children never lived. I have always said this, because it was, and is, true. No man ever provided better. I never knew what it was to want, and never expected to work only as I desired for my own amusement. In the divorce he was prohibited from ever coming on my place, or visiting the children.

Not only has the weight of these things come upon me, but the salvation of his family. I now believe I know how Jesus felt when in the garden of Gethsemane, when all our sins were laid upon him; and now I can have compassion in the way he does.

As I said before, last Sabbath I felt that I must decide that day what I would do. After facing the thought of being shot by the present wife, the disgrace and loss of all my friends, I promised to follow my convictions and ask forgiveness. To do this I must go to —, for I felt it too sacred a thing to write on paper. I went to my husband's mother, and to all the family, and confessed and asked forgiveness wherein I had wronged them. I found that not a weight had been laid upon me in vain. His mother told me that she could not tell me how it had all hurt her, and that when the trouble began, she was almost ready to accept the Sabbath and all our faith, but had held back, stumbling over me. She also said that the rest of the family were stumbling over me, and that whenever the subject of religion was brought up, it would result in a finger being pointed at me. They were all very kind to me, and forgave me with tears in their eyes. I went to my husband and the woman with whom he is living, and the Lord worked marvelously. They both forgave me, but it took grace, faith, and consecration to stand it. I was not treated the best—far from it; but the Lord gave the victory, and finally gave me a hearing. I told them I had not come to separate them, but to ask forgiveness from both, and to tell them what things the Lord had caused me to suffer because of this trouble. What is right to do in our case?

I felt humiliated to the ground, and thought that my friends and neighbors would all turn against me; but as I have told them what I have done, and read the Scriptures to them, every one promises to stand by me. More than one has said, with tears in her eyes, "Oh, why don't the ministers preach these things? They are so plain, and would stop so much trouble." One neighbor said that she had been wishing one of her sisters would get a divorce from her husband, but now she was going to show her the scriptures on that subject, and do her part to make her sister and brother-in-law happy.

I feel as Moses did about Israel when he wanted to be blotted out with them if they were not saved. If my husband is not saved, I want my name blotted out too. Oh what shall I do? Pray for us.

## ANSWER.

It is of no use to indulge in vain regrets for that which is past, and which can not be repaired. The only thing now is, by a true repentance and confession, such as will fully satisfy the conviction that God writes upon your heart, and a genuine faith in him who has given you light, to obtain victory over this work of Satan in your home, and relief from the burden. This you must have in order to have any strength to go forward in the difficult way in which you must walk.

You ask my advice concerning the future. This I can not give. You must obtain instruction directly from the Spirit and word of God. I would not venture to indicate by one word what ought to be your course. It is your privilege to come into that relation to the Spirit of God that you will know for yourself. Instruction first hand from the Great Teacher is to be obtained if possible. Anything that comes second hand loses at least a portion of its value and reliability.

The only thing that I can do is to advise great deliberation; no hasty movements of any description. See that you do not lay up for yourself further regrets by any step that you may take.

I am sure that as you have been led thus far, you will find the Lord at your right hand continually. He will not show too many steps in advance; but step by step, as you study to know what the will of the Lord is with a willingness to walk according to it, he will lead you. But remember that self must be utterly crucified.

Your letter of October 2 is at hand. I am glad that you have obtained so correct a view of the subject in which you are so deeply interested. Anything in human life that is not in perfect harmony with the principles upon which the home and social conditions were to have been arranged in the beginning, has simply been tolerated by the Lord because of the inability of men and women to comprehend the truth, and through his fatherly mercy, his desire to give us an opportunity to learn what is his will. While he is very lenient with every person who is stumbling along in darkness, he requires perfect conformity to all that has been seen as truth and righteousness. There are times of ignorance, and there are conditions of ignorance, at which God winks; but when the light comes, he requires every man and woman to repent.

You ask me to explain Deut. 24: 1-4. It needs no explanation. It means exactly what it says. All the conditions by which a man and woman are permitted to separate and are ever permitted to marry again, are because of their blindness and hardness of heart, and their neglect to understand the principles of the gospel as they were taught from the beginning; but the condition that is made concerning this matter in verse 4, and also as it is repeated in Jer. 3: 1, is given as a check to this iniquitous and ruinous social possibility; and I believe that God would forever recognize such commingling of men and women in the marriage relation as abominable.

In my former letter to you, if you still have it, and refer to it, you will see that I decline to give you any advice. I told you that it was your privilege to know directly from the word and Spirit of God what he would have you and your discarded husband do. You have in these scriptures—Deut. 24: 4; Jer. 3: 1—as plain a statement concerning the mind of God in this matter as could be put into words; and everything in the future, both for yourself and him, will depend upon whether you love God and the principles of truth and purity and eternal life better than you do the passing comforts and pleasures of this world. There is nothing left for two persons situated as you are but to bring forth fruits meet for repentance, such as will bring you into perfect harmony with God's pure thought of the family relation.

I would not have said this much to you if you had not asked for an explanation of this very plain scripture. It needs no explanation. Whatever provision God makes for the hardness of man's heart is only to make it possible for him eventually to come into clearer light, where he will see the truth as it abides forever in the mind of the eternal Judge of all men.

In Jer. 3: 1 you will find the unsavory name that God gives to the act that is contemplated in a former husband taking his wife again after she has lived with another man. I can say no more without going further in the matter of determining this question for you than I feel warranted in doing. Whatever is done must be through the enlightenment of your own heart and mind by the Spirit of God and his word. But I enjoin upon you to be true to God and his word as you value your soul's salvation, and the salvation of the man who has been your husband, and also the salvation of your children, who are to be educated through the solution of this domestic problem so that they will know purity from impurity, and learn to fear to offend God.

I will refer you to the confession and promise found in Jer. 3: 25 and 4: 1; and as you take both of these into your heart, you will be comforted of the Lord.

It was right of you to go to the home of this man and make confession to him and his present companion. In that you followed the Spirit of the Lord. Follow this Spirit as he abides in his word forever, and you will have peace; but peace must come through crucifixion of self.

I do not think I will write to Mr. —. I will instead ask you to send him this letter, or to write to him yourself, making extracts from it which will cover the question that he has asked.

You must settle this question each for yourselves before God; but remember that this woman, who is not a Christian, who is in danger of falling to the ground and to eternal death between you two, is upon your souls. Her blood will be upon you if you fail to do that which God clearly indicates is right. Mr. —'s relation to you and to her he must himself settle with Him to whom alone he has to answer.

If you are burdened for the salvation of your husband instead of for your own personal relief from the consequences of sin, the Lord will not leave you to carry your burden alone. You say that you are trusting in God, and fear no evil. No evil can come to you so long as you trust and obey God; for all things work together for good to them who love him. The scriptures that have been brought to your mind may be your comfort. You have taken up a deadly thing into your hand; but if you will truly follow the light, and breathe it in as God will give it to you, you will not be poisoned by it, and he will be with you to the end if you follow him.

S. M. L. H.



## WAITING.

I AM waiting for the coming of my dear Redeemer Lord,  
I am resting on his promise, in his precious, priceless  
word;  
And although he seems to tarry, yet I know he 'll surely  
come,  
And take his own, his ransomed, to his bright and bliss-  
ful home.

When I waken in the morning, ere the dawning of the  
day,  
I lift my soul to his dear side, and watch, and praise,  
and pray;  
For it may be in the morning I shall hear his blessed  
voice,  
Triumphant o'er the waves of time, bid all his own  
rejoice.

Then, in the noontide splendor of the sun's meridian  
light,  
When the busy world's surroundings need, our armor  
should be bright,  
'Tis sweet to turn aside our thoughts from the carking  
cares of life,  
And think, Perhaps 't is now he 'll come 'mid the battle  
and the strife.

Then, when the shadowy wing of night spreads dark-  
ness on the land,  
Ere soft slumbers close my senses, I yield all into his  
hand,—  
My body, soul, and spirit—self,—all I ask him safe to  
keep,  
And, thinking on his precious blood, I fain would fall  
asleep;  
For it may be while I'm sleeping the Archangel's  
trump will sound—

Then, oh, what a glorious waking, to be *all* in Jesus  
found!  
Yes! but whether in the morning, or the noontide, or  
the night,  
It recks little to the Christian soul, whose light is in his  
light;  
For, no matter *when* he cometh—oh, what praise for  
truth like this!  
When he comes, we shall be like him, "we shall see  
him as he is."

—Mrs. Caroline L. Elliott, in the *London Christian*.

## GENTLE DIET.

A PHYSICIAN communicated through *Farm, Stock, and Home* the following experience, which is commended to parents of cross and irritable children:—

"Three years ago a kind, conscientious mother said to me: 'The greatest trial of my life is that my children quarrel so with each other. I can not understand the reason. Nothing they do annoys me so much; and by teaching, persuasion, and punishment I have been unable to change their habit.' Hoping to give her aid, I asked many questions—among other things in regard to diet. She told me they were great meat-eaters. Her husband and brother must have meat three times a day, and the children often ate scarcely anything else. I told her of the bear that was kept in the museum in Gressen; when fed on bread only, it was quiet and tractable,—even children could play with it with impunity,—but a few days' feeding upon meat would make it ferocious, quarrelsome, and dangerous.

"She agreed to try the experiment upon her children, and did change their diet to fruits, grains, and vegetables,—milk toast, graham and cornmeal gems, wheatlet and oatmeal mush

and milk, etc., for breakfast and lunch, with vegetables and graham bread at dinner, and fruit, fruit puddings, or mushes molded in cups with fruit sauce, for dessert. This required tact, study, and perseverance; but she was more than amply paid. In less than a month she could see a difference in the habits of her children, and a year later she testified that it could hardly be recognized as the same family. The children were cheerful, playful, gleeful, full of spirit; but instead of being fretful and quarrelsome, were kind, benevolent, and considerate to each other. They were also more than ordinarily exempt from acute attacks of fever and inflammation."

## TRAINING IN DECISION.

*Congregationalist.*

"Do you think I shall need my jacket, mother?" asked a young woman setting out on an autumn walk with her mother. "I don't know. I can't judge for you," was the reply, as the older woman buttoned her own garment closer, and started down the road. A moment's pause—then the girl turned back with a prudent air, saying, "Perhaps I had better take it," and hurried in for the wrap.

An observer who stood on the piazza, shivering in the sharp air, was surprised and rather shocked at the mother's seeming indifference; but the more she thought about the little scene, the more she came to recognize the parent's wisdom in dealing with her grown daughter, who, at twenty, was certainly old enough to take care of herself. Had the girl been ordered to carry the jacket, she would no doubt have remonstrated, and, perhaps, fretted at the burden. At least, her laziness would have been spared even this small decision. As it was, with prudent foresight and memory of past colds, she settled the question as wisely as her mother could wish.

How many parents could have refrained from advice? How many would have thrown the responsibility on the girl instead of treating her like a child?—Not many. Yet upon such a course depends good feeling and good comradeship between half-grown daughter and mother, son and father, as well as that cultivation of self-dependence and strong individuality so important in later life.

## SELF-RELIANCE.

The world has little respect for the man or woman who avoids making decisions, and is constantly subject to another's will or opinion. It admires, on the other hand, those who know their own mind, and are not afraid to express it when occasion demands. But self-reliance is a quality that comes by cultivation and experience. Young people must be trained very early to think and decide for themselves. When they are mere children, parents may place alternatives before them, and let them learn by experience the wisdom or unwisdom of their choice. They may be given small responsibilities that will develop self-confidence. By being trusted in many little ways, they may learn self-respect.

In point of fact, the average parents do too much for their children. They plan for them,

work for them, supply their wants, bear their burdens, and wish to shield them from all that is disagreeable or evil. Sons and daughters have no opportunity to become strong so long as they are treated like infants. Overzealous parents must be made to realize that they are producing weak, clinging, vacillating men and women, unable to stand alone, and incompetent for the battle of life. Surely we should all choose to be, and to have our children become, the strong-minded ones who are sought as confidants and counselors, and have learned not only to live their own lives, but to give strength and support to their neighbors.

