

The Advent Review and Herald

HOLY BIBLE
IS THE FIELD
OF THE WORLD

"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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FRUITION.

When scatter seeds with careless hand,
And dream we ne'er shall see them more,
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or helpful store.

The deeds we do, the words we say,
Into still air they seem to fleet.
We count them ever past,
But they shall last
To the dread Judgment day,
And we shall meet.

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way,
In work and play,
Lest in that world their cry
Of woe thou hear.

— Keble.

CHRISTIAN PERFECTION.

MRS. E. G. WHITE.

"AND beside this," the apostle continues, "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." As man works on the plan of addition, adding grace to grace, God works on the plan of multiplication. Peter declares, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as 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."

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." But a profession of faith without corresponding works is nothing. "He that lacketh these things is blind, and can not see afar off, and hath forgotten that he was

purged from his old sins." This is a description of a professed Christian who lives a life of sin. He grieves the Lord Jesus, and puts him to open shame because he manifests a character after the similitude of Satan. He retains the same objectionable traits of character that he had before he claimed to have received Christ. Indulging his corrupt tendencies, he forgets to be a doer of the Word. He does not eat the flesh nor drink the blood of the Son of God. He does not practice Christ's words nor do his works.

Then comes the conclusion: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." This is the life-insurance policy that every one may have. "Wherefore," the apostle says, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."

For a man to be effectually saved, the truth of the Word must be inwrought in the soul. It is a power that works inwardly to bless the soul of the receiver, and outwardly to bless the souls of others. Take the Word just as it reads, and be a doer of it. The Holy Spirit works with the consecrated soul who searches the Scriptures.

Now, just now, is our great opportunity to study the word of life. The hearts of many in this world are hungering for the bread of life and thirsting for the water of salvation. They desire to know the Scriptures; they desire to know what the word of God says to them. The Holy Spirit is impressing their hearts, drawing them to the bread of life. They see everything around them changing. They come to hear the Word just as it reads. They desire to build upon a firm foundation; and therefore Christians are counseled to be always ready to give a reason of the hope that is in them, with meekness and fear.

A clear, faithful testimony must be borne by every shepherd of the flock of God. The state of the heart is to be our first concern. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Mere speech is nothing. Preaching the Word, and then working contrary to that Word, makes it of none effect. Lip knowledge, forms and ceremonies, are of little value if Christ does not abide in the soul. We are to watch for souls as they that must give an account. We are to sanctify the Lord God in our hearts. Then we shall be men and women of faith and prayer and power. There is a great work to be done. The heart must be faithfully sentinelled, else pride and rebellion will bear rule within. Evils without will awaken evils within, and the soul will wander in its own homemade fog, all the time charging upon some one else the result of its own unchristian course of action.

The living Word must dwell in us richly, else we can never sanctify the Lord God in our hearts. We must live by the Word, and take self in hand, closely examining ourselves to see whether we love God, or are bound up in our own conceit. Every heart that is not subdued by grace is treacherous, and will lead to ruin.

What privileges are ours if we will only believe and walk humbly before God, ever seeking to learn his will concerning us. The graces of the Spirit—love, joy, peace, long-suffering, gentleness, goodness—are the fruits that a life hid with Christ in God will produce. As a people who have had great light, we should be far advanced in spirituality and holiness. "Neither pray I for these alone," Christ said, "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." By manifesting Christlike love we present to the world the credentials that God sent his Son to this earth to save the human race. It is our privilege so fully to partake of the divine nature that we may be one with Christ as he is one with the Father. When this is so, Christ can confess us before God and before the heavenly angels.

Christ prayed for his disciples and for us, "As thou hast sent me into the world, even so have I also sent them into the world." "Sanctify them through thy truth: thy word is truth." We have need of all the spiritual help that we can obtain in order to do the work to be done in this world. Satan is taking the world captive through the use of tea and coffee, liquor and tobacco. The mind is dulled by the use of narcotics. Can any one make an impression on a man who is drunk? A drunken man is unable to distinguish between right and wrong, because the enemy has control of his brain. He has sold his reason for that which makes him mad. He has no sense of what is right; for the liquor he drinks is so drugged that it makes him insane. Satan spread a net for his feet by tempting him to take the liquor poison, and he knows no more what he is doing than a madman.

The result of liquor-drinking is demonstrated by the awful murders that take place. How often it is found that theft, incendiarism, murder, were committed under the influence of liquor. Yet the liquor curse is legalized, and works untold ruin in the hands of those who love to tamper with that which ruins not only the poor victim, but his whole family.

Intemperance is widespread. How much man's senses are perverted by the use of liquor and tobacco it is impossible to say. Judges, senators, lawyers, the men who frame the laws of the land, are many of them working under

the stimulus of liquor. What safety is there in their management? Are the men who command the great ocean steamers, who have the control of railways, strict temperance men? Are their brains free from the influence of intoxicants? If not, the accidents occurring under their management will be charged to them by the God of heaven, whose property men and women are. Liquor-drinkers are under Satan's destroying influence. He presents to them his false ideas, and no confidence can be placed in their judgment.

As the time draws near that is to decide the destiny of every soul, Satan will make strenuous efforts to corrupt the race. But Christ gave his life to save human beings. He pledged his divine word to work in behalf of humanity.

He was Commander of the heavenly host, but he left the royal courts to come to this earth. Laying aside his kingly crown, he stepped from his exalted position, and took upon him our nature, that by his own life he might pay the ransom for every soul.

Yes; Christ gave his life for the life of the world. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He gave his Son to be the propitiation for the sins of men and women. How many appreciate this sacrifice sufficiently to touch not, taste not, handle not, accursed, intoxicating beverages? Who are co-operating with Christ by practicing temperance in their lives, by keeping their tables free from all that will intoxicate?

The Lord calls for workers who are partakers of the divine nature, who have escaped the corruption that is in the world through lust. He would have every man to step forth in his God-given manhood, every woman in her God-given womanhood. He desires them to stand forth like faithful sentinels, to keep back the tide of moral woe, to break the fetters that are binding human beings in slavery. God calls upon his ministers to do faithful work in presenting the great curse that man himself is manufacturing. From every pulpit the message should be heard, "Abstain from fleshly lusts, which war against the soul."

BUSINESS.

The King's Messenger.

Does business interfere with the work of the Holy Spirit in our hearts?—No, not by any means. The absence of it may; for idleness is an atmosphere in which the Holy Ghost will not reside. In this age of the Holy Spirit, work is the order of the day,—not work to gain an eternal reward,—not that by our service we can secure a higher or richer place in the hereafter,—not that by means of our labor here we lay up for ourselves a richer treasure there. But by being in business, for and with the Executive, we develop our lives, we come into a relationship with our Creator, and do what we can through his direction in making this world brighter and better for our living in it, and preparing it for the coming and residence of its owner and King.

Business is now done to make money out of it. Money is the motive. The dollar is the wheel that moves. We worship the almighty dollar. Business should not be transacted on these sordid lines. We should be in business to bless, and of course we shall be blessed. Business should be done with delight, done unto Him. The golden rule should be its guide—done for others as for ourselves, done as unto the Lord. We help ourselves best by helping others. The best way, the most pleasant and profitable way, to do business is to do it unselfishly.

We, as Christians, live in every other way but Christ's way. The Christian world, in its business transactions with heathendom, brings no honor and glory to itself; rather otherwise. Rich Christians act badly toward poor Christians, and the poor as meanly to the rich and to those who are poorer. The times are sadly out of joint. There is to be great reform in business. New lines are necessary, a new departure is needed. No more eye-servers as men-pleasers, but in singleness of eye seek the good of others, and the glory of God.

Business is a blessing; blessed is the man or woman who has plenty of it. Miserable is the man or woman who is not kept busy. Idleness, inactivity, indolence, is the mud in which the spawn of evil takes birth and multiplies. "An idle mind is the devil's workshop," and slothfulness is sin. Get a business that pays. If you have none such, make it. Go out into new lines, under the direction of the Holy Spirit. He has a lot of untried avenues for usefulness and wealth. He is opening them up, and the best days to make a successful business are these.

A Holy Ghost business man or woman of to-day, possessed of wisdom, strength, tact, and power, the gift of the Holy Spirit, is the highest style of humanity made.

THE FIRST DAY OF THE WEEK IN THE NEW TESTAMENT.

CLARENCE SANTEE.

(Marshalltown, Iowa.)

THE Sabbath question, and the asserted change, is an important question. Has the Sabbath been changed? Is there a record of the change? By what authority was it changed? If life itself depends on our allegiance to the word of God (and Christ says his words are "spirit, and they are life." John 6:63), then we wish to know what God has spoken. There is a strange diversity among writers upon this momentous subject. For instance, I have before me a tract printed by the American Baptist Publishing Society, and written by G. S. Bailey, D. D., entitled, "The First Day of the Week, and Not the Seventh, Is the Christian Sabbath, the Lord's Day." The writer promises to make this statement good, by Scriptural authority. I have also before me the *Watchman*, a Baptist paper, which, in reply to a correspondent, says: "The Scripture nowhere calls the first day of the week the Sabbath. There is no Scriptural authority for so doing, nor of course any Scriptural obligation."

I turn to the Baptist Church "Manual," and read (Article 12): "We believe that the Law of God is the eternal and unchangeable rule of his moral government." To this we say, Amen. But can the same fountain send forth sweet water and bitter?

The first proposition in this tract is as follows, "The disciples of Christ began the religious observance of the first day of the week immediately after the resurrection of Christ, and Christ himself was present with them, and gave them his sanction and blessing."

Proof, John 20:19. Please turn and read. Were the disciples gathered to honor the resurrection, or were they not? If they were, would this constitute a sufficient command to change the "unchangeable rule of his moral government?"—Certainly not. If they were not, then the proof fails utterly. Why, then, were the disciples together? and what were they doing at the time when Christ appeared to them?

First, they lived together. Acts 1:13: "And when they were come in, they went up into an upper room, where abode both Peter,

and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James."

Second, they were at that very time eating their supper. Mark 16:14. This was after he had appeared to the two who went into the country. Verse 12; Luke 24:13-30. The disciples did not at that time believe that Christ had risen from the dead. Mark 16:12-24. When he appeared, he "upbraided them with their unbelief, . . . because they believed not them which had seen him after he was risen." The two returned late in the evening. Luke 24:29, 33-36. While they told of their meeting with Jesus, "Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." Verse 36. "But they were terrified and affrighted. . . . He said unto them, Why are ye troubled? . . . Behold my hands and my feet, that it is I myself. . . . When he had thus spoken, he showed them his hands and his feet." Verses 37-40; John 20:19, 20.

Thus we see that honesty in dealing with God's word compels us to relinquish the idea that they were celebrating, or honoring in any sense, the resurrection of Christ. And if they were not, then of course they could not have been keeping the day as a Sabbath, nor in any other way, in honor of that event. The proof is positive that they did not believe that he had risen. While the two were traveling on foot (Mark 16:12), seven and one-half miles to Emmaus, the others were keeping close at home, with doors shut "for fear of the Jews," and thus was spent the first day after his resurrection.

I quote again: "We have no account of their meeting again until a week later, 'after eight days' according to Jewish reckoning. . . . Now why was this meeting on the first day of the week, on the second Lord's day? and why was it specifically mentioned as on the first day of the week?"

Allowing that all men are honest, we can excuse such wholesale manufacture of scripture, only by believing it to be extreme ignorance of the Bible on the part of the writer. The last quotation has no foundation whatever. The meeting "after eight days" was neither on the next First-day, nor was it "specifically mentioned" as on that day. Not even an inference can be drawn from a single text to uphold the assertion of any mention of that day in connection with this meeting, much less a "specific" mention of it.

Now to the text, John 20:26: "And after eight days again his disciples were within," etc. The first time he appeared to the eleven was at the close of the first day after his resurrection—Sunday night. Seven days from that time would bring us again to Sunday night, eight days to Monday night, and "after eight days" would carry us near the middle of the following week, no certain day being mentioned. It was not the *day*, but the *fact* that Thomas, who doubted, was present, that caused the Saviour to appear, in order to remove those doubts. John 20:27, 28.

After citing the proofs already quoted, the Doctor inquires, "What higher sanction could Jesus give to these meetings for worship on the first day of the week, than this change from the seventh day to the Lord's day?" What, indeed! Though the New Testament writers were Christians, and writing for Christians, yet not one has given a more sacred title to this day than simply "the first day of the week."

The day is mentioned eight times in the New Testament, as follows: Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2. The first six times refer to the day of Christ's resurrection: and it is stated positively that upon that day they did

not believe in his resurrection; hence, did not keep the day in honor of that event. So far as we have the record, Christ never took upon his lips any mention of that day.

We now turn to the only recorded religious meeting held on that day. Acts 20:7-13. Paul had been at Troas seven days. Verse 6. They then came together for an evening meeting. Verse 8. Paul preached to them while his companions went down and started their ship around the promontory between Troas and Assos. Verse 13. While Paul was holding a farewell meeting with them, his companions were laboring. The day, according to the Bible, begins at evening. Gen. 1:5, 8, 13, etc. When does the evening begin?—At sunset. Mark 1:32. Then the meeting at Troas, being held in the dark part of the first day (Acts 20:7, 9), must have been held on what we term Saturday night.

They had all rested the Sabbath day "according to the commandment." Luke 23:56.

Then Paul's companions, after the "sun was set," take the ship, while he holds this meeting. On Sunday morning he also takes his journey of nineteen miles across from Troas to Assos. Acts 20:11, 13, 14.

Did they not break bread on the first day of the week?—Yes. Did that make it a Sabbath?—No. Christ instituted the breaking of bread on Thursday night. 1 Cor. 11:23, 24. The apostles broke bread daily. Acts 2:46. Paul broke the bread at Troas between midnight and morning of the first day. Acts 20:7-11. But these things in no way changed the "unchangeable rule" of God's moral government, which still reads, "The seventh day is the Sabbath of the Lord thy God."

(Concluded next week.)

LOVE DEMANDED.

H. W. REED.
(Milwaukee, Wis.)

God's law demands supreme love to God from all his children, yes, from all created intelligences. Now the question is, How can we show that love which the law demands? We will allow God to answer this, which he does in 1 John 5:3: "This is the love of God, that we keep his commandments."

This is the love of God, and it is shown by our obedience. Children show their love to their parents by rendering obedience to them. A child who has true parental love will not continue in doing that which is forbidden by the parent. It may have ignorantly disobeyed the loving parent; but when informed of its disobedience, it will then cease to disobey, and instead will render cheerful obedience.

So it has been, and to-day is, with thousands of God's dear children. They have ignorantly disobeyed one of God's commands. This has been done in respect to the fourth commandment, as the testimony of thousands of honest Christian men and women has already testified.

A person need not be a prophet in order to say that before long, thousands of confessions of having ignorantly violated the Sabbath commandment will be made. Through ignorance many have violated the law of God by observing the first day instead of the seventh, but now as light is coming to the honest in heart, they will see their error and turn away from it. Such will render supreme love to God, in harmony with the requirements of the divine law.

"THE lives of those who are connected with God are fragrant with deeds of love and goodness. The sweet savor of Christ surrounds them; their influence is to elevate and bless. These are faithful trees. Men and women of this stamp of character will render practical service in thoughtful deeds of kindness, and earnest, systematic labor."



PROPHECY FOR THE LAST DAYS.*

S. N. HASKELL.

(Concluded.)

ARE there any special reasons that would lead the prophet to pray on this occasion? The visions recorded in the last six chapters of Daniel were given near the close of his life. His life had been a success as a man of God; and as a statesman holding the highest office that could be held, except the position of king on the throne, in the grandest of all earthly kingdoms. No fault could ever be found with Daniel or his associates except concerning the law of their God.

At the close of the vision in the seventh chapter, Daniel was much troubled, his countenance changed in him, but he kept the matter in his heart. Dan. 7:28. At the close of the vision in the eighth chapter he said that he "was astonished at the vision, but none understood it." Dan. 8:27. The ninth chapter closes with Jerusalem desolate and the Jews scattered, after rejecting the Messiah. And while the prophet could understand the words of the angel; with the burden of his prayer for the return of his people from the Babylonish captivity still on his heart, he failed fully to comprehend their meaning. Remembering that Christ had said, "Gabriel, make this man to understand the vision," he set his heart to fast and pray until he should understand it. On this occasion, under these circumstances, it was Christ who first appeared to Daniel. Dan. 10:5-9.

The first words of the angel to the prophet deserve more than a passing remark: "O Daniel, a man greatly beloved." Again he said; in verse 19, "O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong." These are most wonderful words to be spoken to a mortal man like ourselves, by the angel who stood in the presence of God. What was Daniel doing when the angel came and spoke these wonderful words?—He was fasting and praying that he might understand the prophecies, which the angel had repeatedly said were for the last days. If God thus showed his approval of the prophet's seeking an understanding of the visions that were given for the people in the last days, can he approve of those who are now careless and indifferent about understanding them?—Most assuredly not. Here is a lesson that every one should lay to heart.

Again: in the ninth chapter, after studying the books of Jeremiah to understand the vision of the eighth chapter, he set his face "unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." "And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and

talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." Verses 20-23.

Three times are the words, "Thou art greatly beloved," spoken to Daniel. In each instance it was when he was fasting and praying to understand the vision. To whom did these visions relate?—To those living in the "last days;" to those living in the "time of the end." I ask in the name of reason, Should not we who live in the "time of the end" be interested in these prophecies? Should we not teach them to our children? And further I ask, Can we be among the wise referred to in Dan. 12:10 if we are not especially interested in these prophecies? God forbid that these prophecies should ever be regarded as out of date by any professing to be Seventh-day Adventists.

Here are practical lessons upon which the salvation of ourselves and our children depends. There has been a drifting away from the old landmarks. Other subjects and other themes have absorbed our interests until even the charts representing the prophecies are of no use in some instances. We can not ignore these fundamental principles and expect to enter the pearly gates of the New Jerusalem. Side issues have arisen, and they will continue to arise, until one can hardly tell what is piped or harped. But here, in the book of Daniel, is food, precious food to feed the flock of God. Let the truth for this time be dwelt upon, and it will become the basis of character. It will produce steadfastness of purpose, which the allurements of pleasure, the fickleness of custom, the contempt of the world-loving, and the heart's own clamors for self-indulgence, are powerless to influence.

Let us consider further the ninth chapter of Daniel. Here the angel explains the twenty-three hundred days. He says that seventy weeks, or four hundred and ninety years, were cut off for the Jewish people, thus reaching to the time when the disciples went everywhere preaching the word. Acts 8:1-5. The fulfillment of this was to "seal up the vision and prophecy." It was to make sure the twenty-three hundred days. He then divides the seventy weeks into three shorter periods—seven weeks, or forty-nine years, for the building of the wall in troublous times, which was fulfilled to the letter, dating "from the going forth of the commandment to restore and to build Jerusalem;" sixty-two weeks from the time the wall was built, or sixty-nine weeks, four hundred and eighty-three years, from the going forth of the commandment, reached to the Messiah the Prince. Messiah signifies "anointed." John 1:41, margin. This anointing was by the Holy Spirit (Acts 10:38); and took place at the time of Christ's baptism. Luke 3:21, 22. Then in the midst of the seventieth week, or three and a half years from his baptism, in the spring of 31 A. D., he was crucified. Dan. 9:24-27.

It was the same angel who appeared to Zacharias, with the following words: "Fear not, Zacharias: for thy prayer is heard; and

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

thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb [on temperance his position was the same as Daniel's]. And many of the children of Israel shall be turned to the Lord their God. And he shall go before him [Christ] in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Zacharias asked, "Whereby shall I know this?" "To the question of Zacharias, the angel said, 'I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.' Five hundred years before, Gabriel had made known to Daniel the prophetic period that was to extend to the coming of Christ. The knowledge that the end of this period was near, had moved Zacharias to pray for the Messiah's advent. Now the very messenger through whom the prophecy was given had come to announce its fulfillment.

"The words of the angel, 'I am Gabriel, that stand in the presence of God,' show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, 'There is none that holdeth with me in these things, but Michael [Christ] your prince.' Of Gabriel the Saviour speaks, in Revelation, saying that 'he sent and signified it by his angel unto his servant John.' And to John the angel declared, 'I am a fellow servant to thee, and with thy brethren the prophets.' Wonderful thought—that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men."—*"The Desire of Ages," small edition, page 103.* It was the same angel who appeared to Mary, and it is the same angel through whom the Spirit of Prophecy comes to the remnant.

Again: on page 263 of *"The Desire of Ages:"* "The burden of Christ's preaching was, 'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.' Thus the gospel message, as given by the Saviour himself, was based on the prophecies. The 'time' which he declared to be fulfilled was the period made known by the angel Gabriel to Daniel. 'Seventy weeks,' said the angel, 'are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.'" If the reader of these lines will in connection with this read the twenty-third chapter of *"The Desire of Ages,"* he will receive much light on this point.

Was it not this same angel who stirred the mind of the "Low Hampton farmer," William Miller, to study these prophecies and proclaim the second coming of Christ? The message of Christ's second coming, like the first, is based on the prophecies. The time of the cleansing of the sanctuary, the hour of his judgment, is the ending of the twenty-three hundred days, of which that portion we have considered, relating to Christ's first advent, is only a part. Again, on page 265, of *"The Desire of Ages:"* "Christ urged upon his disciples the importance of prophetic study. Referring to the prophecy given to Daniel in regard to their time, he said, 'Whoso readeth, let him understand.' After his resurrection, he explained to the disciples in 'all the prophets' 'the things concerning himself.'" If it was necessary then, is it not important now? Can Bible language make it more forcible?

John the Baptist went forth in the spirit and power of Elias to prepare the way of the Lord, in his first coming, and to turn the people to the wisdom of the Just. He was a representative of those living in the last days, to whom God has intrusted the same work; namely, to prepare a people for the second coming of Christ. It is the same divine agency; it is the same work that preceded Christ's first advent, which the Jews, because they knew not the time of their visitation, rejected in the person of John the Baptist. This led them to cry, "Crucify him, crucify him."

The same prophecies come to us. We profess before the world that this work has been committed to us. Should there not a voice go forth from this people that would arouse the nations? "Men whose faith is weak and wavering are not the ones to carry forward the work at this important crisis. We need the courage of heroes and the faith of martyrs."

Another thought connected with this prayer of the prophet is worthy of being considered—the result of his prayer. It brought Gabriel from heaven to this earth to move on the heart of a wicked king to answer it. And when he failed to move the king to accomplish the work, the Lord Jesus Christ came down to assist him. Both these persons from the heavenly courts visited Daniel in person. And Gabriel said, "Now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come." In other words, he would continue to work with the kings of Persia until they had accomplished the work that God raised them up for in answer to the prophet's prayer, and then the prince of Grecia would come and overthrow that kingdom.

Here also is an important lesson. We are in the closing scenes of this world's history. And the four angels of the four winds hold the elements of war and strife for the sealing of God's servants. Prayer will move the arm of God to do this in behalf of his cause on the earth. How many realize this? It certainly is not those who take no special interest in the study of the prophecies that pertain to this time. Our privileges and opportunities are great, so are our responsibilities. The time just before us will reveal who are faithful now. May the Lord enable us to realize the time in which we live, so as to prepare for the second coming of our Lord Jesus Christ in the clouds of heaven.

RANDOM STATEMENTS.

J. N. LOUGHBOROUGH.

By random statements I mean those without the proof being presented, and even such as are mere guesswork, asserted on the thought of the moment, and which may not only lack evidence to sustain them, but which on careful thought will be found contrary to fact. As an illustration, I will refer to a statement I heard a minister make in the pulpit. Speaking of the second coming of Christ, he said: "It is a very important subject, one spoken of in every book and chapter in the Bible." As to the effect of such an assertion upon thoughtful minds, even candid ones, we had an illustration at the close of the discourse. One of his hearers remarked, "That was a rash statement. I would like to know where he would find the coming of Christ mentioned in the book of Esther."

What I wish especially to speak of in this article is an item that is being extensively copied in religious prints; namely, that "there are thirty-six thousand distinct promises in the Bible." Now it is true that the Lord has made a great many promises, and "exceeding great and precious" ones, but the number given above is rather doubtful. When I first saw

this item, I said: "I do not see how that can be; for at one time, in reading the Bible through by course, I made a list of chapter and verse of direct promises there made, classifying them as those relating to the present state, and those referring directly to the future. I did not have any thirty-six thousand in my list; but considerably less than two thousand. One thing I did learn by the count which was a happy surprise to me, and that was that there are at least three times as many promises relating to the present as there are to the future. All right. The present world is where the battles against evil are to be fought. The rewards in the future world are in the Lord's hands. He doeth all things according to his own word. That word will never pass, though the heaven and earth should fail."

Again: I thought, "Thirty-six thousand promises, I believe that is more than the number of verses in the Bible; and surely every verse is not an expressed promise to say the least, whatever may be implied even in the statement that 'all God's commands are enablings,' being assurances of help to those yielding to obey him."

To test this matter I made a careful examination of the Bible with this result: In the Old Testament there are twenty-three thousand five hundred and fifty-six verses. In the New Testament seven thousand nine hundred and fifty-seven, or a total of thirty-one thousand five hundred and thirteen. In many of these verses we have threatenings of God's wrath against sin, and his denunciations of evil. We could hardly count those as "precious promises" to his people. Then we have many verses, and in some cases whole chapters, of simply names of persons. This will be seen in the records of Adam's posterity; the descendants of Noah's sons; the posterity of Esau, Jacob, Reuben, Aaron; names in the courses of the priests, and the heads of Israel; names of places of Israel's journeyings; nations, cities, and kings taken by the Israelites; names of David's great men, etc. Twelve chapters of 1 Chronicles—over five hundred verses—are nearly all names of persons. In Ezra and Nehemiah are lists of the leading ones who went up from the captivity, and of those who had married strange wives. In the New Testament is a genealogy of Christ, as well as lists of names in some of the epistles. In the cases of names mentioned above there are more than fifteen hundred verses, which would reduce the total of promises to about thirty thousand verses. This would be six thousand less than the number of promises claimed.

Instead of accepting such wonderful "random statements," and passing them on as verity and truth, it certainly would be well first to give them a little candid thought. I can say that the tracing of this matter was not to me a mere problem of arithmetical figures; but in this journey through the Scriptures many precious gems of truth shone out with greater luster than ever before.

"THE warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, and being clothed with humility, possessing that love that is pure, peaceable, and easy to be entreated, full of gentleness and good fruits, is not an easy attainment. . . . The soul must submit to God before it can be renewed in knowledge and true holiness. The holy life and character of Christ is a faithful example. His confidence in his heavenly Father was unlimited. His obedience and submission were unreserved and perfect. He came not to be ministered unto, but to minister to others. He came not to do his own will, but the will of Him that sent him. In all things he submitted himself to Him that judgeth righteously."



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

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

THE MINISTRY OF LOVE.

THE memory of a kindly word
 For long gone by,
 The fragrance of a fading flower
 Sent lovingly,
 The gleaming of a sudden smile
 Or sudden tear,
 The warmer pressure of the hand,
 The tone of cheer,
 The hush that means "I can not speak,
 But I have heard!"
 The note that only bears a verse
 From God's own word—
 Such tiny things we hardly count
 As ministry,
 The givers deeming they have shown
 Scant sympathy.
 But when the heart is overwrought,
 Oh, who can tell
 The power of such tiny things
 To make it well!

—Philadelphia Press.

"GROWING OLD."

It was an autumn day, and during my walk through the orchard and woods, many solemn and melancholy thoughts passed through my mind. I beheld the dying and decaying herbage on every side. These things seemed to silently whisper to me of a comparison between their life and my life. It was such a little while since I had seen these same leaves and plants just bursting into life. Soon the blossoms appeared, then quickly disappeared, leaving seeds and fruits to develop. How swiftly the glad spring and beautiful summer had passed away! Autumn had come and adorned the trees and plants with a richer robe. The fruit had been gathered, and now the leaves, some yellow, some crimson, some sere and brown, were dropping upon the ground to decay. Old age had come to them. Winter was fast approaching, and soon the trees would appear naked and gray.

Suddenly I was aroused from my mournful meditations; a fitful gust of wind sent a little scrap of dirty yellow paper fluttering to my feet. I picked it up, and, carefully straightening it out, I managed to read from it the following beautiful verses:—

"The tallest lilies droop at eventide;
 The sweetest roses fall from off the stem:
 The rarest things on earth can not abide;
 And we are passing, too, away like them;
 We're growing old.

"We had our dreams, those rosy dreams of youth;
 They faded, and 't was well. This afterprime
 Hath brought us fuller hopes; and yet, forsooth,
 We drop a tear now in this later time;
 We think we're old.

"We smile at those poor fancies of the past—
 A saddened smile, almost akin to pain:
 Those high desires, those purposes so vast,
 Ah, our poor hearts! they can not come again;
 We're growing old.

"Old! Well, the heavens are old, this earth is too;
 Old wine is best, maturest fruit most sweet;
 Much have we lost, more gained, although 'tis true
 We tread life's way with most uncertain feet;
 We're growing old.

"We move along, and scatter as we pace
 Soft graces, tender hopes on every hand;
 At last, with gray-streaked hair and hollow face,
 We step across the boundary of the land
 Where none are old."

Ah, thought I, the wind has brought this to me that I might pass it along to those who are ripe enough to possess gray hair and wrinkles; and may these words bring peace and consolation to such! Let the sunken eyes, that have grown dim with long watching, look from beneath the wrinkled brows upon these lines and take courage.

Dear aged friends, you have traveled far; your journey has been rough and wearisome. The snow of time is upon your heads, and your perishing forms tell of coming decay; but soon you will reach the boundary line, and blessed be your hoary heads if they be found in the way of righteousness; for such may firmly grasp the strong hand of the Great Shepherd, and safely step away over into the glorious land of the beautiful beyond, where the lilies never droop, the roses never fall, "where none are old."—Selected by a Correspondent.

MOTHERS, SPEAK GENTLY.

CHILDREN catch cross tones quicker than parrots, and it is a much more mischievous habit. But when an impatient mother sets the example, you will scarcely hear a pleasant word among the children in their plays with one another. The discipline of such a family is always weak and irregular. The children expect about so much scolding before they do anything they are bidden, while in many a home, where the low firm tone of the mother, or the decided look of her steady eye, is law, they never think of disobedience, either in or out of sight. O mother, it is worth a great deal to cultivate that excellent thing in woman, — a low sweet voice. If you are ever so much tired by the mischievous or willful pranks of the little ones, speak low. It will be a great help to you to even try to be patient and cheerful if you can not succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the heart good, but plenty of evil. Remember what Solomon says of them, and remember that he wrote with an inspired pen. You can not have the excuse for them that they lighten your burdens in any way; they make them only ten times heavier. For your own sake, as well as your children's sake, learn to speak low. They will remember that tone when your head is under the green-sward. So, too, will they remember a harsh or angry tone. Which legacy will you leave your children?—Selected.

"As long as there are hungry ones in God's world to be fed, naked ones to be clothed, souls perishing for the bread and water of salvation, every unnecessary indulgence, every overplus of capital, pleads for the poor and needy."

EXTRACTS FROM CORRESPONDENCE.