## DEATH OF A GREAT DOG.

*Chicago Times-Herald—Editorial.*

In the opinion of the experts who run kennel shows, there may have been greater dogs than Bozzie, the remarkable collie that died from poisoning in Chicago, Thursday; but no one who ever witnessed her wonderful performances will acknowledge it. Other valuable dogs are chiefly noteworthy on account of their pedigrees and "points" under the eye and tape of the judge in the ring, or perhaps for their superior gifts in the field or chase. They win fame for excelling in dog-like qualities according to breed and class.

But in Bozzie was developed something that made her more than dog, something so near the human, and a gift in some way transcending the intelligence of man, that we are not likely ever to see her like again. It is only a few days since Bozzie gave an exhibition of her powers before members of the university club. She added, subtracted, multiplied, and divided as accurately and rapidly as a well-trained schoolboy. Bozzie had no words to give her answers, but gave them in quick, short barks. When the numbers ran over eleven or twelve, she would divide her barks, as two barks, then a pause, and four more barks, for twenty-four.

On the occasion just referred to she was asked the number of those present. After taking note of them as a well-trained collie might of a flock of sheep, she barked off the number correctly. Then she was asked, "How many wear glasses?" Taking a rapid survey of the room, she barked three times. She was wrong, and was told to try again. This time she poked around among those present, and found a fourth wearer of glasses who had been completely hidden from her casual glance, and then she gave her four sharp barks with an emphasis that challenged dispute.

On one of her welcome visits to the *Times-Herald* building, Bozzie was asked how many persons were in the business office. After inspecting the whole department, she barked twenty-six in her peculiar method of two and six. She was then asked, "How many are women?" and promptly answered Four. This was thought to be a mistake, for only three were visible. So Bozzie was asked to try again. But she stuck to her four barks, and running behind one of the desks indicated where the fourth girl was hidden by the top of the desk as she bent over her work.

Similar instances of Bozzie's remarkable arithmetical gifts could be multiplied indefinitely. It remains, however, to speak of the inexplicable feats she performed, which discount those of legerdemain and enter the domain of the marvelous if not incredible. An observer would be asked to place his hand on Bozzie's head and think of a number. In response to her master, she would bark out the number. Her owner, George B. Clason, to whom we tender the sympathy of all who knew Bozzie and love dogs, would retire from the room, and the dog would give the correct answer all the same. She could be blindfolded,

and in silence the company would fix its thoughts on a number indicated by one holding up fingers. Bozzie would instantly respond with the corresponding number of barks.

On one occasion when Bozzie visited the office of the *Times-Herald*, she was asked to tell the age of Peter, the colored sentinel of the editorial rooms. Peter was asked to place his hand on Bozzie's head, and think of the two figures representing his age. Without hesitation or a word spoken, Bozzie barked four times. Then, after a pause, she barked eight times, hesitated, and gave a half-hearted yelp for nine.

During this performance Peter's face was a study of mingled amazement, incredulity, and awe. When Bozzie had stumbled over the ninth bark, Mr. Clason asked Peter how he had thought of his age. Peter explained that he first fixed his mind on forty-eight; but while Bozzie was barking, he bethought himself that he was nearer forty-nine than forty-eight years old, and so began questioning mentally whether he should not have given himself the benefit of one more year's experience in this vale of tears.

By what process of mental telegraphy did this dog read the thoughts of Peter or anyone concentrating them on numerals? This is a question that baffles the wisdom of the wisest; and yet this dog, the victim of as criminal a piece of brutality as was ever committed, performed it without hesitation and without mistake. Bozzie was as beautiful and gentle as she was gifted beyond her kind.

THE SMALL BOY IN THE HOUSE.

MRS. SANGSTER has this wise word for the mothers of the small boys of to-day—the men of to-morrow:—

“Look out, too, that the small boy is welcome in the parlor and in the sitting-room. Let him stay where mother is, and bring his friends into the house, which should never be too nice or too richly furnished for his occupation. A boy who is freely given a place to play in the house, or out of doors, will not deface furniture, nor slide down the balusters. A place of his own he should have, and if he sometimes makes a little more noise than you think quite opportune, never mind; keep him happy and good. These two adjectives are nearly always found in conjunction; for the good boy is a happy one, and a happy boy is good.

“Keep your small boy's confidence; encourage him to tell you the happenings of his day, and never be astonished at anything he says, at least not to the point of shocked amazement. Pleased amazement is rather flattering than otherwise.

“Give the little fellow an opportunity to earn some money. Let him have his regular daily ‘chores,’ something which he is responsible for, and which he will be expected to attend to faithfully, but over and above this, let him weed the garden or go on errands or perform some allotted task, for which you will pay him. Nothing helps to develop real character in a lad more certainly than having work to do which has a certain commercial value—work which is worth doing, and which is done well.

“Lastly, bring the love and the fear of God to bear as a continual influence on your boy, not by word only, but by your own example, and always refer matters of which you and he are in doubt to the test of, What would Christ say about this? What would the Lord have me do? Life which keeps hold on the invisible is the only life after all for us and for our precious children.”—*Selected.*

“CHRISTIANITY makes a man a gentleman.”



“ORDER my steps as Thou shalt please,  
And let me be  
Careless of comfort, pleasure, ease:  
Made like to thee.

“Order my steps, nor let me fall  
On slippery ways;  
Or, fallen, hear me when I call,  
In love upraise.”

GOD LEADS.

T. E. BOWEN.  
(Rome, N. Y.)

TO EVERY child of God this is a precious comfort. God leads the way. Through a diversity of intricate paths, beset with difficulties, God leads. He knows the nearest way home for every wandering lost one. Follow him! How few do. In our anxiety for some one else, we forget to follow. Then comes the chiding: “If I will that he [the other follower] tarry till I come, what is that to thee? follow *thou* me.” I am able to lead each one individually. The task is not too great for me. *Follow me.*

Jesus does not lead brethren apart. It is only when they as individuals stop following him, that they get into trouble. But it is not simply for the follower's own salvation that Jesus specially is leading. And this fact increases a hundredfold the importance for him to lead. Who but Jesus Christ could have directed Peter in his work, permitting him to be cast into prison, delivering him at just the right time, to compass the salvation of souls? Who could have directed Philip to meet the eunuch at just the right time? Paul, John, and the rest, were likewise individually directed in their daily work by Jesus, personally operating by his delegated representative, the Holy Spirit.

Now these faithful ones are dead. Jesus is looking for followers still. As a people we have been studying the message and the needs of the people the last winter. All this to us may prove in vain unless we consent to be led by the Lord. He may have permitted some complication to develop in some one's life near you, that through you he might work a work to accomplish his salvation. Remember the complication of the fiery furnace, of the lions' den, of Nebuchadnezzar's dream. These were permitted to come, but God brought honor and glory to his own name and to his faithful individual followers, by using instruments of clay to triumph over the human impossibility.

Will you be led? Are you willing to renounce sin, that you *may* be led? Are you willing to be led into *difficult places*, where you will have to fast and pray for victory? Daniel was willing, Elijah was willing, Christ also learned obedience by the things he suffered while his Father had him by the hand leading him. These decisions now will affect both our salvation and the salvation of many about us. God *desires* thus to lead us all. Shall we obediently, lovingly, patiently, follow him on to complete victory, whose “going forth is pre-

pared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth”?

BEREAN LIBRARY STUDY.

(April 29 to May 5.)

Do not lose sight of the connection between this lesson and the previous chapter. Chapter 12 is the climax in the prophecy. The description of “The Time of Trouble,” chapter 39 of “Great Controversy,” should be read in connection with the study of verse 1. Fearing that all may not have access to that book, we quote the following thrilling statement: “The ‘time of trouble such as never was,’ is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation can not reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God.” Another statement from the same author is this: “When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon his people.” Can it be that we stand upon the threshold of such events as are here portrayed, and are yet “too indolent” to gain the experience that will enable us to pass through them successfully? What is “indolent”? May the dear Lord forgive us this sin, and may this study of his word arouse us out of it before it is too late.

Lesson 22.

(Dan. 12:1-3; “Thoughts on Daniel,” pages 293-305.)

1. To what event does “that time” refer?
2. Who is Michael? Give texts.
3. What is meant by the standing up of Michael?
4. What is the nature of the time of trouble mentioned?
5. Give reasons why verse 2 can not refer either to the general resurrection of the righteous or of the wicked.
6. Connect with this verse the other scriptures referred to in our text-book, to show the time and extent of this special resurrection.
7. How much brightness and majesty and length of days is involved in the promise to those who are teachers of the truth?
8. Estimate as well as words can the profit gained and the loss sustained in obeying God.

Review Topics.

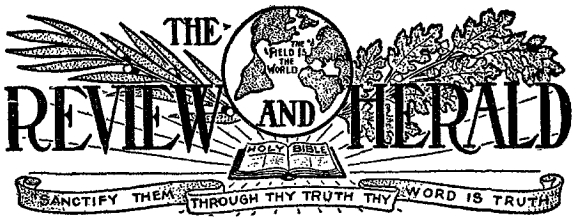
1. Sifted of side issues, what is the Eastern question, and what the prophetic solution? What reasons may be given why this question is of solemn import to every person?
2. Give a brief description of the time of trouble. See “Great Controversy,” pages 613-634.
3. Describe briefly the glorious deliverance of God's people. See “Great Controversy,” pages 635-652.
4. What does the Bible teach concerning the different resurrections, both general and special? Give texts.

MAY STUDY OF THE FIELD: PART I.

“The Island of Jamaica.”

(Text-book, May Magazine.)

1. WHEN, and by whom, was Jamaica discovered?
2. What was the fate of its early inhabitants?
3. At what date was it occupied by the English?
4. Who were the maroons? Tell what you can of the slaves.
5. Describe the earthquake of 1692. Mention a text of Scripture that seems to describe the history of this people.
6. Give the population of Jamaica, and the nationalities represented.
7. How have almost all parts of the island been made accessible to the traveler? Why is this significant?
8. Describe Jamaica. Why is it an important place for missionary work?



BATTLE CREEK, MICH., APRIL 24, 1900.

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SHALL SUNDAY BE THE "LORD'S DAY"?

Latin Races Have Used the "Dominico"  
Since 314.

[In the *Catholic Mirror* of April 7, 1900, there was printed the following article from Archbishop Martinelli, apostolic delegate of the pope to the United States. We reprint it, *headings, signature, and all*, just as it appeared in the *Mirror*. This contribution to the Sunday question from that source is of peculiar interest just at this time. Study it closely. It will be found full of subtle meaning.—Ed.]

The Latin races have used the word "*Dominico*," or day of the Lord, to designate the first day of the week since the reign of Pope Sylvester I, who ruled the church from A. D. 312 to 337.

From the beginning, we find that all those people who derive their language from the Latin—the Spanish, French, Italian, and Portuguese—do not honor a heathen god in the specific title which they give to the day which we call holy, but they call it, as we do in ecclesiastic Latin, Lord's day—

*Dominico* in Spanish, Italian, and Portuguese, and "*Dimanche*" in French.

The change which the Christian church made from the Sabbath to Sunday is too well known to need discussion. The early followers of Christ chose the first day of the week as the day of prayer rather than the last, mainly to commemorate his glorious resurrection.

The teachings of the early Fathers tell us that the Holy Ghost descended upon the disciples on Whit Sunday, or Pentecost, and this constitutes another reason for the change. The observance of the Sunday or day of rest does not emanate from the natural law, which would indeed require us to worship the author of nature during parts of every day rather than during a whole day of every week.

There is no divine law which commands us to commemorate Sunday. The observance is purely of ecclesiastical origin, dating, however, from the time of the apostles. But as we have no trace of the Sabbath being observed among the Hebrews before the time of Moses, we need not question the authority of the apostles to sanctify Sunday and set it apart as the day on which we honor the resurrection of the Son of God.

The Anglo-Saxon word "Sunday" is the name given to honor the sun, the divinity considered the most powerful in heathen mythology. The names of the other days of the week are chosen to honor some other divinity; as, Monday, *Luna*, the moon; Tuesday, *Mardi*, Mars, the god of war; Wednesday, *Woden*, or Mercury; Thursday, or *Thorday*, the day on which Jupiter was remembered; Friday was dedicated to Venus; and Saturday to Saturn, the father of Jupiter and Neptune.