SEVERAL months ago a letter was received from which the following is quoted:—

I need some advice, and I think you will be able to help me out of my difficulty. I am a young girl, and live on a ranch with my father and mother. We have been Adventists ever since I can remember; that is, father and mother have. What I want your advice about is this: I have wanted to take the training for a medical missionary nurse for a couple of years, but my mother does not want me to leave home. She is not satisfied unless all of us children are at home. My sister younger than I married, and I would have been, only mother told me if I would not get married, I could be a nurse. I would rather be engaged in the work than to get married, and so I broke my engagement; but now my mother still refuses to give her consent to let me go to Battle Creek. She does not want me to get married nor to be a nurse; and when I talk about going she will cry, and say I don't care for her. Now I do love her, but I feel that I just can't give up that work, and I don't want to leave home unless she is willing. What shall I do anyway?

I have read your letter with a great deal of interest, and appreciate the situation. I would advise you to take this matter carefully to the Lord in prayer, and as patiently as possible do your work at home; live your life there as conscientiously as you possibly can, doing whatever work you can find to do in your community such as will help to exemplify the truth, and then wait for developments. I do not believe that it would be right for you to ruthlessly tear yourself away from your mother under these circumstances and come to Battle Creek, or to go anywhere with the expectation of taking up any work for the Lord. Your first work is in the place where you are, and you should allow the Lord to open the way and lead you out. When he does that, it will be without needless friction or pain. Of course there are exceptions to every rule. There are some mothers who can never be reconciled to anything which does not suit their own ideas of things. I am not prepared to say whether this is so with your mother or not; but I should be very sure to have the mind of the Lord in this matter before taking any radical steps. Meanwhile you can correspond with the Medical Missionary Association, and so be ready for anything that may occur to open the way for you to come. If the Lord wants you to come, he can remove this bitter opposition upon the part of your mother, or in some way make you know how to move in spite of it. You have a work of patience and loving daughterly service to render to your mother. This is your first work, and afterward whatever the Lord will make clear to you. Remember the promise with the commandment, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." There is no fun in taking up the work in this place or anywhere else. It is all work,—hard, self-denying work, such as will tax every bit of grace and patience that the Lord can give you; and if you cultivate these graces in your home life, you will be better prepared for this service when the way opens for you to take it up. It will not take the Lord very long to open the way for you when he sees fit to do so.

S. M. I. H.

Another letter has just been received from this young woman, in which she says:—

I expect to leave in the spring to go to Battle Creek to take the nurses' course. My mother is willing for me to go, and I am so glad that I took your advice, and did not leave home without her consent. I heard about the nurses' course by correspondence, and so thought I would take it up, and perhaps my mother would be willing for me to go at the end of the year. I had only a few lessons by correspondence when she became as much interested as I, and now she wants me to go.

Last summer my father's name was sent as a special subject of prayer, and Sister Henry sent him a book in regard to the experience of intemperate men. Since that time a great change has come over him. He does not seem to care whether he gets the drink or not, and is talking of being baptized and joining the church this coming summer. I ask that prayer may be continued for him, that he may become truly the servant of God.



TWO SINGERS.

Two singers there were, and one was like
To a queen in her royal gown—
With a stately step, and pride agleam
In the deep of her eyes of brown;
And one's was a face with gentler grace,
And eyes that a heart shone through—
Eyes that borrowed the schoolday tint
Of a little sunbonnet of blue.

One was a singer of great renown,
Now stirring the blood with a note,
Now charming the ear with the cultured tones
That came from her shapely throat;
And one was a singer of songs of love,
And she knew not the ways of art,
But she sang right on past the ear, and poured
Rich melodies 'round the heart.

Two tributes of song—and one was lost
In the deafening volley of cheers;
And one throbbed on when the singer was gone,
And the answer was silence and tears.
Ah, many the day that has passed since then,
And the singers who sang are not;
But memory holds to a little song,
And the other—forgot, forgot!

—John Howard Todd.

CHILDREN AND THE SABBATH.

MRS. W. C. SISLEY.
(Battle Creek, Mich.)

THERE is perhaps no question that has caused deeper solicitude on the part of Sabbath-keeping parents, or that has been more of a tax on the ingenuity of many mothers, than how to implant in the hearts of their children a proper regard for the Sabbath.

Though feeling keenly the delicacy of the task of attempting to say anything on this subject, the hope that some word or suggestion may prove a "seed thought" to some anxious-hearted mother, is my only apology.

Truly it is a vital question. Our best judgment tells us that this "regard" is something that we can not legislate into our children. What then?—First of all we must be sure that we have the *real love of the Sabbath* in our own hearts, and a knowledge of what constitutes *real Sabbath observance*. If it is to us in any sense a yoke of bondage and grievous to be borne, so it will most assuredly be to our children. But God wishes it to be a "delight;" therefore it is possible that it shall be such to both parents and children.

The natural tendency on the part of parents is to take things easy for the first few years, allowing the little ones to amuse and shift for themselves, while waiting for the "age of accountability" to come; or waiting, as one woman frankly put it, till her children "knew something" before she took upon herself any burden as to their relation to the Sabbath. What idea could be more fatal!

The very first impressions of the little ones concerning the Sabbath should be that it is *holy*, demanding our *reverence*. Should we attempt to explain to them the meaning of these words, we doubtless would fail completely; but they can, and do, catch the spirit; they are impenetrable beyond our expectation.

How shall the love of the Sabbath be implanted?—By precept and example, especially the latter, in look, in word, in act, and influence.

As the parents conscientiously walk softly before the Lord, hearkening unto the voice of his commandments, will not the little ones naturally imbibe the same spirit and walk with them? Remember the Sabbath day all through the week; and when the time of special preparation comes, let the children "help" in preparing for its coming. Have everything in perfect order,—clean homes, clean bodies, with clean, and if possible, different, clothing than that worn during the week. Show respect for the Sabbath. We should plan to have all the work and other needful preparations out of the way in good time, to be ready and waiting to welcome its sacred hours as we would a loved friend. And in what more appropriate way could we bid it welcome than with song and thanksgiving?

Now that our children are literally children no more, we look back to those precious Sabbath evenings when, with the little ones on father's and mother's knees, we sat before the open grate singing the "sweet songs of Zion," the words of which were known "by heart." First of all came—

"Safely through another week
God has brought us on our way;
Let us now a blessing seek,
Waiting in his courts to-day."

And as we look back, we now believe that the sentiment, "Day of all the week the best," had its influence on those little minds and hearts, as the hymn was sung week by week and year by year, as did also the hymn that as regularly marked the Sabbath's close.

"The light of Sabbath eve
Is fading fast away;
What record will it for us leave,
To crown the closing day?"

"Is it a Sabbath spent
Of fruitless time destroyed?
Or have these moments to us lent
Been sacredly employed?"

"To waste these Sabbath hours,
O may we never dare;
Nor desecrate with words of ours
These sacred days of prayer."

"But may our Sabbaths here
Inspire our hearts with love;
And prove a blessed foretaste clear,
Of that sweet rest above."

I give the entire hymn that we may see how forcibly, yet pleasantly, may this exhortation to faithful Sabbath observance be instilled into the mind through song. Strange as it may seem, these two hymns have never grown old nor lost their charm. They preach the same forceful sermon to us to-day.

But I was speaking of Sabbath evenings. After singing, have a helpful exercise in the repeating of choice texts of Scripture, the children, of course, sharing in the same, this to be followed by a prayer season, in which the children should be *encouraged*, but not *forced*, to take part. Some time might be profitably spent with Sabbath-school lessons, reading to or with the children; and when at an early hour the dear little ones are at rest in sleep, then are the parents free with undivided thought to pursue their own line of reading or study.

Then comes the Sabbath day with its varied opportunities—Sabbath-school and meeting, if such privileges are available; or if otherwise,

participated in at home. Often neighbors and their children may be induced, at a favorable hour, to join the home school, adding interest as well as affording a field for missionary effort.

Then the reading, the singing, the resting, the lessons of instruction, which are to be taught "diligently unto thy children, . . . when thou sittest in thine house, and when thou walkest by the way." Yes, when walking by the way is a most precious time to impress the youthful mind with the greatness of God's love. Let them early become acquainted with their Creator through his wondrous works,—the budding trees and fragrant flowers, stones, brooks, singing birds,—all contributing their part to make the Sabbath indeed a "delight."

No doubt some will say, "Must children receive so much attention?" Bear in mind that we are dealing with a *live* question, "How to implant a *love* for the Sabbath in the hearts of our children." It will take time, and it will necessarily demand some, yes, much, denial of self at times, on the part of parents to accomplish this, *but it will pay*. When this love is once implanted, the battle is more than half won.

As the children grow older, they will naturally help to interest themselves and one another; but with these conditions, let there ever be union of interest and sweet companionship on the part of the parents.

It can not be emphasized too strongly that the first years with the children are the ones *that tell*. But we can not go back to live one single day that is past; the present and the future only are ours. So we must bravely take up life's duties just where to-day finds them; and armed with God's strength and assured of his great mercy, go forward, saying, "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ." Parents, let us in *faith* take to the Lord our children, and in *faithfulness* fulfill our part, that in him victory may be complete.

BABIES THAT TRAVEL.

"WHY do these babies all cry so?" asked a wearied excursionist of his neighbor. "Every baby on this car is crying."

A little later in that same journey another family party entered the car. Here, escorted by mother, father, and nurse, was a baby enjoying a make-shift traveling seat in which it was kept during the whole journey. The makeshift seat was merely a carrying basket, a common bassinet. It was lined with soft pads; it was just long enough to hold the baby, which might have been anywhere from five to eight months old, and just short enough for easy carrying. As the car was crowded, the nurse sat with the basket on her knees until it could be placed in the seat beside her and opposite the parents. It was plain that the basket and the baby were old companions; for it was at home there as one in his own castle. When it wished to sit up, the curving basket-sides held it steady, as no arms could have held; and when sleep overcame the little creature, it tumbled its small heavy head over into the pads of the basket, and closed its eyes. The motion of the cars, broken by the unyielding basket, was to that baby but a pleasant lullaby. There was no unquiet in its easy resting-place; and when it woke, it was to still lie there placid and smiling, kicking its bare feet contentedly. Except when it was fed, and for a loving word and smile now and then, baby was let alone—that shibboleth of good nursing. It was showed nothing out of the window or in the car, and what was evidently the old accustomed rattle and favorite doll were its only playthings. Thus the unaccustomed excitement and motion, the new faces, and the strange place were

nullified by the familiar belongings. The result was a perfectly placid baby doing its hundred miles without a cry, but with wood-pigeon cooings and kitten-like slumbers, and big restful eyes, which told of the quiet mind behind.

The less a baby feels, sees, and hears in its journeyings, the less weary it is, and as a consequence the less it cries. Nor is a baby the only gainer by silence; for she whose baby cries least in traveling is indeed the one whose temporary neighbors rise up and call her blessed.

—*Harpers's Bazar.*

ALCOHOL VERSUS FOOD.

Winfield S. Hall, Ph. D., M. D.,
Professor of Physiology, Northwestern University Medical
School, Chicago.

Union Signal.

As Professor Atwater's polemics on the old alcohol-a-food dogma have been addressed to the laity, who are not generally in a position to detect the fallacies of which his arguments are constructed, it becomes the plain duty of members of the medical profession to expose these fallacies in the public press in order that the people may know the truth. The American people never make mistakes when they know the whole truth.

A most efficient way to show up the fallacies in the statements about alcohol is to range the truths for alcohol and for food in two parallel columns. It is indeed a "deadly parallel" for alcohol, and any one of the antitheses would bar alcohol forever from the high and noble company of the foods.

THE TRUTH ABOUT ALCOHOL.

1. A certain quantity will produce a certain effect at first, but it requires more and more to produce the same effect when the drug is used habitually.

2. When used habitually, it is likely to induce an uncontrollable desire for more in ever-increasing amounts.

3. After its habitual use, a sudden total abstinence is likely to cause a serious derangement of the central nervous system.

4. Alcohol is oxidized rapidly in the body.

5. Alcohol not being useful is not stored in the body.

6. Alcohol is a product of decomposition of food in the presence of a scarcity of oxygen.

7. Alcohol is an excretion, and, in common with all excretions, is poisonous. It may be beneficial to certain phases of disease, but is never beneficial to the healthy body.

8. All medical men advise healthy persons to avoid alcohol altogether.

9. All connoisseurs advise people to avoid taking alcohol into the empty stomach.

10. The young, developing individual is always advised to abstain from alcohol. [See Atwater's Chicago address.]

11. The use of alcohol, in common with narcotics in general, is followed by a reaction.

12. The use of alcohol is followed by a decrease in the activity of the muscle cells and the brain cells.

THE TRUTH ABOUT FOOD.

1. A certain quantity will produce a certain effect at first, and the same quantity will always produce the same effect in the healthy body.

2. The habitual use of a food never induces an uncontrollable desire for it in ever-increasing amounts.

3. After its habitual use, a sudden total abstinence never causes any derangement of the central nervous system.

4. All foods are oxidized slowly in the body.

5. All foods being useful are stored in the body.

6. All foods are products of constructive activity of protoplasm in the presence of abundant oxygen.

7. All foods are formed by nature for nourishment and are by nature wholesome and always beneficial to the healthy body, though they may injure the body in certain phases of disease.

8. No medical men advise healthy persons to avoid food.

9. People are universally advised to take food into the empty stomach.

10. The young, developing individual is always advised to partake bountifully of food.

11. The use of foods is followed by no reaction.

12. The use of food is followed by an increase in the activity of the muscle cells and the brain cells.

"If men would become temperate in all things, if they would touch not, taste not, handle not, spirituous liquors and narcotics, reason would hold the reins of government in her hands, and control the animal appetites and passions."

DOORYARD SANITATION.

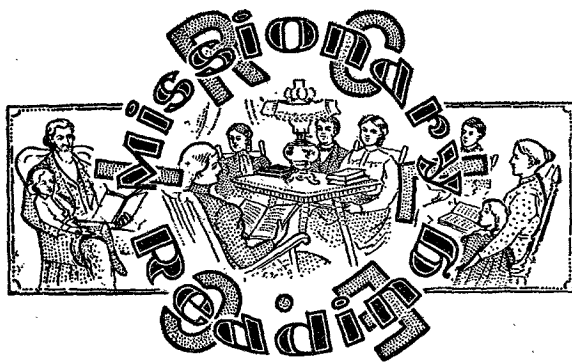
* * *

As I sit by my window this afternoon and look out, everything is dazzling white. Not a speck of dirt is to be seen. A mantle of pure snow covers all unsightly objects. But how the scene will change in a few weeks when the spring sun melts the snow, and reveals the accumulated filth in the back yards of many farmhouses.

Many call themselves hygienic. They are careful what they eat, and when they eat. They pay attention to food combinations. This of course is right; but what about that awful back yard? All winter the wash water, mop water, and slops of every description have been thrown from the back door. Potato parings, apple cores, and cabbage stumps have been tossed out. Bark and chips have accumulated. The fowls have had full range to scratch and scatter. This is not a picture of imagination; would it were, but alas, it is a sad reality, and can be seen in the dooryards of some who are talking of and expecting translation into God's pure realm above. Brother, sister, be careful of the hygiene of your back door.

God was particular with his ancient people. Their camp was kept clean. Nothing impure was allowed to be tossed from the back tent doors. No filth was permitted to gather within their camps. Study the law of hygiene from the camp of ancient Israel, and in this age of advanced hygienic light, do not be outdone by those ancients. Go to work and clean up. Make one grand bonfire and burn up the rubbish, if nothing else can be done with it; get it out of the way as quickly as possible.

The dooryard is a good index to the heart, though of course there are exceptions to be made in case of ill health, or something of the kind. Some who are very zealous to work in the "cause" and to get the "truth" before the people, are bringing a reproach upon the cause they love by this slackness within doors and out of doors. The maxim, "Cleanliness is next to godliness," if not in the Bible, is *Bible truth*, and a truth to be placed before the people by *example*.