I believe that all Christian people should proclaim their belief in the Son of God by honoring his name in the day which they have chosen to consecrate to him. This great country is a Christian country, and by adopting the word "Lord's day," or "Sunday," to honor the Word Incarnate, it will bear witness of the truth. In the Latin we used to say "*Dies de Dominus*," but this was considered too cumbersome for ordinary use, so the name has become simply *Dominico*.

There will be some means of simplifying the English word to meet the popular requirements. We follow the New Testament as our guide, and we will find therein many reasons for calling the first day of the week the "Lord's day." Thus, there is but one passage in the New Testament in which we find the first day mentioned specifically as the Lord's day; namely, in the Apocalypse 1:10. In Acts 20:7 we are told that St. Paul abode seven days at Troas, and that on the first day of the week the disciples came together to break bread. We have every reason, both from revelation and from tradition, to consecrate the first day of the week to the Son of God, and to name it for him is consistently and religiously to put in practice the theory of our belief. I am interested in this discussion, and I hope that it will bear good fruits among the believers in Christ in this country.—*Archbishop Martinelli, Delegate Apostolic to the United States.*

#### THE THIRD ANGEL'S MESSAGE.

##### The Making of the Beast.

ANOTHER element in the falling away out of which came the Beast, and which was a mighty impulse in the making of the Beast, was the adoption of pagan philosophy.

In the second century there was a school of philosophy in Alexandria called the Eclectic, so called because its originator held that there was truth in all the philosophies of the world, and that if this truth was gathered out from all and embodied in one, this one would become the universal philosophy, and would dominate the world. At the beginning of the third century an improvement was made upon this system by a certain Ammonius Saccas, by which the formation of a universal philosophy, one that would dominate the world, should be accomplished more easily and much more quickly. Ammonius held that the essences of all the philosophies in the world were already one if only men understood one another; and he applied himself to the task of forming such a system of explanations as would enable the philosophers to understand all the philosophies just alike.

Clement, one of the earliest "Fathers of the church," adopted the system of Ammonius, and finally established a philosophical school in Alexandria, which at the same time he held under the name and form of Christian.

Clement is supposed to have died about A. D. 220, and was succeeded by Origen, who had been taught by both Ammonius and Clement. This is the Origen who became, by this very means, and even yet is regarded, one of the greatest of the Fathers of the Catholic Church. By his philosophizing comments in exposition of the Scriptures, to make this perverse Christianity acceptable to the heathen, and by the great success that he had in building up this new system of things, he became the commentator and master not only of his time, but for ages afterward. For "from the days of Origen to those of Chrysostom [A. D. 451] there was not a single eminent commentator that did not borrow largely from the words of" Origen. "He was the chief teacher of even the most orthodox of the Western Fathers."—*Faxrar*.

From the beginning there was in the church earnest protest against this tendency to the heathen philosophy. Indeed, this was certain to be so on the part of all who respected the Scriptures, for there it is plainly written: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." For in Christ "are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words." And again, it was plainly stated in the Scriptures that by this very philosophy the world had been brought to the point where it did not know God. Therefore Christians were warned against it because it led away from God.

But these would-be Christian philosophers were not restrained by this admonition of the Scriptures; because, as in former studies we have seen, it was not disciples to Christ that they were after, but "to draw away disciples after them;" and for this purpose they would even pervert what was plainly

written in the Scripture. They wanted a multitude drawn to themselves that they might have power; and whatever means would draw the multitude was readily adopted by them.

"The estimation in which human learning should be held was a question on which the Christians were about equally divided. Many recommended the study of philosophy, and an acquaintance with the Greek and Roman literature; while others maintained that these were pernicious to the interests of genuine Christianity and the progress of true piety." This heathen philosophy and literature were pernicious to the interests of genuine Christianity, and could not be anything else. And the fact that there was *any division at all* on the subject among the Christians, simply reveals that among the Christians there were those who could not discern that the heathen philosophy and literature were not compatible with Christian principle and Christian literature.

And this reveals further that the Christianity of those persons was a mere profession, that it consisted only in outward form. And this shows that the heart had never been touched by the divine Spirit, that these persons had never been converted. The natural mind was still theirs, the mind that "is enmity against God," that "is not subject to the law of God, neither indeed can be." They never had attained to true faith; to the righteousness, the character, of God, which is by faith; to the mind of Jesus Christ. And the fact that "the Christians were about equally divided" demonstrates that there were a great number at this time in the church who were unconverted, who knew nothing of true conversion, of the righteousness of God which is by faith, nor of the mind that was in Christ.

These of course followed the lead of Clement and Origen, were pleased at the great "success" of these teachers and their school in gathering such large numbers to "Christianity;" and so "the cause of letters and philosophy triumphed, however, by degrees; and those who wished well to them continued to gain ground till at length the superiority was manifestly decided in their favor. This victory was principally due to the influence of Origen. . . . The fame of this philosophy increased daily among the Christians; and in proportion to his rising credit his method of proposing and explaining the doctrines of Christianity gained authority till it became almost universal." Thus, *by this means*, yet further, "an host was given him" "by reason of transgression."

This system of philosophy, originated by Ammonius and perpetuated by Clement and Origen, was altogether Egyptian, and thence passed to the Greeks, among whom it was preserved in its bad purity, especially by Plato, from whom it was given the title of the New Platonism.

The means employed by Ammonius, and from him adopted by Clement and Origen, of finding or making all the philosophies to be one, was a system of allegorization and mystification by which anybody could find whatever he wanted in any writing that might come to his notice. And when this method was applied to the Scriptures, it was easy enough to pervert the word of God so as to make it sanction anything taught in the pagan philosophies. According to it, in *every passage* of Scripture there are at least three meanings, and there may be from three to six meanings.

The basis of this was the immortality of the soul. As every man is composed of body, soul, and spirit, so every Scripture has in it three original senses: (a) a literal sense corresponding to the body; (b) a moral sense, corresponding to the soul; and (c) a mystical sense, corresponding to the spirit, or mind. And as the body is the baser part of man, so the literal is the baser sense of the Scripture. And further, as the body often betrays good men into sin, so the literal sense of Scripture often leads into error. And yet further, as the body is a clog to the soul, and hinders it in its heavenly aspirations, and must therefore be despised and separated as far as possible from the soul; so the literal sense of Scripture, which corresponds to man's body, is likewise a hindrance to the detection and proper understanding of the hidden and mystical meanings of Scripture, and therefore the literal sense of Scrip-



ture must be despised and separated as far as possible from the hidden senses, and must be counted as of the least possible worth.

Accordingly Origen taught and wrote: "The source of many evils lies in adhering to the carnal, or external, part of Scripture. Those who do so will not attain to the kingdom of God. Let us therefore seek after the substantial fruits of the Word, which are hidden and mysterious. The Scriptures are of little use to those who understand them as they are written."

This system at once took away the Scriptures from the common people, and shut up the Scriptures to be interpreted solely by these philosophers, who alone were learned in the mystifications and mysteries that were "the true spirit and substantial fruit of the Word." The common people could understand the Scriptures only as they are written, just as they must any other writing; because they knew nothing of the use of that method of mystification. And as it was settled that those who did understand the Scriptures as they are written would "not attain to the kingdom of God," it was plainly in the interests of the common people themselves that these leaders in the new philosophic "Christianity" should withhold the Scriptures from them. For it was only in the receiving of the mystifications of these self-exalted teachers that the ignorant—the common people—could attain to the real truth and "substantial fruit of the Word." In this Egyptiaco-Platonic-philosophic-Christian system of the third century lies the origin and the philosophy of the papacy's forbidding even to this day the common people to read the Scriptures.

And when from the common people the Scriptures were shut away, and were shut up exclusively to a perverse-minded hierarchy, who were set on reading into them every pagan doctrine that they chose, in order to be able to class the pagans as Christians—when thus such a sinful and iniquitous "host was given him . . . by reason of" such "transgression," it was easy, and indeed only natural, that, as the consequence, there should be revealed "that man of sin, . . . the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God," "the mystery of iniquity," "that Wicked," "the Beast."

#### STUDIES IN GALATIANS.

Gal. 3:24-26.

THE law that is here under consideration brings men to Christ, that they may "be justified by faith." Justification by faith is the object in view. But from the example of Abel, and from the ceremonial law of Leviticus, which we have already presented in these studies, it has been demonstrated that the ceremonial law of sacrifices and offerings was itself the way of justification by faith; so that it is impossible for a law which in itself is justification by faith, to bring men to justification by faith.

On the other hand, what is the necessity for justification?—All have sinned; all have transgressed the law; all are shut up under sin, and so kept under the law. And they never can be justified by the law. The only possible escape is by faith of Jesus Christ. Their only hope of justification is in justification by faith. Consequently, this law is the law by which is the knowledge of sin; the law by which all men are shut up under sin; the law "under" which every man is "kept" until he is justified by faith. This law it is that is the schoolmaster to bring men unto Christ in order that they may be justified by faith.

One other word just here. The ceremonial law of sacrifices and offerings is done away. There is no question of that anywhere. Now if it were the ceremonial law of sacrifices and offerings that brought men to Christ, that they might be justified by faith—since that is done away, how can men be brought to Christ? and how can they find justification by faith? If that were the law here referred to, then, of all things, that law never should have been, and it never could have been, in righteousness, done away, so long as there remained a single soul that needed to be brought to Christ, that needed to be

justified by faith. Consequently, since that law has been done away, and ever since it was done away, men have needed to be brought to Christ, and to be justified by faith, this, in itself, is the most conclusive proof that the ceremonial law of sacrifices and offerings is not at all, and could not possibly be, the law here referred to.

For these reasons that law could be only a law that abides forever—and that law is the MORAL law—the law by which is the knowledge of sin, by which all the world is declared and held guilty before God, until they are justified by faith. For "what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God."

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith."

"Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3:19-28. All this of the moral law. But it was with the very deeds of the ceremonial law of sacrifices and offerings that men were justified by faith. Indeed, no man could be justified by faith without the deeds of the ceremonial law of sacrifices and offerings; because the deeds of the ceremonial law of sacrifices and offerings were the very expression of faith itself. "By faith Abel offered unto God a . . . sacrifice." What was the faith worth that brought no sacrifice?—Nothing. That was Cain's faith. The law, then, that brought men to Christ that they might be justified by faith, is a law, and must be a law, without the deeds of which men are justified by faith. And this is true and can be true only of the moral law.

One of the principle sources of misunderstanding of this text, lies in the taking of the word "schoolmaster" in the sense of our everyday word "school-teacher." Taking it to mean school-teacher, and knowing that the ten commandments do not of themselves teach, instruct, or tell men, about Christ and his work of salvation, while the ceremonial law of sacrifices and offerings does,—because in figure it was Christ,—it is concluded that this law which was the schoolmaster, must be, and can be, only the ceremonial law of sacrifices and offerings.

But the word translated schoolmaster does not signify a school-teacher. It signifies a schoolmaster, in the sense of a master as a disciplinarian; not a school-teacher, in the sense of an instructor. It is true that the schoolmaster, the disciplinarian, might be, and sometimes was, also a school-teacher, an instructor, but that was only an incident. The original and primary thought of the word is that of master, as a disciplinarian, a watcher, a corrector. Accordingly the German of Luther translates it "Zucht-meister—master of a house of correction." The Greek word corresponds to the Latin and Anglicized word "tutor;" and in some translations is rendered "tutor." But even as connected with the idea of tutor, the thought of teacher only incidentally attaches; because the original and primary meaning of "tutor" is simply "a guardian; a watcher; a protector." A guardian may be indeed a teacher also, if he have the ability and faculty to be a teacher also; but that is not the original and primary thought in the word: it is only an incident.

The Greek word translated schoolmaster is *paidagogos*, and signifies "a boy-ward;" "a child-conductor," or "child-guide;" "the slave who went with a boy from home to school and back again, a kind of tutor." "Fabius is jeeringly called the *paida-*

*gogos* of Hannibal, because he always followed him about:—generally a leader, *demokratias, tyrannidos.*" The thought that he was primarily a person apart from the teacher of the boy, is emphasized in the word "*paidagogeion*—the room in a schoolhouse in which the *paidagogoi* waited for their boys." The Century Dictionary says: "Among the Greeks and Romans the *pedagogue* was originally a slave who attended the younger children of his master, and conducted them to school, to the theater, etc., combining, in many cases instruction with guardianship." If the thought intended to be conveyed in this verse were that of school-teacher, the word would have to be *not paidagogos*, but *didaskalos*.