TO CIRCLE MEMBERS.

How often we hear people say, If I could only live my life over again, I would do very differently. While it is not possible in reality to "live over again" a single moment, we might profit by past experiences much more than we do. He who so studies and applies the lessons of the past that his present life is constantly strengthened and molded by the memory of reasons for past successes and failures, does not go on making the same mistakes over and over again.

We have now come to the close of the first series of *Berean Library* lessons. We shall never again have the exact opportunity the past winter afforded us, but by the experiences we have gained, we should each be able to do better work the coming season. When the

work began, the Reading Circle idea was a new one to many, and all were not ready to begin at the appointed time, so that the best part of the year for study and work had slipped by. However, the growth in interest has been constant and steady, and we are assured that the blessing of God has attended every step that has been taken. We feel that there is much evidence of permanent success in a movement which, although it may start slowly, maintains a steady and ever-increasing interest.

It has been decided to discontinue the *Berean Library* study during the summer months, taking it up again October 1. We hope that every member of the Circle will plan to begin the study of the lessons at the time appointed.

MRS. L. FLORA PLUMMER.

BEREAN LIBRARY STUDY.

(May 6-12.)

THAT part of the prophecy of Daniel which related to the last days Daniel was bidden to close up and seal "to the time of the end." In these Circle lessons even, we have the evidence that we are living in the time of the end; for have we not all been able to take this entire book, verse by verse, and gain an intelligent idea of its application and meaning, as well as to see the beautiful thread of harmony running through the whole? Never could we have done this with a "sealed" book. Let us praise the Lord for revealing to us his truth, and show that we believe it by carrying the blessed message to all the world.

Lesson 23.

(Dan. 12:4-13; "Thoughts on Daniel," pages 305-317.)

1. What instruction was given Daniel concerning that which had been revealed?

2. Cite the evidences of the increase of knowledge, both Biblical and general, which characterize the present age.

3. Repeat the conversation which Daniel then heard. What definite and indefinite periods of time are mentioned?

4. What events and dates mark the beginning and the ending of the 1290 prophetic days?

5. When do the 1335 prophetic days begin and end? What was the particular blessing received at the end of that period?

6. What is meant by Daniel standing in his lot at the end of the days?

7. Of what particular benefit has the study of this book been to you?

Review Topics.

1. Give a summary of Dan. 12:1-13.

2. Cite the evidences that the present age furnishes the fulfillment of Dan. 12:4.

3. Note each of the prophetic periods mentioned in the chapter, giving the dates and events of each.

4. Review the proofs for the establishment of a definite date as the beginning of "the time of the end."

MAY STUDY OF THE FIELD: PART II.

"Chinese Society."

(Text-book, May Magazine.)

1. What can you say of the elements of Chinese society?

2. How is the emperor regarded?

3. Who are the mandarins? By what means do they secure their offices?

4. Into what classes are the people divided?

5. State the position of the scholar, and his relation toward Christianity.

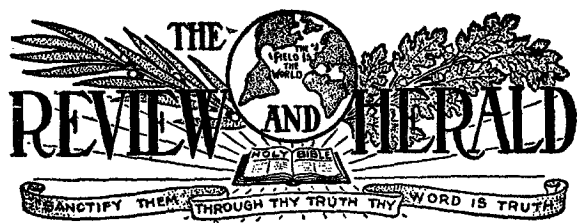
6. Give evidence of the high esteem in which the farmer is held.

7. What can you say of the mechanic? the trader?

8. Mention some of the professions.

9. State several reasons for the inefficiency of the doctors.

10. Upon what do the Chinese believe health and sickness depend?



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THE THIRD ANGEL'S MESSAGE.

The Making of the Beast.

By their perversions of the truth, and accommodating themselves to the ways of the heathen, the self-exalted teachers referred to by Paul in his word to the elders of the church at Ephesus, had secured to themselves a host by reason of transgression.

The lust for power was the secret of all this course, from the beginning; for no man can ever want disciples to himself except it be to obtain power. And, when this host had thus been gathered, in this was found the incentive to ambition, among these bad leaders and teachers themselves, each one to obtain for himself the position of supreme power. And Eusebius tells that "some that appeared to be our pastors, deserting the law of piety, were inflamed against each other with mutual strifes, only accumulating quarrels and threats, rivalry, hostility, and hatred to each other, only anxious to assert the government as a kind of sovereignty for themselves."

Nor was it only government in the church and over this host that had been gathered by reason of transgression that they were anxious to assert: it was government of all kinds—civil as well as ecclesiastical: state as well as church. And, at the beginning of the fourth century the political conditions of things in the Roman state was such as to open the way for these ambitious church managers to get control of the civil power, and thus assert the civil government as a kind of sovereignty for themselves, and to use it the further to enlarge, and more firmly to fix, their ecclesiastical power.

In A. D. 308, it came about in the Roman state, that there were six emperors at once, each one holding a particular division of the empire: each one in command of an army, and each one ambitious to be himself sole emperor of the whole empire. But, there being so many of them, and each one having gathered to himself all the troops that he could, the military strength of the empire was exhausted. There being no more resources in military strength, it became a matter of interest to each emperor to secure the alliance, or the favor, of whatever other element of power there might be. And just at this time it was that Eusebius declares that those chief church men were "anxious to assert the government as a kind of sovereignty for themselves," and when, as stated by another, "it was the hope of every bishop in the empire to make politics a branch of theology."

This ambition on the part of the clergy was detected among the emperors, and, with certain of them it awoke a desire to make theology a branch of politics. Maximin made advances to win to his interests the church element, but he was distrusted by the church managers, and so his design in that direction was frustrated. Constantine, however, a consummate politician in all phases of the term, and who, therefore, more than any of the other emperors, was able "to make theology a branch of politics," succeeded in so gaining the favor of the bishops as to win to his cause the apostate church elements throughout the whole empire; and, what to his immediate purpose was more important, gaining to his interests such of the apostasy as were in the armies of his rivals.

Maxentius was emperor in Italy and Africa, with Rome as his seat. He was so "cruel, rapacious,

and profligate" that his reign recalled the times and acts of the worst emperors of the past. By this time also the bishopric of Rome had become a position of such possibilities of power and wealth, that in the times of the election of a bishop there were repeated all the chicanery, contentions, violence, and riot that characterized the political contests in Rome in the worst days of the republic.

In A. D. 308 Marcellus was elected bishop of Rome. "His severity rendered him odious to the people, and caused divisions among the faithful. Discord degenerated into sedition, and the quarrel terminated in murder." Maxentius blamed Marcellus as being the chief cause of these disturbances, "and condemned him to groom post-horses in a stable on the high-road."

After about nine months of this service, some priests succeeded in carrying off Marcellus. They concealed him in the house of a Roman lady named Lucilla. When the officers would have taken him again, the faithful assembled under arms to defend him. Maxentius ordered out his guards and dispersed them. He then commanded that Lucilla's house should be converted into a stable, and obliged Marcellus to continue in the office of groom. In January, A. D. 310, Marcellus died, and was succeeded by Eusebius, whom Maxentius banished to Sicily. He died thereafter a few months, and was succeeded by Melchiades, in the same year, A. D. 310.

Because of these things, Maxentius was held to be a persecutor of the church, even equal to Pharaoh, to whom he was likened, while the church was correspondingly likened to Israel in Egypt, oppressed by this Pharaoh. Melchiades improved his opportunity to seek deliverance from this Egypt and the oppressions of this Pharaoh. Accordingly, in A. D. 311, Melchiades wrote a letter to Constantine, and by a delegation of bishops sent it to him at Treves, in Gaul, inviting him to come to the relief of the church, and to make the conquest of Rome. Constantine deliberated, and Maxentius became more and more tyrannical. In A. D. 312, an embassy from Rome went to Constantine at Arles, and in the name of the senate and people requested him to deliver the city from the despotism of the tyrant. Constantine now gladly embraced the opportunity thus afforded, and quickly set out toward Rome.

At Turin he met and destroyed a strong body of the troops of Maxentius; and at Verona, after a considerable siege of the city, and a hard-fought battle in the field, which, beginning in the afternoon, continued through the whole of the following night, he vanquished quite a formidable army. Between Verona and Rome there was nothing to check his march. Maxentius drew out his army, and met Constantine on the banks of the Tiber, nine miles from Rome. He crossed the Tiber and set his army in battle array, with the river in his rear. The battle was joined Oct. 28, A. D. 312. Maxentius was soon defeated, and his army, broken to pieces, attempted to escape. In the confusion and by the terrible onslaught of Constantine's veterans, thousands of the soldiers of Maxentius were crowded into the river and drowned. Maxentius, endeavoring to escape on his horse across the Milvian bridge, was crowded off into the river, and being clothed with heavy armor, was drowned.

Since Maxentius was Pharaoh, and the church in Rome was Israel in Egypt, oppressed by this Pharaoh, the system was completed by counting Constantine as the new Moses sent by the Lord to deliver Israel from this Egypt and this Pharaoh. When Constantine marched against Maxentius, it was the new Moses on his way to deliver Israel. When the army of Maxentius was defeated and multitudes were drowned in the river, it was the Red Sea swallowing up the hosts of Pharaoh. When Maxentius was crowded off the bridge and, by the weight of his armor, sank instantly to the bottom of the river, it was the new Pharaoh, "the horse and his rider" being thrown into the sea and sinking to "the bottom as a stone," and "as lead in the mighty waters." Ex. 15: 9, 10. Then was Israel delivered, and a song of deliverance was sung by the new Israel as by the original Israel at their deliverance. Thus the story is told by one of the principal bishops of the time and of the dark intrigue with Constantine:—

And now those miracles recorded in Holy Writ, which God of old wrought against the ungodly (discredited by most as fables, yet believed by the faithful), did He in very deed confirm to all, alike believers and unbelievers, who were eye-witnesses to the wonders I am about to relate. For as once in the days of Moses and the Hebrew nation, who were worshipers of God, He cast Pharaoh's chariots and his host into the waves, and drowned his chosen chariot-captains in the Red Sea, so at this time did Maxentius and the soldiers and guards with him sink "to the bottom as a stone," when in his flight before the divinely aided forces of Constantine he essayed to cross the river which lay in his way, over which he had made a strong bridge of boats, and had framed an engine of destruction, really against himself, but in the hope of ensnaring thereby him who was beloved of God. For his God stood by the one [Constantine] to protect him, while the other [Maxentius], destitute of His aid, proved to be the miserable contriver of these secret devices to his own ruin. So that one might well say, "He made a pit, and digged it, and shall fall into the ditch which he made. His mischief shall return upon his own head, and his iniquity shall come down upon his own pate." Thus in the present instance, under divine direction, the machine erected on the bridge, with the ambuscade concealed therein, giving way unexpectedly before the appointed time, the passage began to sink down, and the boats with the men in them went bodily to the bottom. At first the wretch himself [Maxentius], then his armed attendants and guards, even as the sacred oracles had before described, "sank as lead in the mighty waters." So that they who thus obtained victory from God might well, if not in the same words, yet in fact in the same spirit, as the people of His great servant Moses, sing and speak as they did concerning the impious tyrant of old: "Let us sing unto the Lord, for He has been glorified exceedingly; the horse and his rider has He thrown into the sea. He is become my helper and my shield unto salvation." And again, "Who is like to thee, O Lord, among the gods? who is like thee, glorious in holiness, marvelous in praises, doing wonders?"—Eusebius.

STUDIES IN GALATIANS.

Gal. 3: 27-29.

"FOR as many of you as have been baptized into Christ have put on Christ." The Greek word here translated "put on," expresses the thought of the putting on of clothes: "to be clothed in: have on: to wear." It well expresses the thought of baptism, as expressed elsewhere: of being buried, lost sight of: baptism being a burial in the water, so that the person baptized is overwhelmed, lost sight of, and shut away from the sight of the world.

Baptism in water is but the form in which is expressed the fact that the individual is buried, overwhelmed, clothed, and lost sight of, in Christ; so that, instead of the old man being seen in the world and by the world, it is only Christ that is seen in the baptized individual.

The thought of this verse is expressed in another place: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." As you have put on Christ, and so are clothed in Christ, so wear him as your clothing, that you yourself may be hidden, and only Christ appear.

This is the truth expressed in baptism. Oh, that this truth were indeed always expressed in baptism! How many realize that baptism in the water is not itself the true baptism; but is only the outward expression of that which is the true baptism? For, though a person be baptized, buried, overwhelmed, and lost sight of in the water—if that be all, then it is but nothing. For baptism consists not in the putting away of the filth of the flesh, but the answer of a good conscience toward God. 1 Peter 3: 21. And a good conscience is found only in "the blood of Christ, who through the eternal Spirit offered himself without spot to God." Heb. 9: 14. When each soul, to be baptized in the water, has already been, by faith, overwhelmed, clothed, and lost sight of, in Christ, and the baptism in the water is the expression of his faith which has clothed him indeed in Christ, then baptism will not only bear to Christians its true meaning, but will also bear to the world its true meaning.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for

ye are all one in Christ Jesus." Among those who are Christians, there are neither racial, tribal, national, nor any other distinctions; for all are one in Christ Jesus. And, wherever among those professing to be Christians, there are seen any distinctions of any kind, by that very fact it is therein declared that among them Christ is not truly apprehended. Accordingly, the Revised Version brings out this very thought: that among those who have been baptized into Christ, and so, have put on Christ, "there can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female," for all are one, and that one is only Christ.

The thought is that, when the man has died, and has been buried—baptized—into Christ: overwhelmed, lost sight of, in Christ, he is forever taken away from himself, and is not himself any more. If he was an American before, he is not an American now: he is a Christian. If he was a Scythian before, he is not a Scythian now: he is a Christian. If he was an African before, he is not "an African" now: he is a Christian. If he was a slave before, he is not a slave now: he is a Christian. If, before, he was a Jew after the flesh, he is not a Jew now: he is a Christian. If, before, he was a Greek, he is not a Greek now: he is a Christian. So that among those who are truly Christ's: who have put on Christ, and who are wearing Christ, all manner of racial, tribal, national, or whatsoever distinctions, is utterly gone. There is no respect of persons with God, nor with those who are the children of God: it is only character that counts, and that the character of Christ—the righteousness of God which is by faith of Jesus Christ.

And thus, "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." For, the promise is only to Abraham, and to his seed, which is Christ. Accordingly, that promise, that inheritance, could not possibly fall to any person but to Christ. For, "he saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Then, whosoever shall not be found with Christ upon him: whosoever shall not be found clothed with Christ, so that Christ is the individual who is seen, can never be heir to the inheritance, nor receive the promise. And wherever among professed Christians there are divisions or dissensions, the promise of the inheritance is forfeited. Because the promise is not unto "seeds, as of many; but as of one, And to thy seed, which is Christ:" and Christ is not divided. He is one, and only those who are one in him, can possibly receive the inheritance.

The garrote is a Spanish instrument of punishment used in the Spanish dominions as the means of executing criminals. "The victim is placed on a stool with a post or stake behind, to which is affixed an iron collar controlled by a screw passing through the post. This collar is made to clasp the neck of the victim, and is tightened by the action of the screw. As the instrument is now operated, the point of the screw is caused to protrude and pierce the spinal marrow at its junction with the brain, thus causing death."—*Century Dictionary*. For more than a year Porto Rico has been subject to the power and jurisdiction of the United States. In this time, and not long ago, five prisoners were sentenced to death in Porto Rico—to be executed by means of the garrote. As Porto Rico is subject to the jurisdiction of the United States, and as the Constitution of the United States forbids "cruel and unusual punishments," and as beyond all question the garrote is a "cruel and unusual punishment," appeal was made to the President of the United States that this cruel means of execution be not inflicted. The appeal was refused. And this because to accept the appeal would be to recognize the Constitution of the United States as of force in Porto Rico. And thus this horrible Spanish cruelty was continued and employed under the jurisdiction of the United States, rather than that the Constitution of the United States should be recognized in Porto Rico, which would have instantly annihilated forever every species of Spanish cruelty and oppression. How would it be possible more fully to repudiate the Constitution? And when it is so repudiated in one part of the jurisdiction of the United States, how long can anybody be sure that when occasion offers, it will not be repudiated in any, or even every, other part of the jurisdiction of the United States.

AN UNHEEDED INJUNCTION.

WHAT is that?—It is one given by our Saviour himself. It is short, composed of only two words; it is of the plainest import, and easily understood. The words are familiar to every reader of the New Testament, and are as often quoted, perhaps, as any other words. They are acknowledged to be of vital importance. And yet, with all this, strange to say, they are perhaps more generally disregarded than any other, by Christian people.

What, then, can this injunction be?—It is that recorded in Matt. 7:1: "Judge not." But with these are other words which involve a conclusion, which should not be separated from them, nor for a moment be lost from the thought; namely, "that ye be not judged." "Judge not, that ye be not judged."

There is no denying the fact that the world is full of just such judgments as are here forbidden—needless, uncharitable, false, and hypocritical judgments. To judge a person is to pass judgment upon him, upon his actions, words, or character; and this is done, usually, hastily and thoughtlessly, by words uttered on the spur of the moment, or by actions that speak louder than words, but presented in such a way as to reflect upon the motives or the character of the one under censure, considering the circumstances under which the action was performed. It is the work of spying out our neighbor's faults. And to be eager to do this, is not worthy work, nor is it Christian; it is not fulfilling the law of God; for the more diligent we are in this respect in regard to our brother, the more careless we are in regard to ourselves. The less we spare another's faults, the more tender we are of our own. The ones who are the most censorious are just the ones who are themselves the least faultless, and most indulgent to their own cherished sins.

When we judge one another in this way, how far short do we come of the care taken even by secular organizations, of the people of a community, for the peace of society, and the just treatment of all concerned. It is necessary sometimes to judge criminals—those who have in some way offended against the laws of the land. But mark how carefully it is done. No one can be condemned without a careful examination of all the evidences for and against him; and it is not "hearsay" evidence, either, that is allowed any bearing in determining the verdict. The accused has always the right to be brought face to face with his accusers; and he is given an opportunity to make a good defense.

But how is it at the bar of public opinion, or in these cases where members of the church judge one another, contrary to the injunction now under notice? In these cases men are often tried, judged, and condemned, even by their brethren in the church, by a process that would not be tolerated for an instant even in a court of justice, where men are governed, not by religious principles, but only by secular motives. Thus, often without judge, without jury, without advocates to plead his cause, without witnesses to speak in his defense, and often with no evidence that would be allowed in a court of justice, the victim of this irresponsible, promiscuous manner of judging one another, is condemned as if his guilt were established, and he is treated accordingly; and that, too, when no good whatever is to be gained by his condemnation. Such things surely ought not so to be; and there are certainly good reasons why this far-reaching injunction to "judge not" should have been spread upon the sacred page.

To violate this principle, and engage in this work of judging, involves great responsibility; for God has reserved this prerogative to himself. And hence Paul declares: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." The great wrong of our judging lies in our incompetence. We can not read the thoughts of men's hearts, and know the hidden motives that control their actions.

Again: we are not servants of one another, but we are all servants together of one common Master, who will himself attend to the question of apportioning

the merit or demerit of each one, and of dealing out to each one, gains or losses accordingly. Read Paul's instructions in Romans 14. In verse 4 he says, "Who art thou that judgest another man's servant?" In all this work we are out of our province. The one we would judge is the servant of another man,—another being, that is, God,—and not the servant of ourselves. We are all alike; all servants of the one great King; and he will do the judging, and will determine the reward of each at the close of the day. Now for us to undertake to judge beforehand is to ignore his position and to invade his province. Speaking of all these servants, in reference to the course they may see fit to pursue, Paul emphatically says, "To his own master he standeth or falleth." "Why," he searchingly inquires, "dost thou judge thy brother?" And then he enforces this question with this solemn truth: "For we shall all stand before the judgment seat of Christ. . . . So then every one of us shall give account of himself to God." And he adds the very natural conclusion, "Let us not therefore judge one another any more."

The mischief of this kind of character that is ready to spy out the faults of others, is that it can hardly refrain from proclaiming abroad to others the faults it has been so skillful in unearthing, and this without stopping to consider the pain or injury his course may inflict on others. To do this, a man must override completely the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them." Judge not your neighbor in a way in which you would not like to have him judge you. Do not spy out his faults in a manner that you would consider unkind and ungenerous if done to yourself. Do not talk of his errors as you would feel it unfair to have your own discussed. Do not ascribe base motives and wicked meanings to him, which you would hold to be unjust if ascribed to you. So do ye to others whatsoever ye would that they should do to you.

Many will, of course, admit that it is not right to circulate reports about our neighbors, and judge them, by things that we hear. But then, they say, we tell only things that we positively know to be true. But, as Christians, have you any right to do even that?—The strict injunction of the apostle Paul is, "Speak evil of no man;" and he does not add, "unless it be true." Truth is no defense to justify evil speaking. The question to be decided is not, Is the person innocent or guilty? but, Is it right to indulge in evil speaking? What does the apostle say about that heavenly grace of charity?—He says, not that it does not speak any evil, but that it thinks no evil, "rejoiceth not in iniquity, . . . believeth all things, hopeth all things," that are lovely and of good report.

"But when I know a person to be guilty," some one may say, "and to have acted from wrong motives, then how can I refrain from judging him, whether I will or not?" Even then you are not to judge. If evil speaking is wrong whether the thing is true or false, judging is doubly wrong, because it is mounting the throne, and usurping a prerogative that belongs to God only. Though we may know a person to be guilty of some wrong, as shown by outward acts, we do not know all the circumstances of the case, and can not, with our finite minds, fix the measure of the person's guilt. And even if we knew all the circumstances, we could not measure the force with which they may have acted upon the mind and nature of the one who has fallen into wrong. We have no unvarying standard by which to grade all actions. By careful action, in following all the known rules of justice, we may measure the guilt of a person with respect to human laws, which concern only outward acts, and where the standard of right is such only as man erects. But what man, or combination of men, can measure his guilt with respect to the law of God, the absolute standard of right, and that which takes cognizance of the secret thoughts and motives of the heart?

To speak evil of others not only violates the laws of etiquette and good breeding, but invades a province in which even angels walk with care and circumspection. We are told that whosoever is angry with his brother without cause, shall be in danger of the judgment; and whosoever shall say "Raca"

shall be in danger of the council; and whosoever shall say "Thou fool," shall be in danger of hell fire. And on a higher plane, Michael, the head angel, durst not bring a railing accusation against the devil, the head demon. Jude 9.

But there is an element of compensation in this matter, which seems to be still more extensively overlooked. The language, "Judge not, that ye be not judged," implies that if we do judge, we shall be judged. But our Lord does not leave it with merely an inference. He says plainly, "With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Who thinks of this when he is pouring out denunciation and condemnation against his brother? When we are giving one what we may fancy is a good "setting up," or "dressing down,"—whatever we may call it,—how often do we then realize that we are simply setting the pace, and gauging the measure, of what will be returned to ourselves? Phillips Brooks says, "The New Testament is full of natural and necessary reciprocity between man and the things with which he is surrounded. Every gift has its return; every act, its consequence; every call, its answer, in this great, live, alert world, where man stands central, and all things have their eyes on him, and ears open to his voice."

It is a rule that holds in things both spiritual and temporal. Luke states it a little more fully: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38. Paul applies the same law to the spiritual field: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6. We are taught to pray, "Forgive us our debts, as we forgive our debtors." We make the forgiveness we extend to others the measure of the forgiveness we ask from God.

This is further illustrated in the parable of the debtor, in Matt. 18:23-35. The one who would not forgive his fellow servant a trifling sum, after his lord had forgiven him a vast debt, had his own indebtedness revived and rolled back upon him with its crushing weight.

As already said, the same rule applies to spiritual relationships; for in proportion as we give ourselves to Christ, in that proportion he gives himself to us. Quoting again from Phillips Brooks: "There are different measures in which men give themselves to Christ; and Christ despises none of them. But in different measures he is again compelled to give himself back. In what measure each gives himself to the Saviour, the Saviour gives himself in his salvation back to each."

It is said that each man gets out of the world of men, the rebound, the increase and development, of what he brings thereto. Let us, then, so relate ourselves to our fellow men, to the Lord, and to his work, that the rebound to us will bring comfort and good cheer here, and salvation in the world to come.

U. S.

It is now almost universally confessed that the Sheldon experiment of conducting a daily paper "as Jesus would," was a flat failure. The most sensible comment on that affair and the whole idea involved in it, is that made by former United States Senator John J. Ingalls, of Kansas, who remarks: "What Jesus would do were he in Kansas to-day can best be determined by considering what he did when he was in Nazareth and Capernaum nineteen hundred years ago. He attended strictly to his own business, he did not meddle in other people's affairs. He only sought to establish a spiritual kingdom, and his empire was in the hearts of men. He told his followers to render unto Caesar the things that are Caesar's. He neither bought nor sold nor interfered in politics. He said that all men are brothers; that God is their father; and that they should do as they would be done by. Ecclesiastical mountebanks who are directly responsible for the blasphemy of asking how Jesus would shave if he were a barber; what he would do

if he had a headache; how he would act if he were in General Buller's place in South Africa, inflict irreparable injury upon the cause of religion. They make a joke of the passion in the garden of Gethsemane, and cast contempt upon the agony of Calvary. It would be no greater sacrilege to ask what God would do. It is desecrating the greatest name in the world's registration. It is trifling with the most awful mystery of the universe."



GOSPEL LIBERTY IS TAUGHT IN BABYLON.

NEBUCHADNEZZAR was king over all the earth, and it was a new thing for any one to dispute his absolute authority. It was to him a case of unbearable insolence when the three Jewish captives from conquered Jerusalem presumed to withstand him to his face.

"Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceedingly hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace."

The question to be decided in this experience was, Who is God? Is there any king greater than the king of Babylon? The God of heaven placed his case in the hands of these three men, saying unto them, "Ye are my witnesses, . . . that I am God." Nebuchadnezzar was therefore on trial, and he appeared as his own witness, but his own testimony was against his claim to be king. When he was "full of fury, and the form of his visage was changed," he was testifying that he lacked the power of the true king, the power to control himself. A greater power was being revealed in the men who refused, in the face of death, to betray the sacred trust committed to them, and that without bringing "a railing accusation" against the unrighteous decree of the king, than in Nebuchadnezzar, who became so angry at their refusal; and the course which he pursued to vent his rage only served to make more decisive the testimony which was borne in behalf of the God of heaven. "Surely the wrath of man shall praise Thee."

The king of Babylon did his utmost. The furnace was "exceeding hot," and from its fiery mouth it breathed forth death to "the most mighty men" that were in the army of the king of Babylon. They were literally slain by the breath of its mouth. Not one of that assembled multitude could say that the flame and the heat were not real, for it was demonstrated that men selected for their power of resistance could not endure to approach near it. To them it was "a consuming fire." And there was no possibility left to the three captives for escaping from the furnace, for they "were bound," and they "fell down bound," into the very center of the flames. Thus did the king of Babylon purpose to inflict summary punishment upon those who presumed to question his right to dictate what and how they should worship; and by making a public example of these few he would effectually check any such tendency to these "treasonable"

sentiments on the part of his other subjects. But he did not know with whom he was dealing; for he had not yet become acquainted with the God whose dwelling is with flesh, and there was no Gamaliel to say to him, "Refrain from these men, and let them alone: . . . lest haply ye be found even to fight against God." That God who had brought these men to Babylon to reveal his power to save, and whose presence was known to them, would through them make his presence known to all the people.

"Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."

This was the second time that Nebuchadnezzar was shown in a manner to impress his mind most forcibly, that there is a God in heaven whose ways are not his ways. It was the second time that the truth was presented to him that there is a King, a kingdom, and a dominion greater than the king, the kingdom, and the dominion of Babylon. It was the second time that it was made clear to him that the whole current of his life needed to be changed. It was the second time that the gospel of the kingdom was publicly proclaimed in Babylon. In the dream and its interpretation Nebuchadnezzar was taught concerning the failure of all earthly kingdoms, and the outward setting up of the kingdom of God "in the latter days." In the lapse of years this lesson had faded from his mind. In this second experience he was taught that this same kingdom of God, which would be set up outwardly "in the latter days," a kingdom of greater power than any earthly kingdom, was set up as a present experience in the hearts of men who through faith in that power "quenched the violence of fire."

The effect of the fire upon the men who were cast into it was very different from what was expected. Instead of consuming them, it consumed the bonds with which they were bound by the king of Babylon; and so the men who were cast in "bound" were seen to be "loose, walking in the midst of the fire." These men were not proclaiming a theory, but they were revealing a fact. They were not merely talking about a power that could save, but they were taking hold of that power, and being saved by it. And "the form of the fourth" who was with them in the furnace was the visible evidence to Nebuchadnezzar that "there is a God in heaven" who is also "God with us," in the person of his Son.

W. W. P.

(This study to be concluded next week.)

After repeated efforts to reform New York City by law and the civil power, Rev. Dr. Parkhurst has discovered that "you can not expect permanent results from the moral efforts of immoral men. A noble thing done by an ignoble man because he is obliged to do it, can not be counted on for permanency." That is sound and truly profound philosophy; but that ministers of the gospel should be able to discover it only through such a course as that of Dr. Parkhurst in New York City, is a striking evidence of how very superficial is the study of the gospel, which they profess to preach, by even the most prominent ministers.

For more than three hours, April 17, Mr. Hoar, Senator from Massachusetts, occupied the attention of the United States Senate with a speech "in opposition to the policy of imperialism upon which this country has embarked."

HELP FOR OUR SCHOOLS.

It is well-known to all our people that the majority of our larger schools, such as colleges and academies, are at the present time struggling with a heavy load of indebtedness that has been contracted by the erection of buildings and the creating of appliances thought to be necessary to carry on these schools. In some instances these debts have been augmented by a failure on the part of schools to meet their running expenses. As a result of this heavy indebtedness, our school work has been in a measure crippled, since time and thought have been devoted to this by the teachers, that should have been given to the legitimate work of the school. Many plans have been proposed for the liquidation of these debts, some of which have brought temporary relief. But the bulk of the indebtedness still remains.

Brief allusion has been made in a past issue of the REVIEW to a plan proposed by Sister E. G. White which, if accepted by the denomination and heartily entered upon, will go far toward relieving us from these debts, if not entirely wiping them out. But this depends largely upon the interest and enthusiasm with which we as a people adopt, and co-operate in, the plan. It will not be my purpose in this article to state the plan in detail, as that will be done by those upon whom the burden of carrying it into effect has been laid; hence I will only call attention at this time to the plan in its general features.

Sister White proposes to give all the royalty on her latest book, entitled, "The Parables of Jesus," or, "Christ's Object-Lessons." This book, the manuscript of which is now in the hands of the publishers, is said to be one of the best of Sister White's productions, and it is believed that it will be one of the best selling books that she has as yet brought out. Her interest in the school work is such that she has generously given for this purpose all the proceeds in the shape of royalties that would otherwise come to her from the sale of the book. This gift, however, is on condition that the General Conference, all publishing houses, State conferences, tract societies, ministers, and workers in general unite with her in the spirit of sacrifice and a donation of time or means commensurate with the ability of each.