The law then here meant is not a law which in itself teaches of Christ; but that which conducts men as children to Christ, that by him they may be taught. The law is not in itself the teacher, but that which watches, guards, corrects, and conducts men as untrained and unruly children to Christ as to the school where by him they shall be taught. And the only law that can possibly fit the thought, not only of the single word *paidagogos*, but also of the whole context of which verses 24, 25, are only the conclusion and consequence, is the moral law—the law of ten commandments. For "the scripture hath shut up all under sin;" "we were kept under the law shut up UNTO THE FAITH." "Wherefore"—consequently—"the law was our *paidagogos*—watcher, warden, guardian, corrector, and conductor—unto Christ, that [so that, in order that] we might be justified by faith. But after that faith is come we are no longer under "the law—no longer "kept under the law," "shut up under sin." "For ye are all the children of God by faith in Christ Jesus."

Two correspondents think that this is new doctrine, especially for and in the REVIEW AND HERALD; but wherever and with whomsoever this may be new doctrine, there is one thing certain, and that is that for and in the REVIEW AND HERALD it is not in any sense new. Consider: The first number of the REVIEW AND HERALD ever issued, was Vol. I, No. 1, in November, 1850—forty-nine and a half years ago. No. 5 of Vol. I was issued in January, 1851. In that No. 5 was the first notice of the third chapter of Galatians that was ever made in the REVIEW AND HERALD. It is in an article by J. N. Andrews, on "The Perpetuity of the Law of God." From that article we quote, just as there printed, enough to make perfectly plain to all now, the position that was held in and by the REVIEW then:—

Our faith may be expressed in a single sentence: GOD'S LAW COVERS ALL TIME, and under all dispensations it stands out before men as the rule of their lives, and the sum of their duty to God. The fall of man left "the work of the law" written in his heart, though faintly indeed; then at Mt. Sinai it was written in tables of stone by the finger of God; then, under the new covenant, it is written in the hearts of God's people, even as it was before the fall. We appeal to men of candor and reason. Are not these things so?

Galatians 3. The great doctrine of justification by faith having been lost sight of by the Galatian church, the apostle argues the point with them; and with great clearness shows that it is our only hope of salvation. Hence, the different covenants which God has made with his people are here examined and contrasted. The covenant made with Abraham, which was based on the righteousness of faith, is first introduced. This covenant secured to himself, and to his seed, the inheritance of the earth. Rom. 4:13. . . . The question now arises, Why does the apostle say that the law could not disannul the promise made to Abraham? Is there anything in the law which is against the promise of God?—No, verily. See verse 21. For the law of God, which embodies his requirements, and man's duty, can not be contrary to his own promise.

Why then is it said that if the inheritance be of the law, it is no more of promise? We answer that God made perfect obedience to his law the condition on which he took Israel, the literal seed of Abraham, to be his people. Jer. 11:3, 4; Ex. 19:5-8; 20. This covenant made the works of the law the condition on which they should receive the inheritance, instead of the righteousness of faith, which was the condition of the promise made to Abraham. But it is plain that if the deeds of the law be made the ground of justification, then is justification by faith made void. And as it is evident that fallen, guilty man can not be justified by a law

which already condemns him, he could then have no hope of salvation. . . . Why, then, it may be asked, did God give to Israel a covenant which recognized perfect obedience as its only condition? We reply, He did it that he might exclude all appearance of heirship from the natural seed, except such as should walk in the faith of their father Abraham. Hear the apostle: "For if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ MIGHT BE GIVEN TO THEM THAT BELIEVE." Such are the only heirs.

That article on "The Perpetuity of the Law of God" was concluded in No. 6 of Vol. I; and in this Elder Andrews took up the very verses that stand at the head of this present Study in Galatians, as follows:—

Gal. 3:23-26. . . . How is the law a schoolmaster to bring us to Christ? Answer: The law shows our guilt and just condemnation, and that we are lost without a Saviour. Read Paul's account of this school, in Rom. 7:7-25. "By the law is the knowledge of sin." Rom. 3:20. "I had not known sin, but by the law." Rom. 7:7. Then the instruction of the law is absolutely necessary, that we may know ourselves to be sinners in the sight of God. We find ourselves sinners by past offenses, and unable to render present obedience. The just penalty of the law hangs over our heads; we find ourselves lost, and fly to Jesus Christ for refuge.

The same thoughts were published again in Vol. II, No. 4, Sept. 16, 1851; and in Vol. III, No. 7, Aug. 5, 1852; so that it plainly stands as the original doctrine of the REVIEW AND HERALD as to the law of God in Galatians 3. And that it was sound doctrine then, and is sound doctrine now, is certain from the fact that in the REVIEW AND HERALD of April 5, 1898, in the first-page article, under the title of "The Perfect Law," the Spirit of Prophecy speaks as follows:—

The law of God, as presented in the Scriptures, is broad in its requirements. Every principle is holy, just, and good. The law lays men under obligation to God; it reaches to the thoughts and feelings; and it will produce conviction of sin in every one who is sensible of having transgressed its requirements. . . .

In his teachings, Christ showed how far-reaching are the principles of the law spoken from Sinai. He made a living application of that law whose principles remain forever the great standard of righteousness. . . .

Paul's testimony of the law is: "What shall we say then? Is the law sin [the sin is in the man, not in the law]? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. . . . Wherefore the law is holy, and the commandment holy, and just, and good." . . .

There is no safety nor repose nor justification in transgression of the law. Man can not hope to stand innocent before God, and at peace with him through the merits of Christ, while he continues in sin. He must cease to transgress, and become loyal and true. As the sinner looks into the great moral looking-glass, he sees his defects of character. He sees himself just as he is, spotted, defiled, and condemned. But he knows that the law can not in any way remove the guilt, or pardon the transgressor. He must go farther than this. *The law is but the schoolmaster to bring him to Christ.* He must look to his sin-bearing Saviour. And as Christ is revealed to him upon the cross of Calvary, dying beneath the weight of the sins of the whole world, the Holy Spirit shows him the attitude of God to all who repent of their transgressions. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

And all this is — not the law in Galatians, but — the gospel in Galatians — justification, righteousness, by faith, — the Third Angel's Message.

As to that "American court," with its "court chamber" and "court dress," that has been established at Washington, D. C., we noted last week that the idea signifies "specifically, the collective body of persons who compose the retinue or council of a sovereign or other princely dignity." Only royalty can appropriately hold court. It consists only with "a sovereign or other princely dignity." The definition of "sovereign" is "supreme in power; possessing supreme dominion; not subject to any other; hence, royal; princely; a ruler, gov-

ernor, chief, or master; one to whom allegiance is due." Study now this subject in connection with the statements as to these colonial governors being the "personal representatives of the President," and as such "possessing absolute power," and "unswerving loyalty to their President," etc. In his history of "The Fall of the Roman Empire," Sismondi, tracing the decline from republic to empire, remarks that "the people of the provinces, strangers to the antique liberty, perceived no difference between the republic and the empire; the army, confounding fidelity to a standard with the duty of citizens, and blind obedience with patriotism, attached themselves to the Julian family with implicit and unhesitating devotion."— *Chap. 2, par. 9.*



#### THE KING OF BABYLON EXALTS HIMSELF ABOVE GOD.

(Concluded.)

ALL the world was represented at the dedication of this image. It was a world-wide proclamation of the greatness and power of Babylon. And the command that all the people should "fall down and worship the golden image that Nebuchadnezzar the king hath set up," was issued in order to compel all the world to acknowledge this greatness and power as supreme. The dedication of the image was really a deification of the kingdom of Babylon, the state, as represented in Nebuchadnezzar, under whose rule Babylon had attained to such a pinnacle of greatness. The refusal to worship the image would thus be regarded as high treason against the state, or kingdom, of Babylon, and was to be punished with death in "a burning fiery furnace." No opportunity was given to the people to exercise any choice in the matter. In Babylon the people are not allowed either conscience or free will. Their religion is prescribed to them by the state, and consists simply in the acknowledgment of the greatness of the state, and the right of the state as represented by the king to have undisputed control over both the bodies and the souls of men. The right of the individual man to life, liberty, and the pursuit of happiness, apart from the dictation of the state, is wholly ignored, and the king assumes to become the keeper of the conscience of the people.

Thus it has always been in all false religions. Substituting the visible for the invisible, the worldly for the heavenly, the human for the divine, they must depend upon the compelling power of the flesh instead of the drawing power of the Spirit; and upon the threat of pains and penalties enforced by the state, instead of the love that gives itself, in order to secure and hold their followers. This is the philosophy of all religious tyranny and persecution. When it is once granted that the state has any right to prescribe to the people what or how they shall worship, or whether they shall worship at all, then the punishment of those who refuse to obey those commands of the state is not persecution at all, but simply a just provision for the enforcement of the laws. So it was in Babylon of the Chaldees, and so it is in the Babylon of to-day.

□ The command of the king, accompanied with the threat of death in case of disobedience, had its intended effect, and "all the people . . . fell down and worshiped the golden image that Nebuchadnezzar the king had set up." We are facing the same issues to-day, and another world-wide effort will be made to compel all the people under the threat of death to accept man in the place of God, and the commandments of men in the place of the commandments of God, and there is only one way of escape; for "all that dwell upon the earth shall worship him, whose names are not written in the

book of life of the Lamb slain from the foundation of the world." Rev. 13:8. And this power of the gospel of life to deliver from the fear of any earthly power was known and proclaimed that day "in the province of Babylon."

"Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live forever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: and whoso falleth not down and worshipeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up."

The refusal of these men to obey the command of the king was a most flagrant offense, as the Chaldeans viewed the case. Their nation had been conquered by the king of Babylon, and they were captives; but at the request of Daniel, and in recognition of his service rendered to the king, they had been "set over the affairs of the province." And yet in spite of all this, they refused obedience to the royal decree. Although raised to the dignity of administering the laws of the realm, they themselves disregarded the law in the presence of "all the rulers of the provinces." And to disregard this particular law on this particular occasion was certainly to show public contempt for the person of the king, and was a most aggravated case of high treason. This is the method of reasoning adopted by those who deify the state, and claim for it supreme authority both in temporal and in spiritual matters. "It is the law," they say, "and it must be obeyed. Every loyal citizen will regard the law of the land; and to disregard it willfully is to show a spirit of disloyalty which ought to be punished as practically treason against the state." And this method of reasoning will justify all the persecutions from the time of Nebuchadnezzar until now. It is not persecution to enforce a just law, even though it may bring severe punishment upon the offenders.

"Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?"

The king proposed to deal fairly with these men. It was hardly thought possible that they would persist in their refusal to obey duly constituted authority, and especially when the certainty of the penalty was held before them. Of course there was no suggestion of a change of the law; for was not the king of Babylon the king of all the earth? And had he not conquered all the Jews? And shall he now be conquered by only three of them? If the God of the Jews is stronger than the king of Babylon, why did he not deliver Jerusalem? Nebuchadnezzar was yet to learn of the power of the kingdom of God *within*, through which one is "strengthened with might by his Spirit in the inner man," and by which he experiences the indwelling of "him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." But God had committed this gospel to these three men to proclaim in Babylon, by their loyalty to the principles of his kingdom even in the face of death, and this attempt of King Nebuchadnezzar himself to dissuade them from their loyalty to their King only served to give the greater force to this second message from the God of heaven to the king of Babylon.

"Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so,

our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

There is only one answer to be returned to one who seeks to turn a true child of the kingdom from his loyalty to his God, whether it be the king on his throne or the humblest peasant, and that answer is so simple that it can be made at once. The motto is, "Faithful unto death." These men had heard the voice which fills every loyal heart with hope and courage: "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation." Isa. 51:7, 8.

Nebuchadnezzar might do what he would with their bodies, if he was willing to assume that responsibility; but so long as they had the control of them, they would yield them to be instruments of righteousness, and not prostrate them in worship before any other being than the King of heaven. Their answer was the same as was given in the wilderness when the same temptation was pressed by "the god of this world," upon the Son of man: "Thou shalt worship the Lord thy God, and him only shalt thou serve." As faithful and true witnesses, they said, with Job, "Though he slay me, yet will I trust in him." W. W. P.

#### "THE JUBILEE SONG OF FREEDOM."

WHEN the children of Israel permitted the Lord to work out his own plans for them, peace and happiness filled their borders. Every fiftieth year they hallowed the year of jubilee, and the jubilee years were the most joyous in the annals of Israelitish story.

"Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession. AND YE SHALL RETURN EVERY MAN UNTO HIS FAMILY. A jubilee shall that fiftieth year be unto you. . . . In the year of this jubilee ye shall return every man unto his possession. And if thou sell aught unto thy neighbor, or buyest aught of thy neighbor's hand, ye shall not oppress one another."

Now the trumpet of the jubilee was to be sounded "on the tenth day of the seventh month, in the day of atonement." The day of atonement was the day on which sins were blotted out. The year of the jubilee was the time when debts were blotted out. And the time during which they should become free from sin and free from debt could not help but be a time of jubilee in Israel.

Had the Lord had his own way about it, man never would have sinned. It is equally true that had God had his own way about it, man never would have known what debt is. Consequently it was fitting that freedom from sin and freedom from debt should go hand in hand.

To borrow—to be in debt—was not contemplated in the system of political economy that God laid down for Israel. "Thou shalt lend unto many nations, and thou shalt not borrow," were the words of Jehovah. But if they did borrow; if, on account of sickness, calamity, or any other poverty-producing reason, they failed to follow this wise mandate, then the year of jubilee provided an infallible plan of redemption for the borrower. For in that year every man was to return unto his possession, every man unto his family. Every vestige of oppression, one of another, was to cease.

The plan of God in this matter was complete and perfect. It provided for absolute release: "If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to re-

deem it, and himself be able to redeem it; then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession."

□ The remnant church is now living in the antitypical day of atonement, in the time when sins are being blotted out. We are living in the time when the loud cry of the third angel is to sound; when the latter rain is to fall; when the "jubilee song of freedom is to be sung throughout our borders."

When the notes of the "jubilee song of freedom" rose from the lips of Israel's hosts, it was because a real experience had taken place in their lives. It was because they had a definite knowledge that their sins had actually been forgiven, and their debts of every name and nature had been blotted out. Thus they stood free and clear before God and man.

From this a lesson is to be learned for these last times. The remnant church live not only in the antitypical day of atonement, but also in the great antitypical year of jubilee. As men and women watching and waiting for the coming of our Lord and Master, we will sing "the jubilee song of freedom," only as our sins are forever washed away, and our debts of every name and nature wiped out to be again no more. All of this must be to us a real, live experience—a fact in our lives.

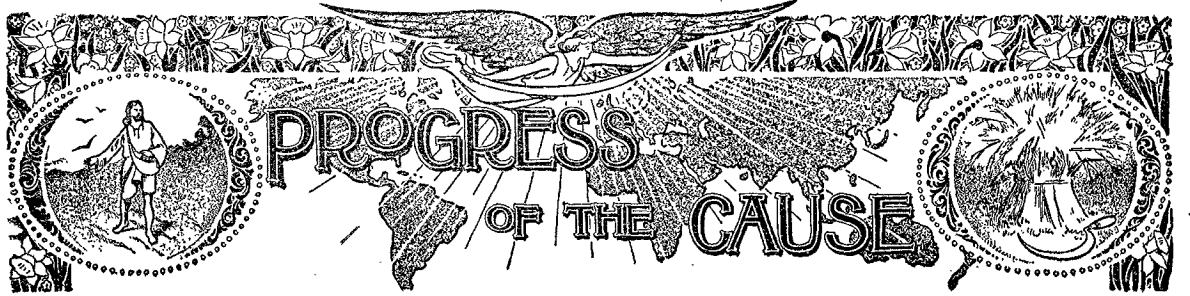
To-day we stand confronted with the burning questions, Have we sins to be blotted out? Have we debts to be wiped out? We do have both of these.

How stands the case? Almost, if not quite, every one of our larger enterprises and institutions is loaded down with debt, fettered with obligations, which it finds almost impossible to meet—chained, manacled, and muzzled, on account of the sums of money which it owes.

You and I know all this. We have known it to a greater or less extent for several years. We pray for our institutions, for our publishing houses, our sanitariums, our colleges and academies, for the General Conference Association, and the Foreign Mission Board. Some of us nearest to the institutions, stand aghast with bated breath, as we see them toil under their burdens, in their desperate attempts to go forward and do their God-appointed work. Year by year this state of affairs is becoming worse and getting more intolerable. God himself is calling upon us to stop and seriously consider where it will end.

Thank God, the Lord himself has set his hand to it that his work shall go free. This is destined to be one of the most remarkable movements of the latter days of our work. The Lord is now speaking through his servant the prophet upon this matter. He himself is moving in the matter, and he is calling upon all those who love him, the brothers and sisters of Jesus Christ, to move in unison with him.

PERCY T. MAGAN.



#### JAMAICA.

MAHOGANY GROVE.—Over a year ago, labor was begun at Mahogany Grove by two natives, Brethren A. G. Peart and Frank Hall. The Lord blessed their efforts, and a few persons began the observance of the Sabbath. They called for help, and Elder C. A. Hall went to their assistance with his tent. The result is a membership of sixty-eight, with twenty-five more who have applied for baptism. They have also just finished a chapel eighteen by thirty feet. The walls are concrete, and the roof is shingled, which makes the building cool, a quality much appreciated in this climate. The people say this chapel is an ornament to the place.

We are informed that this is the first chapel ever completed in this district. One was begun about eighteen years ago, but got no further than the foundation pillars; so the dedication of this chapel was an important event for the people of this district. Nearly everybody seemed to have an interest in it. The brethren had it nicely decorated with flowers, evergreens, and oranges. There was a large attendance. The exercises passed off well. The Spirit of the great Peacemaker seemed to touch all hearts. As the gathering broke up, many wishes were made for the continued prosperity of the work so well begun.

We have several chapels in process of construction in different parts of the island; but our brethren are very poor, and it seems almost impossible to complete these chapels, the work on some having stood still for several months, for lack of money. Our earnest prayer is that some one will give us a little help to finish them. We stand in great need of about three hundred dollars. It seems to us there is no place where this amount of money would do more good to the cause than here. Please send all contributions to W. H. Edwards, Rooms 1905-7, 150 Nassau St., New York, N. Y.

F. I. RICHARDSON.

TRINITYVILLE.—The truth for these last days is becoming better known and better understood in this parish, St. Thomas. Many in the other churches confess that their consciences are troubled, and they are now halting between the Sabbath and Sunday. The week of prayer was indeed a season of refreshing from the presence of the Lord. December 30

eight persons were buried with the Lord in baptism, six of whom were old members who became dissatisfied with their former baptism. Others will follow soon in baptism. The little flock at Trinityville is undergoing a spirit of contrition, and there is a thirsting, and a panting, and a longing after the likeness of Christ.

The times are hard, but we are not discouraged. The day-school that has been started by Sister Mina Harper has an enrollment of thirty-five. But on account of the scarcity of money and food, many have been kept away. We need suitable books for beginners, and grammars, etc., for the more advanced.

H. F. HUMPHREY.

PORT ANTONIO, SWIFT RIVER.—We are grateful to be able to report that the work of the Third Angel's Message is onward in this part of Jamaica. Elder F. I. Richardson was with us February 10, 11, and we celebrated the ordinances of the Lord's house in Port Antonio and Swift River. Just at sunrise Sabbath morning, February 10, seven persons were buried with their Lord in baptism in the blue waters of the Caribbean Sea, at Port Antonio. The next day fifteen more followed their Saviour in the same rite at Swift River, thirteen miles to the west. A few more are in full harmony with us, and desired baptism, but were still suffering from the fever that began its ravages in October.

Those in Swift River accepted present truth as a result of tent-meetings held last summer. We began to build our chapel in September. We have struggled against fever, heavy rains, severe wind storms, and lack of money, and yet we can report our building nearing completion. We are holding the Sabbath-school and regular services in our partly finished building. In Swift River our Sabbath-school has thirty-five members, in Port Antonio thirty. Still the good work goes on, and there is a good outside interest in both places. Satan has tried hard to stir up prejudice against the message, but the Lord has given the victory to his cause all the way through.

Our hearts are cheered as we see the many omens of our soon-coming Saviour, and we are constrained by his love to greater activity; for we know that soon the sowing and the weeping will be over, and the harvest will be gathered home.

GEO. F. ENOCH.

## FIJI.

SUVA VOU.—By his stately steppings the Lord has been going out before us, and his arm has brought salvation time and again. Many perplexing questions arise, but the Lord is mighty in counsel, and we have many precious experiences in allowing the counsel of heaven to prevail. The Lord is using Brother Fulton with power. Searching messages have been borne, and as a result hearts have been turned to the Lord, and filthy and evil habits have been cast aside. Eleven Fijians and one white person have been baptized, and eight more will be buried with their Lord this coming Sabbath. A week ago last Sabbath, Dec. 9, 1899, the ordinances of the Lord's house were celebrated, and it was an occasion of deep heart-searching, refreshing, and outpouring of the Spirit of God. The ceremony was very touching. The *roko* (a leading king of Fiji) washed the feet of some of his servants. His heart was overflowing. A high chief's wife, who had never heard a sermon from one of our ministers, was in; and, after hearing the Scripture read concerning feet-washing, she wished hers washed. Everything passed off pleasantly.

The mission house becoming too small to accommodate all who attended service, Brother Fulton, on moving his house here, rebuilt it so that the main part could be used as a church. This has been dedicated, and it affords a pleasant place of meeting. Our Sabbath-school numbers forty.

Brother Cole, who was our first missionary here, with the help of some of our brethren on the coast, has given us a hand printing press, which is now set up; and when we receive more type from Sydney, we shall begin printing leaflets for the work here. Brother Fulton has composed a few hymns in Fijian, some of which he has set to tunes in "Hymns and Tunes." These will be put in book form as quickly as circumstances will permit. We see many promising openings for work; but, as in all other parts of our Master's vineyard, the cry comes, Where are the men and the money to enter them? Brethren, much rests upon you at home. The Lord keeps a faithful account with each of us, and he expects us each to do all we can. Nothing less will fulfill the requirements of the present hour. Are there not many times when, in your household expenses, attire, etc., you could save a penny, a nickel, or more? Shall we who are pledged to God for life and eternity, we to whom has been committed the most solemn message that mortal lips have ever uttered, see the *cause of God lack for men and money?* May God help us all to put an emphatic No to this question, in every thought, word, and action. Come, brethren, let us all put our shoulders to the wheel and give a lift, and continue so doing till the Lord says, It is enough. Jesus is soon coming. Every circumstance in the world emphasizes this fact. May God help us to show our belief by our everyday example.

C. H. AND M. G. PARKER.

## ONTARIO.

BRANTFORD, LONDON, AND INGERSOLL.—I spent Sabbath and First-day, February 3 and 4, with the church at Brantford, and was glad to find that through the faithful labors of the Bible readers, the Sisters McKinnon, several persons have been added to the company. Four were taken into the church by vote. They celebrated the ordinance of humility for the first time. All present seemed to enjoy the occasion.

I was with the brethren at London, February 24 and 25. I found some unpleasant things had crept in on account of a bad use of that unruly member, the tongue, which James says "is set on fire of hell," "a world of iniquity, full of deadly poison." How careful we ought to be to keep such a dangerous thing chained, lest it destroy much good.

The enemy was laying his plans to overthrow some of these brethren, but through the blessing of the Lord he was defeated. I presented the exalted character of the work in which we are called to engage, and referred to the course of Nehemiah, who, when invited to come down from his calling, refused on the ground that the work was so great that he could not leave it. The Spirit of the Lord came in in great measure, hearts were humbled, confessions were made, and love and union restored. God forbid that in this solemn judgment hour we should allow the devil to drag us down from our high and holy calling, and get us to throwing mud and dirt at one another. How unlike "Him in whose mouth was found no guile"!

As a result of labor, especially of our Bible worker, Sister Allems, additions are being made to their numbers.