I am glad to be able to say that the General Conference Committee very much appreciate this gift, and at their recent session in March took steps to have the enterprise carried rapidly to successful completion. A committee of seven (consisting of Elders S. N. Haskell, S. H. Lane, P. T. Magan, J. E. White, and L. A. Hoopes, and Dr. J. H. Kellogg and W. C. Sisley) was appointed for this purpose. The committee was organized for work by the election of Elder Lane as chairman and P. T. Magan as secretary. Professor Magan was also chosen by the General Conference Committee, and put upon the pay roll of the General Conference, to act as a general man in carrying out and putting into effect the plans proposed by the committee. These plans will be submitted in a short time to each school, conference, and tract society. Each of the two publishing houses has been asked to print an edition of 150,000 copies of this book free of cost, as their donation toward the enterprise. This will entail an expense of about \$15,000 upon each office, which is certainly a very liberal contribution. The tract societies will be asked to handle the book free or practically so; so that nearly all the profits arising from the sale of the book, aside from the canvassers' commission, can be applied in the liquidation of the debts of the various schools.

The illustrations, typesetting, and the making of four sets of plates for this book, will entail an expense of nearly four thousand dollars. It was thought by the committee that it would not be right to ask our publishing houses to bear this expense, in addition to what they have already been asked to do; so it has been decided to raise this amount by donations from individuals—not that we would make a general call from our people for small amounts, but from such as are able, and would feel it a privilege, to give to such a worthy enterprise sums varying in amount from twenty

dollars up to one hundred or more. A one-thousand-dollar pledge has already been made for the illustrations, and it need not take long to complete the amount needed, if each one of the class referred to above would respond quickly. It is the desire of the committee to push this matter as rapidly as possible, hence it will be necessary to have the funds on hand to pay for this work, so that the book may be out ready for delivery by the latter part of August or the first of September.

No effort as yet has been made to raise this fund, aside from the thousand dollars that has been pledged; but as a starter, I will give one hundred dollars toward it. A donation column for this purpose will be opened in the REVIEW, in which the names of those contributing to the fund will be printed as an acknowledgment of the receipt of the money. All donations for this purpose should be sent to A. G. Adams, Treasurer of the General Conference, Battle Creek, Mich., with the statement that it is for this special fund. I trust no one will hold back, thinking that the amount may be raised, so that your donation will not be needed. There will be other expenses connected with the working out of this enterprise, which will need to be met, and which, if met in this way, will leave the book fund intact to be applied toward the school work.

Perhaps I should say, for the encouragement of those schools not heavily in debt, all money realized from this enterprise above what is necessary to liquidate their indebtedness, can be used by them to create additional facilities and appliances. This should be an inducement for them to work earnestly for the sale of the book, in their respective districts. The payment of these school debts will not only be a relief to the schools, thus enabling

them to do better work, but will be a relief to the cause in general; as the General Conference Association and the Review and Herald are obligated for quite a large amount of this aggregate indebtedness.

It seems to me that this is certainly a providential movement, and one in which the Lord would be pleased to have all his people heartily co-operate; hence I trust that not only each school, but each Conference, and every church and person composing the churches, will feel the burden of this work, and heartily co-operate with the committee in their efforts to carry to successful completion the plans that have been laid.

It is not designed to have this book interfere with the regular denominational canvassing work. That will be expected to go on as usual, and it is hoped, with even more of an impetus. It is intended to make this a special effort, and thus bring more of our people into the work; for while selling this book, we are accomplishing a threefold purpose—that of getting truth into the hands of the people, relieving our situation, and gaining an experience which will fit us for other and larger responsibilities.

I trust each one who reads this article will study the matter carefully and prayerfully, and will begin at once to consider what responsibility rests upon him in this plan for relieving our educational institutions, and stand ready to act at the proper time in contributing his share toward making the enterprise a success, in order that the jubilee song of release from debt may soon be sung by Seventh-day Adventists as a people, to the praise and glory of God.

GEO. A. IRWIN, Pres. Gen. Conf.



SWITZERLAND.

It is now four years since the Institut Sanitaire opened, during which time we have had about two hundred and fifty patients. At present there are twelve indoor patients, and half as many taking treatment, who live in the city.

The encouraging feature of the work is the number of patients who accept present truth, and remain attached to its principles. About one in twelve accepts Christ. Some of the staunchest brethren in our churches have come into the truth through the medium of the health work. We praise the Lord that some good has been accomplished, and we know that a wide field is open before us.

The nurses' training school has graduated nine persons, eight of whom are in the field as missionary nurses. One of our oldest nurses, a German sister, is working with Brother Passebois in Cairo, and is doing well. Brother Hörner, a German, is working with Brother Krum at Joppa, where they are treating great numbers of the sick. An Armenian sister, a relative of Brother Baharian, is working near Constantinople. She reports progress among our people in Turkey. She works at the Armenian hospital in the surgical clinic, and has thus an opportunity of coming in contact with numbers of unfortunate patients. One of our Swiss-French nurses is working at Friedensau, where the new German sanitarium is in process of erection. Two English ladies, who graduated in last year's class, are in London; one goes to Redhill to work with the Drs. Kress.

In Switzerland we have two missionary nurses, working in the children's school and medical mission respectively. Another goes in a few days to take charge of a small summer resort on the mountain behind Bienne. So you see our work is spreading. There are, besides these workers, sixteen young persons who are in training. In a few months there will be eight more ready to respond to calls. We hope to see a harvest of souls from the labors of these young people, and this hope spurs us on to a greater activity in the work of God.

P. A. DE FOREST.

NEW ZEALAND.

WANGANUI.—In reply to the call inviting ministers and workers occasionally to write out some of their experiences while engaged in the work, I enclose a brief sketch of a practical lesson experienced recently.

The text in Zech. 4:6 never before appeared so forcible to me as at this time: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." After three-months' special public labor, consisting in holding public meetings, distributing tracts from house to house, united with personal invitations to come to the meetings, visiting and holding Bible readings, the effort would appear to have been all in vain. At last one Sabbath morning a young man about twenty-one years of age called to see me, to tell me that he had become fully persuaded of the truth as taught by the Seventh-day Adventist people, and that he had decided to be baptized and unite with our church here. I began to think that this was something I had accomplished, and accordingly congratulated myself upon my success. However, during the conversation, I found that all my efforts had not been instrumental in his conversion at all, since it had not reached him, but that he became convinced of the truth through reading "Thoughts on Daniel and the Revelation" and "The Eastern Question."

"By my Spirit, saith the Lord of hosts." I thank the Lord that this is so, that men can not lay claim to having done anything at all. "For without me ye can do nothing." How apt we are to forget this, and how slow to learn the lesson!

I have become more convinced than ever that much of the success of our labor depends proportionately upon the scanty or liberal distribution of our literature among the people. So I have determined, with God's help, to work more extensively in this direction in the future.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

G. A. WANTZLICH.

GENERAL CONFERENCE DISTRICT 4.

(Concluded.)

FOURTH SESSION, MARCH 6, 10:30 A. M.

ELDER N. P. NELSON presided, in the absence of Elder J. H. Morrison. The minutes of the last session were read and approved. The Committee on Organization presented a final report, as follows:—

"ART. VII.—The duties of the President and the Secretary shall be such as usually belong to their respective offices, and in addition the Secretary shall be required to transmit a copy of all the proceedings of this Conference to the secretary of the General Conference, also to the district superintendent, immediately at the close of each session."

Elder C. W. Flaiz moved to amend so as to read, "and presidents of Conferences and the superintendent of each mission field." Carried.

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

"Whereas, The deceptive workings of Satan are constantly assuming new phases, and his wonder-working power is on every hand, we therefore—

"(4) Recommend our ministers and other workers to thoroughly study the principles so clearly stated in the Bible and Testimonies by which these spurious manifestations may be detected, and further that these principles be taught to all our people.

"Whereas, Our interest in and support of any enterprise is always limited by our knowledge of the same, we—

"(5) Recommend, That the second-Sabbath plan of instructing our people in regard to the needs of the foreign work and the claims of God upon them for its support be vigorously followed; that each Conference through its proper officers make special efforts to induce every family to take and study the *Missionary Magazine*; and, further, that we give more time to the consideration of the foreign work in our general meetings.

"Inasmuch as the blessing of God has rested upon the labors put forth in camp-meetings, therefore we would—

"(6) Recommend, That each Conference hold such local camp-meetings as may seem advisable, but that these in no wise take the place of or supplant the general State camp-meetings."

The report of the Committee on Plans was taken up, and Recommendation 2 was considered. Elder Rees said that in the cities quiet house-to-house work is very successful, as opposition is not aroused. Elder Santee said that the time has not yet come to discontinue tent efforts in the cities. The real secret of success is a depth of consecration on the part of the workers. Elder Flaiz said that city tent companies should be carefully selected for the particular locality.

A motion to adopt the recommendation was then carried.

FIFTH SESSION, MARCH 7.

After prayer and the reading of the minutes of the last session, Recommendation 3, concerning church schools, was taken up. A motion to postpone its consideration till the teachers in the college could be present, was carried.

The Committee on Plans presented the following recommendations:—

"Whereas, We can expect that very soon a stronger effort than ever before will be made to secure religious legislation; and,—

"Whereas, But little has been done of late to keep our people informed of the great danger before us in this direction, therefore,—

"(7) Resolved, That we recommend all our brethren to join the Religious Liberty Association, and support it by annual fees and contributions, and that efforts be made to educate all, both ministers and people, in regard to what constitutes our duty in this respect at this time."

The recommendation was spoken to by Elders Hill, Santee, Morrison, and Rees, and others. A motion was made by Elder J. O. Beard and supported by Elder W. B. Hill, to amend the recommendation by including the *American Sentinel*, so as to read, "That we recommend all our brethren to join the Religious Liberty Association, and support it by annual fees and contributions; that all our people be urged to subscribe for the *American Sentinel*; and that efforts be made to educate all, both ministers and people, in regard to what constitutes our duty in this respect at this time." The recommendation as amended was carried unanimously.

A motion that the Chair appoint a committee to take memberships in the International Religious Liberty Association was carried, and forty memberships were taken.

SIXTH SESSION, THURSDAY, MARCH 8.

Elder G. A. Irwin read a Testimony just received regarding our attitude toward unbelievers. The minutes of the last session were then read and approved. The Committee on Plans presented a recommendation concerning Union College, as follows:—

"Inasmuch as there has been an effort on the part of all concerned to bring the educational work at Union College into harmony with the instruction of the Spirit of God; and inasmuch as there has been an increase in the spiritual atmosphere surrounding the institution, as manifested in the general deportment of the pupils; and as there is increasing evidence of the prospering hand of God in financial lines through increased attendance, and through the industrial department thereby being able to meet its running expenses, we therefore—

"(8) Recommend, That the several Conferences composing this school district redouble their effort to support the college both by their influence and by encouraging an attendance of their young people."

The recommendation was discussed, and the general workings of the college set forth. Professor Wilkinson explained the European plan of boarding, showing the cost of living to range from two and a half to seven dollars a month, according to the choice of the student. Elder O. A. Johnson spoke in regard to the spirit and unity among teachers and students; also in regard to the religious training classes, bringing out the principles of teaching the Bible by book, chapter, and verse; also of giving Bible readings, preparing sermons, opening and conducting meeting. The special blessing of God has been upon the work. Prof. W. T. Bland spoke of the relation of the college to the field, of the influence of the school, and also of the influence of the early training of the students upon the school.

The enrollment has now reached five hundred, about two hundred more than for several years in the past. Twenty-eight different States and countries are represented: Nebraska, two hundred; Iowa, one hundred and twelve; Kansas, forty-five; Colorado, twenty-five; etc. There are serious difficulties to be met and overcome. Not all the students come for the purpose of real improvement. Sometimes severe discipline is necessary. We need the prayers of all the brethren. The industrial department should be improved and enlarged to meet the expense of the college.

The recommendation was then adopted.

The recommendation concerning church schools was taken up, and discussed by Elders Santee and Flaiz, bringing out the thought that harmony in the church is necessary before a church school can be made a success. Testimonies were read upon this point, showing that where discord has existed, the church school has not been a success. Elder Rees said that many who are successful in the public schools fail in the church school. Elder Flaiz said that in Minnesota those who were successful in the public school were also successful in the church school, where harmony existed in the church. He explained the financial part also,—a board of managers is chosen from the church where the school is to be established, who shall arrange for and with the teacher in regard to board, tuition, etc.

The recommendation was then adopted.

SEVENTH SESSION, MARCH 8, 3 P. M.

The reading of the minutes was waived, and the report of committees taken up. The Committee on Plans reported as follows:—

"Inasmuch as the Spirit of God has repeatedly emphasized the importance of placing our denominational literature in the hands of the people, and inasmuch as the Spirit of God has just as definitely pointed to the necessity of carefully selecting and training persons to engage in this work, we therefore,—

"(9) Recommend, That more importance be attached to the selection and training of canvassers, and that persons of ability and consecration from among this class be encouraged, upon such terms as the several Conferences may elect, to devote a portion of their time to holding Bible readings, distributing literature, and calling the attention of the people to the books already in the field."

The recommendation was discussed by Elder Santee, Brother Huntley, and Elder Flaiz, bringing out the importance of the canvassing work and the necessity of as much care in the selection of canvassers as in the selection of ministers. They should be prepared properly to explain the Scriptures, and nothing should bind about their hands. The recommendation was then adopted.

Recommendation 6 was read, and by request was referred back to the committee.

□ Elder Irwin then read a Testimony on the importance of camp-meeting work. The camp-meeting is one of the most effective means of reaching all classes with the gospel message, and should be made as effective as possible. Praise meetings should be held each day. Nothing can equal our camp-meetings for making an impression upon the people. A motion to adjourn was carried.

EIGHTH SESSION, MARCH 9, 10:30 A. M.

After prayer and the reading of the minutes of the last session the report of committees was taken up. The Committee on Distribution of Labor reported as follows:—

"Your Committee on Distribution of Labor, after careful and prayerful consideration, would respectfully submit the following for your consideration: (1) That Elder D. Nettleton, of Minnesota, make the Dakota Conference his field of labor, in harmony with the request of that Conference; (2) that E. H. Huntley, of Manitoba, make the Minnesota Conference his field of labor; (3) that the Nebraska Conference release Elder E. L. Stewart, that he may comply with the request of the Walla Walla College to connect with that institution; (4) that Elder Dieffenbacher, of Iowa, make Dakota his field of labor; (5) that any other changes desired be referred to the Conference presidents in council with the district superintendent."

It was moved by Elder Santee to adopt the report by considering each item separately. Carried.

Recommendation 1 was read and adopted. Recommendation 2 was read, and after discussion was adopted. Recommendations 3, 4, and 5 were also adopted.

The report of the Committee on Plans was taken up, and Recommendation 4 was considered, and after earnest discussion, emphasizing the importance of a knowledge of the message, and calling attention to the intense workings of Satan everywhere, and to their sudden and rapid increase, was unanimously adopted.

Recommendation 5 was discussed by several, and adopted.

Recommendation 6 was read. An amendment was offered by Elder C. F. Stevens, so as to make it read, "State Conference camp-meetings." After discussion the amendment was lost. The original recommendation was then adopted.

Elder Rees then spoke in regard to the Boulder Sanitarium, concerning the separation of consumptive patients from other patients, and the impossibility of such a separation. That District Conference 5 had passed a resolution not to receive consumptive patients in the future.

A request was made not to send such patients unless money was also sent to support them outside the sanitarium. A resolution to this effect was offered by the Committee on Plans, and was laid on the table.

A motion to adjourn to the call of the Chair was carried.

J. H. MORRISON, Pres.

E. L. STEWART, Sec. pro tem.

OKLAHOMA.