We have an excellent church school in London, where the children are indeed being "all taught

of God." If any of our isolated Sabbath-keepers, or any who have not the advantages of such a school, have children they wish to send, they will find that board and tuition are very low. This school is sustained by contributions from its friends; and if there are any who are interested in this good work and wish to assist in bearing the expense, their gifts will be thankfully received. For information in regard to the school, address T. H. Robinson, Health Food Factory, London, Ontario.

About seventeen reliable persons have accepted the message at Ingersoll. Several others are much interested. The canvassers' institute, which has been in progress here for four weeks, closes tomorrow. About twenty, mostly young persons, have been in attendance. The blessing of the Lord has been with both the instructors and the instructed. All feel that they are having a "closer walk with God" as the result of the school. Elders Starr and Howe had charge of the educational work. About nineteen young men and women go forth to scatter the light of the message, with good courage and a firm reliance on the promise of God.

J. F. BALLENGER.

## GENERAL CONFERENCE DISTRICT 4.

THE first meeting of District 4 of the General Conference was held in the Tabernacle, at College View, March 2, at 10:30 A. M. Elder J. H. Morrison presided, and after prayer by Elder G. A. Irwin, made a few introductory remarks. E. L. Stewart was chosen secretary pro tem.

Elder Morrison then set forth the situation in the world generally and among God's people. While men cry Peace, they are preparing for war. Everywhere prophecy is fulfilling; but the clearest fulfillment is seen among the people of God. The great crisis is upon us. The lines are rapidly being drawn. While some are approaching God in character, others are separating from him. The peculiar features of our faith are becoming indistinct, and we are gradually drifting away from the old landmarks. A work has been done, but a far greater work must be accomplished. The canvassing work must be pressed. Only five persons have received ordination during the year, and two of these have gone into the medical work. We are behind in this branch of the work. Men must be educated and encouraged to enter the ministry. We have grown weak upon tithing. There is danger of the wonder-working power taking our people. We do not clearly discern between this and the work of God. This subject should be thoroughly studied in all our Conferences. Church schools must receive consideration. Organization, system, and order are among the most important matters, and must be thoroughly understood. We see perfect order in all God's creative work. There are two extremes in this question. Men are not to go from Conference to Conference independently, neither are we to be moved constantly by the Conference Committee. God has special messages at this time through the Testimonies and through his servant Elder Haskell.

Elder G. A. Irwin said: The District Conference is a creature of the General Conference, to facilitate the work. As the message increases and spreads, the responsibility must be divided and subdivided. More local matters are considered by those more directly interested. Our great danger is from within, not from without. Unity must characterize the people of God. The only basis of union must be the three messages as brought out by the early work. This is a platform not a pin nor a timber of which is to be moved. The enemy will bring in minor parts, and attempt to make them the tests. But the Sabbath is the great test. This is to test every soul. "The commandments of God, and the faith of Jesus," is to be the burden of our message.

A simple organization is to be effected, consisting of a secretary pro tem., who shall keep a record of the proceedings and a constitution defining the basis of representation. It was then suggested that a committee for drafting a constitution, and a Committee on Distribution of Labor and Resolutions be appointed.

Elder Morrison said that we must sense the shortness of time and the necessity of doing, not resolving only. We are to come to this Conference as learners, as little children, not with set ideas. It is a solemn sinking into God that is needed now. We are to so conduct ourselves in the meeting and out that men will realize that we have a life-and-death message.

Elder Geo. M. Brown moved that the Chair appoint the committees mentioned. Carried. The following committees were then appointed: Committee on Organization: Brethren Stevens, Stewart, Everest, Kneeland, and Olsen. The Committee on Plans, Distribution of Labor, and Camp-meet-

ings: Brethren Santee, Nelson, Flaiz, Millman, and Johnson.

## SECOND SESSION, MARCH 4, 10:30 A. M.

After prayer the subject of organization was taken up, and its importance and principles clearly set forth. Elder Morrison spoke as follows: The heavens declare the perfect work of God. The church of God on earth requires the most perfect order and system, since it is as an army in warfare. Just in proportion as we work in perfect harmony will the co-operation of heavenly agencies prove successful.

Elder Irwin said: The last days require more perfect unity and order than any other period. The constant tendency in these days is to spring something new; but we are not to begin now to tinker the work of God. Each is not to do as he pleases in all things, but we are to work in harmony. God is leading out a people, not simply an isolated individual here and there. The organization of the church in the wilderness, with its perfect order and system, is set forth as an example for us in these last days.

Elder Santee read from "Spirit of Prophecy" and from the REVIEW AND HERALD, illustrating these points. Remarks were also made by Elders Hill, White, and Phelps.

The meeting adjourned to the call of the Chair.

## THIRD SESSION, MONDAY, MARCH 5.

After prayer the report of committees was taken up. The Committee on Organization recommended a constitution for adoption, as follows:—

"ARTICLE I.—This Conference shall be known as District Conference 4 of the General Conference of Seventh-day Adventists, comprising the Conferences of Iowa, Nebraska, Minnesota, Dakota, and the mission field of Manitoba.

"ART. II.—The object of this Conference shall be to facilitate the work of the General Conference in local matters, such as the distribution and exchange of laborers within the District, the arrangements of camp-meetings, the united study of the Third Angel's Message, and the transaction of such other business as may come under its supervision.

"ART. III.—The officers of this Conference shall be a President and a Secretary. The General Conference superintendent of the District shall, by virtue of his office, be President of this Conference. The Secretary shall be chosen at each regular session.

"ART. IV.—The regular sessions of this Conference shall be held biennially, alternating with the sessions of the General Conference. Special sessions may be called if deemed necessary by the President, in conjunction with the presidents of the Conferences.

"ART. V.—Each Conference or mission field shall be entitled to one delegate, and one additional delegate for each three hundred membership.

"ART. VI.—This constitution may be amended by a two-thirds vote of all the delegates present at any regular session."

It was moved to adopt the report by considering each article separately.

Article I was spoken to by Elders Nelson, Santee, Brown, and Thompson, and others. Elder N. P. Nelson offered an amendment, naming Wyoming and the Dakotas. The amendment was lost, and Art. I, as read, was adopted; also articles II, III, and IV in succession. Article V was read, and a motion to amend was offered by Elder V. Thompson, and supported by Elder C. Santee, so as to read, "two hundred membership." This was spoken to by Elders Phelps, Hill, Millman, and Boynton. Article V as amended was then adopted; Article VI was also adopted.

It was moved by Elder G. M. Brown to ask the Committee on Organization to prepare an article stating the duties of the President and Secretary. Supported and carried.

Elder G. A. Irwin moved that this Constitution be operative in the future, and that all present be considered delegates. Carried.

The Committee on Plans presented a partial report, as follows:—

"Whereas, The prosperity of the cause is endangered from the innovations coming in on the subject of gospel order, we therefore—

"(1) Recommend, That all our workers make an especial effort to inform themselves in regard to the teaching of the Bible and Testimonies on the subject of organization, with a view to instructing our churches in the same.

"Whereas, The Spirit of God has indicated that this is the most favorable time we shall ever have for prosecuting the work in our large cities, and,—

"Whereas, The present method of work by our city missions falls far short of reaching the people, and bringing much-desired results, we therefore—

"(2) *Recommend*, To the several Conferences here represented, the advisability of entering such cities with a full corps of laborers, including ministers, Bible workers, and colporteurs, in order that the work may be prosecuted with vigor; also that young persons of Christian experience and deportment be encouraged to connect with such work, and labor from house to house under the counsel of the one in charge, thus gaining a practical experience in Bible work and other missionary effort.

"*Whereas*, The Spirit of God has urged the importance and necessity of establishing church schools; and,—

"*Whereas*, There are those of our denomination teaching in the public schools of our Conferences who, with proper training, could, and would gladly, take up the church school work, we therefore—

"(3) *Recommend*: (a) That the churches in this District take immediate steps to prepare suitable places for such schools to be held, and also that an effort be put forth by the officers of the church to interest the whole church in the work, thus making it a church school; (b) that a suitable person be selected who, under the direction of the Conference Committee, shall labor for the educational interests of the Conference; (c) that institutes be held where teachers may be called together to receive special training for this work; (d) that we urge suitable persons to attend the teachers' training class in Union College, with a view to fitting themselves for this work."

The first recommendation was then read, and spoken to by Elders C. W. Flaiz and G. A. Irwin, bringing out some valuable instruction on organization of churches, and showing the dangers coming in among us at this time, and how these dangers may be headed off. Quotations were read from "Early Writings," pages 12, 13, under the head of "Gospel Order." J. H. MORRISON, Pres.

E. L. STEWART, Sec. pro tem.

(To be concluded.)

## ARIZONA.

PHOENIX.—The week of prayer of 1899 is now in the past, but the results of its hours of searching of heart, and humbling of soul before God, we trust have only begun to appear. If those who have received the rich blessings of God continue to walk by faith in the power of the Spirit of God, their path must shine more and more unto the perfect day. From the first meeting, it was plain to all that the Holy Spirit had come to take charge of the meetings. At each service some who had not confessed Christ were present. So many and so great were the rich blessings of God poured out upon us that different ones were heard to say, "I am afraid to stay away lest the very blessing I most need might be poured upon the church when I am absent." From the first, the attendance was good. Some who had battled for some time with trials and perplexities found victory through completely surrendering to God. Oh what victory there is in this! Oh what rest! "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Every reading spoke this. It was heard in every song. It was the breathing of every prayer. And every scripture pressed home to hearts the necessity of obtaining a personal knowledge of that truth.

For myself and family I can say that this was the best week of prayer in all our experience.

The church has had a mission school since October, and preparations for this, besides the church building not yet finished, have called for considerable money, still the annual offering was nearly as large as it was a year ago. J. E. EVANS.

AFTER Elder Kilgore's visit with us, I decided to take a trip to the lower altitude, as I had been in this high altitude for over a year, and it was telling on my nerves. January 29 I left Flagstaff on my wheel, with a good supply of tracts. The first day I rode over fifty miles, through a pine forest the most of the way. There was not a house inhabited for the whole distance, and only one place where there was water. The roads being rough, it was after nine at night before I reached a settlement. I was, however, made welcome. When I gave the people a few tracts to read, they told me that they had attended one of my meetings in Flagstaff. The next morning I passed by the noted Montezuma well. This well is formed by nature, and is, I should think, about two hundred feet wide, three hundred feet long, and two hundred feet deep to the water. Some say that the depth of the water has never been sounded. It is surrounded on all sides with a perpendicular wall, and on one side there is a small outlet at the bottom, where a small stream of water flows out to a creek near by.

I soon passed down to the beautiful Verde Valley, where the farmers were plowing and putting in their crops. I gave away a number of tracts as I passed through the valley. I then passed up a long cañon, where the road is very steep for about fifteen miles. Night found me going down as rapidly as I dared to ride, not knowing but I should have to lay out. Suddenly I saw a camp fire, and freighters camped for the night. In the usual Western style, I asked to roll up with them, which was freely granted. As I sat by the camp fire, and talked with those rough men about the beautiful new earth and life through Christ, they were much interested, and asked me to write down some of the references so they could give them to their wives, who they said would be glad to read them.

Early the next morning I was rapidly wheeling on toward a mining camp, where my son was teaching school. Remaining overnight, the next morning I wheeled to Prescott, where Elder Iles and I held our first tent-meeting in Arizona. I was glad to know that none who had taken hold of the truth had given up, although most of them had moved away to distant places. I stopped overnight, and the next morning walked up another long mountain. A little after noon I was in Skull Valley, where I held tent-meetings nearly two years ago. I was pleased to find the brother who took his stand at that time, strong in the truth. He is a reader of the REVIEW and similar reading-matter, which is the secret of his growing in the truth. I remained with him over the Sabbath.