DEIGHTON.—Four weeks ago my wife and I arrived at this place, and began meetings the same evening. On a recent Sunday we organized a church of twenty-seven members. Nine had formerly kept the Sabbath, eighteen were new ones—four only ever having made any profession of Christianity, and fourteen directly from the world.

In seeking God, we were led by his Spirit to present purely gospel themes, weaving in some precious line of prophecy each evening. We gave the law and the Sabbath in the gospel, in the third discourse, following with the betrayal, sufferings, and resurrection of our Saviour. We then invited sinners whose hearts had been touched by their Saviour's passion for them and who desired to lead a better life to manifest it while we sang, "Christ is knocking at my sad heart." Fourteen responded.

At our first Sabbath meeting forty-two were present. The Sabbath-school numbers about thirty regular pupils. The members chose the name of "Mt. Zion" for the church: the post-office is Deighton.

But the best part of it is, we placed the "Good Preacher"—the REVIEW—in each family—eleven copies. So we feel free to leave them for other urgent calls, knowing they can not fall by the way while reading the faithful messenger, the REVIEW AND HERALD. There are six good musicians in this company, who formerly used their talents in worldly amusements; but now turn them in praise to God, praising him with stringed instruments. Ps. 150:4.

We are enjoying more of the Lord's presence in presenting the Word than ever before. Our longing is daily to be more and more like Jesus. We realize

that his coming hasteneth greatly; so we must not grow weary, but snatch all honest souls from the great time of trouble just ahead.

We expect others to be added to this live company soon. While God is working so mightily, Satan came also; but the good angels restrained his wrath, so we only received one shower of eggs. The Lord will direct future work we know to his glory.

A. J. HOWARD.

TENNESSEE.

GRAYSVILLE.—At the close of the District Conference which convened at Graysville in January, I assumed the duties of Biblical instructor in the Southern Industrial School, continuing my work therein till March 27, the date at which the winter term closed.

A room was given me in the student's home, and I lived among them as one of them. This gave me an excellent opportunity of observing the manner in which the home is conducted, and of witnessing the deportment of the students in their social relations. The rules and regulations are few and simple, but judicious, and are enforced with care and wisdom. The students, as a body, recognize the justness of the government under which they are placed, and respond with becoming grace to the requirements. Order, neatness, and decorum prevail. A genial, hospitable spirit pervades the place, which happily divests the life in the home of rigorous formality and artificiality. This fact contributes largely to success, for homelike contentment pacifies and composes the mind, and renders it more receptive and retentive.

A good work is being done in the school, and it deserves a liberal patronage. The entire management constantly keeps before the students the real purpose for which the school was established. It is recognized as an institution the main design of which is not simply the impartation of literary and industrial knowledge, but the thorough preparation of young men and women for active service in propagating the truth of God. To this end all work is planned to contribute. Anxious solicitude is manifested for the students that each one may come into the possession of a personal and experimental knowledge of Christ as his Saviour. The chapel hour is frequently devoted, not to the conventional reading, singing, and praying, but to clear and brief expositions of Scripture, followed by practical, pointed exhortation to godliness, at the close of which students are invited to speak. Some most helpful and encouraging experiences have thus been enjoyed within the last few weeks. Real victories have been gained, languished hopes revived, and true courage received, all as the result of understanding God's word more clearly and relying upon it more firmly.

The influence of the school upon the work throughout the entire district will be felt. The impress that is made upon the student is in turn conveyed by him to those with whom he comes in contact as he goes out to labor. Thus the school becomes a center from which waves of truth are begun that continue to widen until they embrace the whole territory. It is an indispensable factor in the cultivation of this large Southern field, and ought to be cheerfully supported and liberally patronized.

I am glad to say that it has enjoyed a fair degree of prosperity this year. The entire number of matriculants is greater than a hundred, representing many of the States comprised in the district. Of these students, many are of mature years and give promise of immediate usefulness.

May the prayers of the people, their contributions and their children, be directed to the Southern Industrial School.

JOHN A. BRUNSON.

MAINE.

DYERBROOK.—Our new church was dedicated December 19, Elder H. C. Basney, president of the Maine Conference, delivering the dedicatory address. Elder S. J. Hersum was also present, and assisted in the service. The house is twenty-four by thirty-two feet, with an entry eight by eleven feet. Kind friends presented a bell. A memorial window was also given, in loving remembrance of Amanda J. Goodrich.

With a grateful heart I look back over the last few months; and as I think of the difficulties passed through, I realize the force of the text: "Except the Lord build the house, they labor in vain that build it." We began the building when the farmers were busy, consequently could not obtain the help we needed, yet the Lord blessed in a manner that even surpassed our expectations. And while the first pledge was not due until Jan. 1, 1900, the house was finished and dedicated December 17, free of debt. We are thankful to God that we have a

house of worship that properly represents the cause and work of the Third Angel's Message, where his servants can preach the message of warning that the Lord has reserved for the last generation, to prepare a people for translation. To him be all the praise.

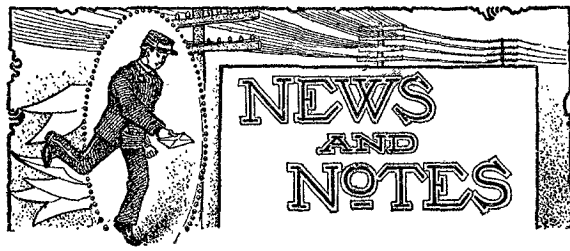
J. B. GOODRICH.

ARKANSAS.

SEARCY.—Our church school began Monday, January 29. At present we have the children of three families, and expect the children of two others this week. We will then have about sixteen students. We have a teacher from Keene, Tex., and everything looks favorable for a prosperous school. Searcy seems to be a school center, there being three high schools and two public schools here. We are all poor, but the establishment of church schools is in harmony with the Testimonies, so we are moving out by faith.

If there are any consecrated families contemplating moving to this part of the country, we should be glad to give any information desired, or to have them come and investigate before settling elsewhere.

J. W. THORN.



—Three hundred cases of typhoid fever are reported at Cape Nome, with thirty deaths from the disease.

—The American exhibits at the Paris Exhibition are said to be three times the number of those of any other country.

—The United States Supreme Court has decided that the shipper, and not the express companies, must pay the war-tax stamp.

—The Mafeking correspondent of the London *Times* "gives a gloomy account of the depression due to the probability of the siege's lasting until the end of May."

—Stenkiewicz, the Polish novelist, when asked to sign an appeal for intervention in the South African war, declined on the ground that Russia's treatment of the Poles calls more loudly for intervention.

—The oldest teetotaler in Great Britain is said to be Mrs. Sampson, aged ninety-seven. She was born at King's Lynn, and signed the temperance pledge in January, 1820. She had ten daughters, and the eight still living are teetotalers.

—A painting by Sisley, "The Flood," which was sold by the artist in 1876 for eight dollars, and resold at a public sale in Bordeaux, France, in 1880, for eighteen dollars, was recently sold in Paris, for \$8,600. It is needless to say that Sisley is dead, and, hence, famous.

—An attack by union strikers upon a non-union man in Chicago, April 25, resulted in the death of one union man by shooting, and in the injury of many others. It seems that it is a very risky thing for any man to take the place of a striking union man, as he is likely to be attacked either while at work or while on his way home.

—President McKinley and other influential members of the Republican party are trying very hard to induce Governor Roosevelt to accept the nomination for vice-president of the United States in the coming campaign. His friends think that this is simply a political move to rid New York State of his presence and to spoil for him a brilliant future.

—The headquarters of the National Woman's Christian Temperance Union have been transferred from the Temple, Chicago, to Rest Cottage, Evanston, Ill., the former home of Miss Frances Willard. The removal from the Temple came only "after a long struggle to redeem the building from debt. When it was found that the rent of the Union's offices was becoming a serious drag to the organization, it was decided to seek cheaper quarters."

—The report of the Naval Committee of the House of Representatives recommends the construction of two battle ships, three armored cruisers, and three protected cruisers. This is an enlargement of the construction program suggested originally by the Secretary of the Navy. The cost is estimated at \$61,219,916. By comparison with the navies of the world, it is stated that the United States is "not clearly entitled to a better place than seventh among the powers, so far as efficient vessels of the fighting navy are concerned." The following list in the order given, shows the rating of the powers of earth as to strength of navies: Great Britain, France, Russia, Germany, Italy, Japan, United States. In practical warfare, however, the United States might do far better than seventh.

—King Leopold, of Belgium, has presented all his real estate to the nation.

—General Gatacre has been ordered home from South Africa, presumably because of his reverses.

—It is reported that the British have armed 3,000 native Basutos, to resist Boer encroachments.

—Lord Roberts has suggested the recall of General Buller and General Warren from South Africa.

—Five hundred United States soldiers have been ordered to Croton Dam, N. Y., to quiet the Italian strikers.

—The President and Fellows of Harvard have voted to guarantee \$70,000 to welcome 1,450 Cuban teachers.

—Hon. John Addison Porter, secretary to President McKinley, has resigned, and will be succeeded by George B. Cortelyou, the present assistant secretary.

—President McKinley has signed a proclamation opening to settlement, on October 10, the northern half of the Colville Indian Reservation, in Washington.

—The British correspondent, Winston Churchill, telegraphs from Bloemfontein that 250,000 men and thousands of horses will be needed in South Africa before England can win.

—The highest price ever paid for a seat on the New York exchange, was given by J. F. Shera to Daniel Manning, who had held the seat but one year. The price paid was \$41,500.

—Chicago is to have a municipal telephone system. Its immediate use will be confined to the Police and Fire Departments, but it is expected to become a rival of the independent companies.

—Cronwright Schreiner, of Cape Town, who has arrived in England, originally bore the name of Cronwright, but took the name of his wife, Olive Schreiner, authoress. He is of pure English descent.

—The United States Senate rejected M. S. Quay, April 24, by a majority of one vote. Senator Vest, bosom friend of Mr. Quay, laid aside his personal feelings and, for the sake of principle, voted against him.

—The United States government has made a contract with the Holland Torpedo Boat Company, to pay \$150,000 for each boat purchased, the company agreeing to protect the government against claims for infringement of patents.

—The Paris exposition was opened April 14, with magnificent inaugural ceremonies in the *Salle des Fêtes*, by President Loubet and his cabinet. However, it will be six weeks before the exposition structures receive the finishing touches and the exhibits are all installed.

—The Carnegie Steel Company cleared a profit of over \$20,000,000 last year. These profits were "more than double the actual capital of the company, and eighty-two per cent of its nominal capital. For this year of 1900 Mr. Carnegie estimates the profits at four times the actual capital."

—It is said that the "czar of Russia has more Mohammedan subjects than the Turkish sultan, and that two thirds of the Jews of the world live in Russia—mainly in Poland. The number there is nearly 7,000,000. Their language is German, much modified by Polish and Hebrew, and is called 'Yiddish,' which is the German for 'jüdisch.'"

—It is asserted that "a movement is on foot for the formation of an international agricultural trust to restrict production and thereby increase the prices of agricultural products. Most of the prominent farmers' federations in this country are promoting the plan. They hope to have it adopted at the international agricultural conference in Paris, in July."

—Speaking of the relations of the United States with Turkey, and of the proposed American naval demonstration, the *Tageblatt*, a Berlin paper, says: "We do not believe the European powers would apply the Monroe doctrine to Turkey. Nevertheless, a large American naval demonstration in European waters would be a fact which Continental powers could not regard without serious attention."

—It is said that "the commander of the Salvation Army, Booth Tucker, is at present engaged in organizing a Salvation Army Corps for work among the colored race in the South. It is his purpose to avoid street parades and all open demonstrations, since he has learned something from his experience with the caste system in India. Nevertheless, he fears opposition to his work on the part of the white population in the Southern States."

—Australia's Federation scheme seems to hang fire. The delegates from that country now in London, find difficulty in persuading the home government to accept their terms, and send to Parliament a bill which shall give Australian courts finality of decision in all cases. The English government desires that final power of decision should rest with the Judicial Committee of the Privy Council. To this the Australians will not consent, one of them asserting that refusal of the Imperial Parliament to pass the Commonwealth bill without amendment would result in independent United States of Australia. On the other hand, it is said that the consideration of whether Australia, as an independent power, can protect itself, or whether she will "welcome the assistance of the mother country and of the other self-governing colonies," is one that "neutralizes much of the centrifugal force of separation."

— Rich gold deposits have been found in Luzon.

— The Canadian government has doubled its duty on wood pulp.

— A Boer force has started to intercept General Carrington's expedition through Rhodesia.

— The State of Ohio will contribute a large number of settlers to the Canadian Northwest this spring.

— A special dispatch from Pretoria, dated April 24, says that "the Boers have reoccupied Boshof, the British retiring."

— General Schalk-Burger was chosen vice-president of the South African Republic, April 20, in place of the late General Joubert.

— Dr. E. Benjamin Andrews has resigned the superintendency of the Chicago schools, and has accepted the chancellorship of the University of Nebraska.

— Owing to unfavorable conditions for keeping Boer prisoners at Simonstown, British authorities have decided to ship them all to St. Helena without delay.

— The Chinese government has sent 7,000 troops to Shan-tung to suppress the "Boxers," but it is notorious that the majority of the troops are members of the same society.

— The American Steel and Wire Company closed twelve of its mills, April 16, thus throwing over 4,000 men and boys out of employment. The mills which are closed had a daily capacity of 4,000 tons.

— The supreme court of Illinois has declared the flag law adopted in 1899 unconstitutional. The test case was that of two Chicago men who were fined ten dollars for using the American flag for advertising purposes.

— According to a dispatch to the London *Daily Mail*, from Lorenzo Marques, nearly half the members of the Chicago Ambulance Corps, when offered Mauser rifles on their arrival at Pretoria, tore off their Red Cross badges and joined the Boer army.

— James Francis Smith, a messenger boy of sixteen years, sailed from New York, April 12, with a message from 23,854 schoolboys of New York, Philadelphia, and Boston, to be delivered personally to President Kruger. He was also accompanied by a Philadelphia reporter.

— The military commission, which tried three Filipinos at Leallamba, Philippine Islands, for guerrilla warfare, found all three guilty and sentenced two of them to life imprisonment and one to thirty years' imprisonment. General Otis approved the findings, but reduced the sentences to fifteen years.

— The Manila paper, the *American*, of March 14, tells a terrible tale of burning at the stake and other tortures inflicted upon three Americans in the hands of the insurgents of Panay Island. Privates Dugan, Tracey, and Hayes, of Company F, 26th infantry, fell out of the ranks during an expedition into the interior of Panay, and started on a search for "tuba," the native wine.

— Senator Wolcott, of Colorado, is to be temporary chairman of the Republican National Convention at Philadelphia, and Senator Lodge is to be permanent chairman of the same gathering. And the delegates will all solemnly cast their votes accordingly; because, this being a government of the people, the people send delegates to national conventions to express the mind of the people.

— It seems that the centrist party of Germany has adopted for itself, in practice at least, the maxim of Louis XIV: "I am the state." It is again opposing the emperor's famous navy bill. Now it appears that "the prospects for the navy bill are more unfavorable than they were before Easter." It is likely that this Catholic party is desirous of securing some further concessions from the government, before voting for the bill.

— Dispatches from London, dated April 26, state that "General Roberts's extended movement for the clearance of his eastern flank has been directed from Bloemfontein over a front seventy miles long, from Karee Siding to Wepener. The principal changes effected yesterday were the release of Wepener and the occupation of De Wet's Dorp by Chermiside's division, without opposition. . . . There are no signs that the Boers have been entrapped."

— The Duke of Arcos, the Spanish minister at Washington, recently received an invitation from the mayor of Chicago to attend a celebration in honor of Admiral Dewey. The Spanish minister was indignant that he should be invited to honor a man who had done so much to injure and humiliate Spain. Now it appears that Bellamy Storer, the United States minister at Madrid, Spain, has apologized to Premier Silvela, for the action of the mayor of Chicago, explaining that it "was the result of an error committed by a municipal clerk," and he promised that "it should not be repeated."