Sunday morning I wheeled over another mountain to Peoples Valley, where Elder Iles and I held our second tent effort. As a result of removals and apostasy, only one family still holds to the truth. The drought has been so severe that farmers have not raised a crop for two years, and many are moving to more favored localities. Leaving this place, I passed over Antelope Mountain, going down a steep gulch for several miles, some of the way being obliged to carry my wheel, although having scarcely room enough to stand upon, and the bottom of the cañon being hundreds of feet below. It was not very restful for my nerves, and I was glad when I reached the road below. I wheeled about thirty miles to a station on the railroad, took the train, and the next morning was at Elder Evans's home, in Phoenix. I remained with the Phoenix church, visiting most of the members and holding meetings, for one week. I was indeed pleased to find them united, and to learn that they had their church debt all paid, and money raised to finish the church. My preaching was all practical, and the Spirit of the Lord was surely there as I dwelt on the importance of lifting up Christ in the home, in the church, and before the world. I never before had such freedom with this church; and as I took the train to return to my home, I was touched to see many of the church at the depot to see me off. May the Lord bless the Phoenix church. I arrived home after an absence of over two weeks, much refreshed.

GEO. O. STATES.

## MICHIGAN.

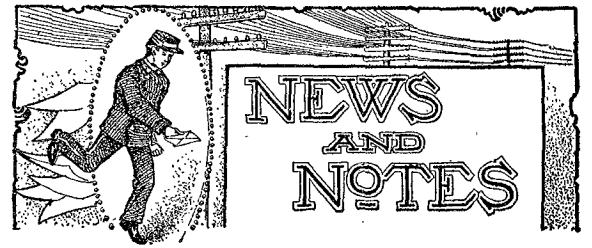
OCTOBER 12 I began meetings in Rothbury. There is a company of Sabbath-keepers here, members of the Shelby church. From the first, there was some interest to hear. I continued to labor in public and from house to house for five weeks. One family took their stand on the whole truth; four persons were baptized, and three others joined the church.

By invitation, I then went to Elbridge, and labored ten days. Here another accepted the truth, and was baptized, and taken into the Shelby church. I then spent two weeks with the friends in Crystal Valley. One who had turned from the Sabbath again took his place among God's people.

I also spent one week with the Denver church, where I found the friends greatly discouraged; but by calling their attention to the only true Pattern, and the importance of keeping their minds fixed on him, they took courage. Satan is pleased to have God's people give up to discouragement, but Christ is sad. L. A. KELLOGG.

CADILLAC.—The work here is progressing slowly but surely. An effort has been made to close all places of business on Sunday; but the mayor, who has read the *Sentinel* this summer, stopped the movement. There is now some discussion going on in the city papers on the subject. Brother E. A. Bristol has been holding meetings in a schoolhouse near by, and six persons have begun to serve the Lord. O. SOULE.

LAKEVIEW.—Some time ago the Lord indicated to be my duty to devote my time to the work at this place. He has set his seal to the work, and eight persons have given their hearts to the Lord. Praise God. ALBERT WEEKS.



—Boxing will be prevented by the French police, at the Paris Exposition.

—The New York *Times* will be published daily on the grounds of the Paris Exposition.

—The United States squadron in Chinese waters will have its headquarters at Hong-Kong.

—An orchid from Venezuela, valued at \$5,000, is being exhibited in London, England.

—Arrangements have been made to secure a complete census of the Chinese in the United States.

—A consignment of 1,000,000 pounds of meat has left Chicago for United States soldiers in the Philippines.

—It is claimed that there are, in the United States, more than 5,000 theaters, of which 2,000 may be classed as legitimate.

—The editorial staff of *El Cubano Libre* has been imprisoned by the mayor of Santiago, Cuba, for publishing an offensive article against the present government there.

—The Ohio statute prohibiting an employer from discharging a workman because of membership in a labor union, has been declared unconstitutional by a common pleas court judge.

—It is estimated that almost a third of humanity speak the Chinese language, that the Hindu language is spoken by more than 100,000,000, the Russian by 89,000,000, while the German is spoken by 57,000,000, the Spanish by 48,000,000.

—Attorney James R. Dill, of New York City, is said to have received \$1,000,000 in return for his services in bringing about an amicable settlement in the Frick-Carnegie lawsuit. This is said to be the highest lawyer's fee ever received for a single case.

—The general freight agent of one of the largest railways in the country gives the following statements: "Among the 200 clerks in my office, thirty-two are cigarette-smokers. Eighty-five per cent of the mistakes occurring in the office are made by the thirty-two. The cigarette-smokers average two days off each month, while others but half a day off."

—The Burlington Railroad officials think that "when the present war in South Africa is ended, in the subjugation of the Boers, thousands of the people of the Transvaal will be desirous of getting away." Accordingly, they are preparing to send agents to induce them to come to the United States, settle in the undeveloped portions, and engage in stock raising or farming.

—The temperance people of Aurora, Ill., are planning to rid their city of the saloons by paying into the city treasury the amount usually paid into the treasury by the saloon keepers for their licenses. The question is to be submitted to the popular vote at the annual city election in 1901, the money to be raised before that time. There are at present thirty-seven saloons in the city, each paying a license tax of \$1,000.

—Official reports show that there are now in Siberia 300,000 ex-convicts. Of these 30,000 are settled as peasants, 70,000 are laborers without permanent residence, and 100,000 are paupers, while 100,000 more are gathered in camps, awaiting return to Russia or other disposition. "This," says the *Northwestern Christian Advocate*, "represents the last chapter in the Russian system of penal deportation, which has been in operation since about the year 1600."

—A new device has been invented by a Frenchman, whereby the entry and departure of employees in large establishments is automatically registered. Each employee, upon entering the establishment, steps up to a camera fitted with a time-clock arrangement, presses the button, and the result is a photograph in miniature of the employee, together with a small clock dial showing the exact time of entry or departure. Only one half a second is required for the taking of the photograph. Although the price of the apparatus is relatively high, it costs much less than a timekeeper of flesh and blood, and guarantees much greater impartiality and exactness.

—Chief Willis L. Moore, of the United States Weather Bureau, has issued an order prohibiting employees of the service from using cigarettes during hours of duty, and warning them that those who smoke them at all will be mentioned in the confidential reports made to him by the heads of the several offices and departments. Replying to criticism of his action in this matter, he said: "Some of our men who were regarded as the most reliable and competent, became careless and lax. I sent inspectors to investigate, and in almost every case it was found that this state of affairs was directly attributable to excessive cigarette-smoking. Men who use cigarettes appear to become deadened to the fact that neglect of duty means reproof, suspension, or dismissal. In a word, these investigations convinced me that cigarette-smokers are not to be trusted with important work."

—A well-defined earthquake occurred in Berea, Ohio, April 11.

—The wharfs at Victoria, British Columbia, were recently destroyed by a tidal wave.

—Because of the limited supply of yellow pine, Georgia mills will run only two-thirds time.

—The Boers are reported to have succeeded in getting at least thirty large guns through Portuguese territory.

—Canada has been asked to send fifty more officers, with men, to fill vacancies in the British army in South Africa.

—President Steyn, of the late Orange Free State, prophesies that foreign powers will stop the South African war.

—Costa Rica and Nicaragua will cede territory ten miles wide, between Greytown and Brito, to the United States, for canal purposes.

—Ann Arbor, Mich., has a fine flowing well, from which the purest water gushes forth in umbrella shape, at an estimate of 400,000 gallons a day.

—Eleven places in Mindanao, and three in Jolo Archipelago, Philippine Islands, have been occupied by United States troops without firing a shot.

—Because of the small audience, Paderewski recently refused to appear in Sacramento, Cal., and his piano was attached for rent of the opera house.

—By a recent fire in Greenpoint, Greater New York, nearly 1,500 men are idle; lumber factories, iron foundries, and the Church soda plant were destroyed.

—Post office clerks will hereafter not be held responsible for delay in transmission of mail when stamps are in any position except the upper right-hand corner.

—The Michigan Central Railroad shops will be moved from Michigan City, Ind., to Niles, Mich., forty acres of land having been purchased by the company.

—For the second time within three years, the fine dry-goods store of Joseph Horne and Company in Pittsburg, was destroyed by fire, April 9, at a loss of \$1,000,000.

—The annexation law has passed both branches of the Ohio Legislature, by which Cincinnati will be able to annex twenty-six villages, increasing its population to over 500,000.

—William Booth, general of the Salvation Army, was presented on his seventieth birthday, April 10, with a purse of \$200,000 from the army, as the result of the self-denial week just concluded.

—By a new and secret combination of chemicals, an iron wrench six inches long and one-half inch thick, was melted in five seconds, in Thomas A. Edison's laboratory. The inventor of the powder is an American.

—By order of the emperor of Korea, the members of the Korean legation in Washington, D. C., must hereafter wear clothing required by the custom of this country. Hitherto they have appeared in Oriental garb.

—The bark "Ancona," laden with 18,300 bales of hemp, reached Boston from Cebu, Philippine Islands, April 9, after a nine-months' voyage. The delay, however, doubled the value of the cargo, which is now worth \$8,000,000.

—The United States Senate Committee on Privileges and Elections voted unanimously that Senator-elect Clark, of Montana, is not entitled to occupy his seat, owing to the prevalence of corrupt methods in Montana that tainted the election.

—The Paris Exposition will be open on Sunday, the French authorities having decided that all exhibits are to be open to the public on all First-days. The United States pavilion is not thus regulated, the question of its being opened or closed on Sunday being left "entirely to Commissioner Peck's desire."

—It is reported that "Mayor Maybury, of Detroit, Mich., has announced a proposal that he thinks will prove effective in suppressing improper dramatic entertainments in the leading cities of the United States. It is to have a decision by the American league of municipalities to prohibit all such plays in the 200 cities represented by the league."

—The weight of the great Atlantic steamer "Oceanic" is equal to the weight of two trains, each of 433 cars and three miles in length. It would take eight mammoth railroad locomotives, such as are used on the Illinois Central Railroad, to haul the steamer on the level, on rails, at twenty-two miles an hour; and it would take sixteen such locomotives to develop the horse-power developed by the "Oceanic" when steaming at twenty-two miles an hour.

—A gigantic coal trust, which will virtually control the transportation and production of coal in this country, is said to have been completed by the great Eastern railroad magnates, W. K. Vanderbilt, J. Pierpont Morgan, and A. J. Cassatt. This brings into the combine the New York Central, with its allied roads, also the Reading, Erie, and Lehigh Valley, together with the Pennsylvania and its recent acquisition, the Norfolk and Western. It will constitute one of the most formidable monopolies in existence, and one which menaces the public interest in many ways, by its ability to control the price of a product so essential to domestic use and to the maintenance of many kinds of industry.



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

#### 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, Eau Claire,	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.

#### NEW TESTAMENT GREEK.

A NEW class in New Testament Greek by correspondence will be formed at once. Let all those desiring to join address, with stamp for reply, E. D. Kirby, College, Battle Creek, Mich.

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#### PUBLICATIONS WANTED.

LET all sending publications for missionary work see that they are properly wrapped. Complaints are made that papers are received almost wholly unfit to distribute on account of not having been properly wrapped. A little careful attention on the part of those sending publications will result in a saving of literature and postage.

The following persons desire late, clean copies of our publications, postpaid:—

J. C. Davidson, Bozeman, Mont.  
Mrs. J. F. Woods, Warsaw, Ind.  
Mary I. Gourley, Neoga, Ill., periodicals and tracts.  
Alonzo Carter, Coonree, Ind., REVIEW, Signs, Instructor, Sentinel, tracts.  
Ella M. Greene, Herbert, Wayne Co., W. Va., REVIEW, Signs, Good Health, Instructor, tracts.  
R. G. Garrett, 937 Jackson St., Paducah, Ky., REVIEW containing "The Third Angel's Message," Life Boat, tracts.

#### NOTICES.

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

WANTED.—To correspond with a person who can successfully run a Smouse Evaporator. Address P. O. Box 20, Platteville, Colo.

WANTED.—A lady stenographer to work in a business office. At least one year's experience required. Steady employment to a competent person. Address Joseph Lambert, Battle Creek, Mich.

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## Obituaries.

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

ALLENDES.—Died at Iquique, Chile, of *Afombrilla*, Angelina Allendes, daughter of Mr. and Mrs. José Allendes, aged 1 year, 4 months. T. H. DAVIS.

HACKETT.—Died at Grant's Pass, Ore., Feb. 16, 1900, our son, Everitt Floyd, aged 10 years, 2 months, 8 days. We have reason to believe he will come forth in the glad resurrection morning. MR. AND MRS. JOHN HACKETT.

WALLACE.—Died at Lakemills, Wis., Feb. 13, 1900, Mrs. Fronia Wallace, aged 70 years, 8 months. She accepted present truth under the labors of M. N. Campbell and the writer. Words of comfort were spoken to an attentive audience. C. W. OLDS.

MORRIS.—Died at Loup City, Neb., March 8, 1900, of cancer, Mrs. Mary E. Morris, aged 47 years, 1 month, 2 days. She was an earnest Christian from her youth. She leaves a husband and many friends, to mourn her loss. Words of hope and comfort were spoken from John 11: 25. J. W. BOYNTON.

McDOWELL.—Died at Mt. Sterling, Wis., March 16, 1900, George McDowell, aged 71 years. He was a Christian the greater part of his life, having accepted present truth over forty years ago. Comforting words were spoken from Matt. 6: 21 by Elder Cameron (Presbyterian). LYDIA C. SHERWOOD.

GLENN.—Died in Honolulu, Hawaiian Islands, March 14, 1900, of cerebral paralysis, Brother C. Glenn, aged 72 years. He accepted the Third Angel's Message about fifteen years ago, under the labors of W. M. Healey, in Honolulu. He held the faith with unwavering fidelity to the end. B. L. HOWE.

MELIAN.—Died at Iquique, Chile, Feb. 4, 1899, of consumption, Señora Odas de Melian. Sister Melian on hearing the truth accepted it. We laid her away to await the Life-giver. She leaves a husband and small daughter to mourn her death. Words of comfort were spoken by the writer. T. H. DAVIS.

PLACE.—Died at Clyde, Mich., Feb. 23, 1900, Mrs. F. J. Place, in the seventy-fourth year of her age. The deceased had been a consistent member of the Grandville church since 1890. Services were conducted at the residence by Rev. J. C. Hall (Baptist) and at the Adventist chapel by the writer. A. SMITH.

NESMITH.—Died at Watertown, S. D., March 26, 1900, J. A. Nesmith, aged 77 years, 9 months, 7 days. He was converted under the labors of Elder O. A. Johnson in Wisconsin in 1876. His consistent Christian life endeared him to all who knew him. Words of comfort were spoken from Prov. 14: 32. W. G. KNEELAND.

PETERSON.—Died at Monitor, Ore., March 4, 1900, Brother James C. Peterson, aged 23 years, 11 months, 28 days. His sickness was long and painful, but the "blessed hope" sustained him to the last. Funeral sermon was delivered by the writer, assisted by Elder C. Johnson, uncle of the deceased, who spoke in the Danish. W. W. SHARP.

STILLER.—Died at Elliston, Ohio, March 6, 1900, Louise Philine, relict of August Stiller. Sister Stiller was born in Prussia, Germany, March 31, 1833, and there married, later coming to America. A few years ago she accepted the message, and united with the Seventh-day Adventist people. She fell asleep in the blessed hope. M. S. BABCOCK.

FINNERTY.—Died at Portage la Prairie, Manitoba, Dec. 5, 1899, Brother W. H. Finnerty, aged 53 years. Brother Finnerty accepted the Third Angel's Message under the faithful labor of Sister Birdie Watson. He died in full hope of coming up in the first resurrection. Words of comfort were spoken by Rev. Macmorine (English Church). E. H. HUNTER.

ESTES.—Died at Royal, Ore., of typhoid pneumonia, Fanny Estes, wife of the late John Estes, aged 72 years, 10 months, 5 days. She accepted present truth in Minnesota, under the labors of Elder Canright, and lived a devoted life to the end. In her last hours she made disposal of her temporal affairs, in which she remembered the Lord's cause. H. W. BABCOCK.

HARBAUGH.—Died of tuberculosis of the lungs, at Edmore, Mich., Feb. 4, 1900, Brother Frank Dennison Harbaugh, in the forty-second year of his life. He died rejoicing in the love of God. He leaves a wife, a mother, and a large circle of friends. Funeral services were conducted by the writer, February 6, after which we sorrowfully laid him to rest until the Life-giver shall call him forth. S. M. BUTLER.

DROULLARD.—Mary E. Drouillard, aged 32 years, 4 months, 17 days, fell asleep in Jesus at the home of her mother, Mrs. Peter Chapman, at Cassville, Wis., March 30, 1900. She accepted the faith of the Seventh-day Adventists, and was baptized by Elder I. Sanborn, March 1, 1885, and remained faithful to the last. She leaves a large circle of sorrowing friends; for no one knew her but to love her. \* \* \*

SWEAT.—Mrs. Keziah M. Sweat was born in Mercer County, Ohio, Nov. 9, 1820, and died, after a short illness, at the home of her daughter, Mrs. Manda Tucker, at Stronghurst, Ill., March 17, 1900. She was converted in early youth, accepted the Sabbath truth thirty years ago under the labors of Elders O. H. Bliss and B. F. Merrill, and was an exemplary Christian till death. She always did the work nearest at hand. She leaves seven children and six stepchildren as well as many friends to mourn her loss, but not without hope; for we expect to meet our dear mother when Jesus comes to claim his own. MRS. S. COLEMAN.

GOULD.—Died at Bordoville, Vt., March 25, 1900, of muscular rheumatism, Francis Gould, aged 80 years, 7 months. He was one of the few remaining who saw the falling of the stars. Early he was converted and joined the Christian Church; and when the great message of 1844 was proclaimed, he gladly accepted it. In 1853 he began to observe the Sabbath, hence was one of the oldest Sabbath-keepers in the State. He manifested patience and Christian fortitude during sixteen years of great suffering. His faith in the message was unswerving to the last. A faithful wife is left to mourn, but a strong hope in God's promises buoys her up. Funeral services were conducted by the writer. P. F. BICKNELL.

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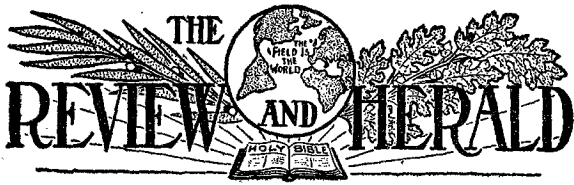
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BATTLE CREEK, MICH., APRIL 24, 1900.

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.

THE *Training School Advocate* for April is out, and can be only helpful in the work of education wherever it may be read. Let all be sure to read it.

A BOOK lately issued on "Romanism in Its Home," tells that "in a late 'decree' of the Sacred Congregation in Rome," Leo XIII, the present pope, is "twice called, 'Our most holy lord, Pope Leo XIII.'" "Rome never changes;" that is the truth.

NOTICE that in Apostolic Delegate Martinielli's article, on the first editorial page of this paper, he does not miss the opportunity to emphasize the truth that "there is no divine law which commands us to commemorate Sunday. The observance is purely of ecclesiastical origin."

SISTER E. G. WHITE has inaugurated a plan whereby our denominational debts can be wiped out. What she proposes now is only a beginning, to be sure; but the Lord is making clear that efforts must now be made to get rid of all these indebtednesses. She now calls upon all our people everywhere to come up to the help of the Lord in this matter. The full plan will be published next week.

CONGRESS gives to Hawaii a Territorial government, with a delegate in Congress, "extension of the Constitution" and all. Hawaii is an island possession about three times as far away from the United States as is Porto Rico. If the Constitution can be "extended" that far from the western shore of the mainland of the United States, why is it that it can not be extended one third as far from the southeastern shore?

THE ameer of Afghanistan has grown tired of Britain's "aloofness and reserve" as to Russia's designs on Herat, and in a published autograph letter sounds to Britain the following rallying note:—

Now, when Afghanistan is overwhelmed on all sides, the British government does not seem to take any interest, but enjoys the pride of aloofness and reserve. Whenever I have suggested a check to Russian aggression, I have had no response from the government of India, except the suggestion that Afghanistan might consent to the construction of railways and telegraphs. This is impossible, as the Afghans consider that such a step would mean their ruin. Notwithstanding all these troubles, I have proved for the last twenty-one years the firm ally of Great Britain. But now, at the last moment, I must inform my powerful ally, the government of India, that *the present* is the time for *deeds* and not for *talk*.

THE United States is considering an ultimatum to the Turkish government demanding the payment of a claim of about eighty-eight thousand dollars, which has been for some time *recognized*, but not paid, by Turkey. If an ultimatum should be sent, and then the claim is not paid, all the diplomatic world is wondering whether the United States will really attempt to collect it by force. The Washington correspondent that reports it says, "A presidential election is pending in the United States, and the dispatch of a white squadron to the Dardanelles to bring the Turk to time would be one of the most popular things an American administration could do." It is admitted that "the United States might unwittingly plunge itself into no end of trouble by using force to collect this indemnity."

#### REMEMBER

that the Beast is the result of the union of church and state with the church supreme and using the state for her own worldly, ambitious purposes. An understanding of the making of the Beast therefore calls for a consideration of the elements and the conditions in the church, in the state, and in society in general, in the times when the Beast was made. It is necessary to know this concerning the Beast, in order to be able to recognize the Image of the Beast. Accordingly next week, and for several numbers following, the studies in the Third Angel's Message will be studies of the elements that entered into the making of the Beast: first on the side of the church. Whoever reads these studies will have no difficulty in detecting the like elements prevailing to-day; this simply because *now is the time* of the making of the Image to the Beast. Therefore you can not allow your subscription to expire now: you must read these coming articles. Also you can not allow your friend or neighbor to go without an opportunity to read these studies: be sure to give him an opportunity to have the paper four months (fifty cents), or at least two months (twenty-five cents) either by himself subscribing, or yourself investing that much in causing the truth to reach him. This is important. It is giving the Third Angel's Message. We print it. Will not you help to spread it abroad?

THE Wisconsin Sabbath [Sunday] Association publishes from Archbishop Ireland the statement: "I have noticed with much regret that in movements of citizens to enforce the Sunday laws of the country, Catholics are not in large numbers among the foremost combatants." This, with Apostolic Delegate Martinielli's special call to Sunday observance, would suggest that the Catholic hierarchy in the United States is making a concerted move to engage the Catholics in the enforcement of Sunday observance here. This sign is ominous enough.

THE official reports show that the British and Foreign Bible Society, organized in 1804, has circulated one hundred and sixty million copies of the Bible, or some portion thereof; and the American Bible Society, organized in 1816, has issued about sixty-seven million copies. The total issues of all Bible societies during the century is not less than two hundred and eighty million copies, in addition to what has been done by other agencies, which, it is said, "would doubtless reach a total of at least one-half billion copies."

ELDER H. F. PHELPS has published a small twenty-page tract entitled "A Twofold Apostasy Twice Repeated." It presents in brief form the apostasy that made the papacy, and the apostasy from which comes the image of the papacy. It certainly can be nothing but a help in spreading the Third Angel's Message wherever the tract itself may be spread. Therefore everybody who wants the Third Angel's Message to be spread can help to have it so by scattering this tract. The price is two cents and a half a single copy; but all who will scatter *fifty* or more can get them for *one cent* each. Address Elder H. F. Phelps, 1624 Carroll St., St. Paul, Minn.

THAT notice of the dedication of the Woodland school building in Wisconsin is having a hard time: *first* it was sent in as a part of a *report of labor*, and was printed accordingly in the REVIEW of April 10. Then we were informed that the notice of dedication of the school building had not appeared. Therefore we took the notice from the report of labor, printed April 10, and reprinted it last week in the Special Notice department. But there it was printed under the heading "Dedication," without any intimation as to what State of the American Union Woodland might possibly be in. Now to make sure that the notice of this dedication shall be given, we write it down here: The dedication is to be in the State of Wisconsin. It is to be the dedication of the new school building built by the Seventh-day Adventists of that State. It is to be held on Sunday, May 6. Those who may go by railroad must go to Marshfield on the Wisconsin Central, or Chicago and Northwestern, or Marshfield and Southeastern Railway; or to Pittsville on the Chicago, Milwaukee, and St. Paul; and then by team or afoot, as they may choose, to the Woodland school building. For further information address Prof. J. E. Tenney or C. H. Mikkelsen, *not* at Marshfield, *not* at Pittsville, nor yet at Woodland; but at *Arpin*, Wis. We sincerely hope that hundreds of persons will go, and that every one of them will have a better time in getting there than this notice has had in "getting there."

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

REVIEW AND HERALD.