— Mr. Phelps Whitmarsh, the *Outlook's* special correspondent in the Philippines, writes: "The provinces generally supposed to be pacified, such as Pangasinan, Nueva Ecija, La Union, the Ilocos, and the central provinces, are again in a disturbed and dangerous state. . . . With the exception of a mere handful, too insignificant to be considered, every Filipino in his heart is an *insurrecto* and wishes to drive the Americans from the islands. . . . Let those who think that the Philippine War is over visit the islands and judge for themselves. . . . Unless more stringent measures are taken at once, it will be a question of years, not months, before peaceful conditions obtain."



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, Philadelphia,	June	7-17
New England, Arlington, Greater Boston,	June	14-25
Mass.,	June 21 to July 2	
Quebec,	June 21 to July 2	
Chesapeake, Baltimore, Md.,	June 21 to July 2	

DISTRICT TWO.

Louisiana,	July	13-22
Mississippi,	July	24-31

DISTRICT THREE.

Wisconsin, Eau Claire,	June	5-17
Ontario,	June	14-24

DISTRICT FOUR.

*Iowa, Ames,	May 31 to June 10
Minnesota, Anoka,	June 7-17
*South Dakota, Sioux Falls,	June 12-24
North Dakota,	June 29 to July 8
Manitoba, Morden,	June 28 to July 8
Nebraska (local), Danneberg,	May 29 to June 3
Nebraska (local), Morrillville,	June 6-13
Nebraska (local), Southeastern,	June 27 to July 2
Nebraska (local), Hot Springs, S. D.,	July 13-23

DISTRICT SIX.

North Pacific, Portland, Ore.,	May	17-27
Upper Columbia, Walla Walla, Wash.,	May 24 to June 2	
Upper Columbia (local), Spokane, Wash.,	June 14-24	
California, San Jose,	June	5-17
Montana, five local meetings.		

* Preceded by workers' meeting.

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.

IOWA STATE CAMP-MEETING.

THE Iowa State camp-meeting will be held at Ames, Iowa, May 31 to June 10. This is thirty-five miles north of Des Moines, on the Northwestern line; one line running north and south, and the main line running east and west through the State. It is easy of access, but a few miles from the center of the State, and we have pleasant shaded grounds offered us free, one half mile from the city. The Street Car Co. has offered to build a platform by the grounds for the convenience of passengers.

A grocery, dining tent, and other needed accommodations will be on the grounds. We expect the usual reductions on the different roads, where the person is careful to take a certificate at every place that he purchases a ticket. Elder Stevens will state the railroad arrangements in the Iowa *Bulletin* more definitely.

We shall expect a large attendance, and much of the blessing of God. There will be a strong corps of workers for each branch of the work: for the children's meetings, youth's meetings, and for the conducting of the general meetings.

CLARENCE SANTEE, Pres. Iowa Conf.

IOWA CONFERENCE.

THE thirty-seventh annual session of the Iowa Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Ames, Iowa, May 31 to June 10. The sessions of the Missionary Department of the Iowa Conference will also be held at this time. The different branches are doing more business than ever before, and there will be an added responsibility resting upon the delegates to plan, and fill vacancies that will be made at this meeting. We hope that each church will elect their delegates at once, and send the credentials properly filled out, to Mrs. L. Flora Plummer, 603 E. 12th St., Des Moines, Iowa. This is the Lord's work, and it demands faithfulness.

CLARENCE SANTEE, Pres.

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:—

M. M. Finley, Athens, Ohio.
 Louise M. Chatfield, Alvin, Tex., REVIEW, Signs, tracts.
 Milo D. Warfle, 823 N. Bond St., Saginaw, W. S., Mich., periodicals of 1899 and 1900.
 Helen F. Panches, Box 76, Port Tampa City, Fla., REVIEW, Signs, tracts, also papers and tracts in the foreign languages.

UPPER COLUMBIA CONFERENCE.

THE twentieth session of the Upper Columbia Conference of Seventh-day Adventists will be held on the camp-ground in the city of Walla Walla, Wash., May 24 to June 3, 1900. It is desired that all churches in the Conference will be represented by the full number of delegates. G. W. REASER, Pres.

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.—One good dairyman and salesman, wages, \$30 per month; one good farm hand, wages, \$25 per month. Address, L. W. Scovel, Telluride, Colo.

WANTED.—First-class circular sawyer to run a mill. Wages, \$2 a day and board. None but Seventh-day Adventist need apply. Address Geo. E. Veitch, Box 99, Burt, Mich.

Obituaries.

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

ENTREKEN.—Died at Biloxi, Miss., of pneumonia, Frank S., son of Sister C. B. Entreken, aged 8 years, 10 months, 21 days. O. D. COOK.

LOCKE.—Died near Salem Center, Ind., March 28, 1900, my dear companion, Mrs. Betsey M. Locke, aged 66 years, 11 months, 13 days. She accepted the truths of the Third Angel's Message in 1853, and remained a firm believer until her death. J. L. LOCKE.

DOBBIN.—Died at Falconer, N. Y., April 3, 1900, James Dohin, aged 69 years. The deceased accepted the truth in 1883. Since then he has been a faithful member of the body of Christ. Words of comfort were spoken from Joh 14: 14; 1 Cor. 15: 35. J. B. STOW.

APELL.—Died at Oakland, Cal., March 8, 1900, of tuberculosis, Alma T. Apell, aged 38 years. She was a devoted, exemplary Christian, loved and respected by all who knew her. The funeral service was conducted by the writer, assisted by Elder C. L. Taylor. M. H. BROWN.

TOWNSEND.—Died at Wheeler, Mich., Grace Armanda Townsend, aged 18 years. She was a favorite in the community, and accepted the truth about two years ago. She sleeps in the hope of receiving a welcome at the Lord's coming. Words of comfort were spoken by the writer, from Rev. 14: 13. CARL A. HANSEN.

ALEXANDER.—Died near Larned, Kan., April 3, 1900, Isaac Alexander, aged 17 years, 1 month, 19 days. He passed away after much suffering, as a true soldier of the cross. A short time before his death he said, "How glorious it will be to awake on the morning of the resurrection!" Words of comfort were spoken by the writer, from Ps. 8: 4; 103: 15-17. A. E. JOHNSON.

REID.—Alexander H. Reid was born near Glasgow, Scotland, July 1, 1838; died March 22, 1900, at Great Falls, Mont. He and his wife were members of the Presbyterian Church till 1898, when both accepted present truth. From that time till his death he was a faithful member of the Great Falls church. Funeral services were conducted in the Adventist church by the writer. Words of comfort spoken from Joh 14: 14. J. H. BEHRENS.

SNYDER.—Fell asleep in Jesus at Kalamazoo, Mich., April 11, 1900, Sister Mary L. Snyder, aged 60 years, 3 months. The deceased was converted when young, and united with the Methodist Church. About thirty years ago she became a Seventh-day Adventist, and united first with the Genoa (Mich.) church, and later with the Bancroft church, of which she was a respected member when she died. She leaves a husband and four children to mourn their sad loss. The funeral was largely attended. Words of comfort were spoken by the writer. S. H. LANE.

SANDERS.—Nancy Grant Sanders was born Dec. 17, 1827, and was laid to rest April 14, 1900. When the advent doctrine was preached in 1844, she examined it, and became a firm believer. About 1850 she accepted the doctrine of keeping all the commandments of God. Mother Sanders had been a constant subscriber and interested reader of the REVIEW and HERALD since its publication. We sorrow not without hope. The funeral was conducted by the pastor of the Methodist church, taking 1 Thess. 4: 13-18; Rev. 21: 1-5, as a basis for remarks. J. W. SANDERS.

STAFFORD.—Died in Westerly, R. I., March 26, 1900, of consumption, May T. Eaton, wife of Mylon A. Stafford, aged 30 years, 3 months. She was converted about eleven years ago, and soon after accepted the Seventh-day Adventist faith and united with the Norwich Town (Conn.) church, of which she was a member at the time of her death. She was firm in her convictions and faith, and died with the hope of meeting loved ones in the resurrection. Truly, it can be said of her, "she hath done what she could." Funeral services were conducted by Elder C. H. Edwards, of Pawtucket, R. I. E. A. STILLMAN.

BONOWITZ.—Peter G. Bonowitz died in Cañon City, Colo., of dropsy, March 20, 1900. Had he lived two days longer, he would have been 76 years of age, having been born March 22, 1824, in Linglestown, Pa. He was honored and loved by all who knew him. While living in Iowa, he was elected to the legislature of that State, and served for two terms in an honorable and satisfactory manner. He was a consistent Christian and a faithful member of the Seventh-day Adventist church, being fully prepared to sleep in Jesus until the glad resurrection morn. Words of comfort were spoken by the writer, using for texts John 17: 3 and Ps. 8: 4, which were selected by the deceased. L. A. SPRING.

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No. 1.	9.00 A. M.	
No. 3.	3.40 P. M.	
No. 5.	1.10 A. M.	
No. 75.	8.20 A. M.	
Nos. 9 and 75, daily, except Sunday. Nos. 1, 3, and 5, daily.		

EAST-BOUND FROM BATTLE CREEK.

No.	Mail & Exp., to Pt. Huron, East, and Detroit	3.45 P. M.
No. 4.	8.27 P. M.	
No. 6.	2.25 A. M.	
No. 2.	6.50 A. M.	
No. 74.	7.15 A. M.	
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Corrected Nov. 19, 1899.

EAST	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N.Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Ad'ntic Exp.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	6.37		2.30
Kalamazoo.....	3.00	am 7.30	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek.....	8.10	1.00	2.42	7.28	6.43	5.05	
Marshall.....	8.38	1.30	3.09	7.51	7.10	5.20	
Albion.....	8.57	1.50	3.30	8.11	7.30	5.32	
Jackson.....	4.40	10.05	2.35	4.05	8.50	6.40	
Ann Arbor.....	5.55	11.20	3.47	4.58	9.43	7.48	
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45	9.15	
Falls View.....				am 5.02		pm 4.13	
Susp. Bridge.....				5.17		4.33	
Niagara Falls.....				5.30		4.40	
Buffalo.....			am 12.20	6.00		5.30	
Rochester.....			3.13	9.50		8.40	
Syracuse.....			5.15	11.50		10.45	
Albany.....			9.05	pm 4.15		am 2.50	
New York.....			pm 1.30	8.15		7.00	
Springfield.....			12.16	6.19		7.40	
Boston.....			3.00	9.05		10.54	
WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....			am 10.30		pm 3.00		pm 6.00
New York.....			pm 1.00		6.00		am 12.10
Syracuse.....			8.10		am 2.00		pm 12.25
Rochester.....			10.00		4.05		pm 2.25
Buffalo.....			am 12.05		5.20		pm 3.50
Niagara Falls.....					6.02		4.32
Falls View.....					6.34		11.25
Detroit.....	pm 8.20	am 7.30	am 8.25		pm 12.40	pm 4.35	
Ann Arbor.....	9.48	8.18	9.40		1.38	5.45	am 12.30
Jackson.....	11.15	9.20	11.05	am 3.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.30	pm 12.25	4.35	3.50	9.08	3.00
Kalamazoo.....	1.40	11.05	1.20	5.15	4.28	10.00	3.35
Niles.....	3.15	pm 12.22	2.55		6.05		5.05
Michigan City.....	4.26	1.20	4.10		7.05		6.01
Chicago.....	6.30	3.00	6.05		8.55		7.50

*Daily. †Daily except Sunday.

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ALL OF ONE MIND.



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From Dr. E. J. Waggoner, Editor "Present Truth," London, England.

I have given the new book, "Christ in Song," a somewhat careful examination; and can say that, taking into consideration what you have omitted from it, as well as what you have included, it is by far the best hymn book ever published by Seventh-day Adventists. As soon as the necessary arrangements can be made with the publishers, we shall introduce it here in this field, and shall recommend it to all our companies for both Sabbath-school and general use.

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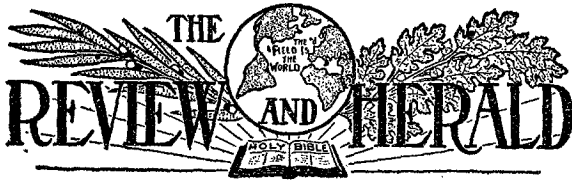
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BATTLE CREEK, MICH., MAY 1, 1900.

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THE census of Cuba, lately taken, shows a population of 1,572,797. Of these only 505,136 are black or mixed; and fifteen thousand are Chinese.

THE Catholic Mirror says that "the Jesuits are increasing in numbers everywhere. They have doubled their membership in the course of the last thirty years."

"DURING the fiscal year of 1897 the entire exports of American distilled and malt liquors to Porto Rico, Cuba, and the Philippines, amounted to \$31,076; while during the last calendar year, the sum total was \$1,446,979." So said Congressman Jones, of Virginia, in the House of Representatives April 11, 1900.

THAT statement as to the enormous increase of the balance of trade in favor of the United States in the last three years past (see last column) was made by a United States senator, Tuesday, April 24, and he affirmed that this is the truth "as shown by the books of the United States Treasury."

THE official correspondent of the Outlook in the Philippines say that "the religious question is the kernel in the Philippine nut. To Archbishop Chappelle, who I believe is now in Manila, has been given the work of cracking this nut." And we believe it is universally understood that he who cracks the nut always gets the kernel.

THE Christian Work says that "there is no question that the observance of Good Friday is rapidly increasing:" that it is now observed "not alone in the Episcopal and Roman Catholic, but in many Presbyterian, 'Reformed,' and other non-Episcopal churches." All growth of such observances marks the decline of spirituality.

THE American Sentinel has been transferred to the International Religious Liberty Association, by the Pacific Press Publishing Company. The name has been changed from The American Sentinel, to The Sentinel of Liberty. Remember that the office of the Religious Liberty Association is in Chicago, not in New York. Therefore bear in mind also that the Sentinel of Liberty will be published from Chicago, and not from New York. Accordingly all communications that would have gone to American Sentinel, New York, must now go to the Sentinel of Liberty, Monon Building, Room 750, Chicago, Ill. The first number of the Sentinel of Liberty will be issued May 10.

NEXT WEEK

the study in the Third Angel's Message will be, How the union of church and state was formed in the making of the Beast. From this time forward, each of these studies will be especially present truth; for each step taken at that time and in the making of the Beast, has now its likeness in the making of the Image to the Beast. Nobody can afford to miss them.

DEATH OF SISTER RANDALL STEWART.

MRS. SARAH MARIA STEWART, whose maiden name was Hawkes, was born in St. Albans, Me., Feb. 4, 1826, and died in Mt. Vernon, Ohio, April 26, 1900, aged 74 years, 2 months, and 22 days. Thus a little more than the threescore and ten years, mentioned in the prayer of Moses, as the span of human life, was hers to enjoy. Her early years were spent in association with that body of Christians known as Friends, with whom her parents and immediate relatives were connected. Thus the young and formative years of her life were spent in association with those who devoted their energies to the cultivation of that stalwart integrity and honesty of purpose which have ever characterized that denomination, and to the fostering of the Christian graces which lie at the foundation of a genuine religious experience.

At the age of nineteen, she was married to Mr. Randall Stewart, whose death occurred in 1894. Had he lived another year, they would have been able to celebrate their golden wedding. They came to Battle Creek in 1878, and soon became members of the church here, who have thus had the privilege of years of pleasant acquaintance with the family, marking their integrity of character, and their uniform devotion to the principles of godly living.

Ten children, seven daughters and three sons, were born to them. Of these, five of the daughters are still living, all established in homes of their own, and occupying positions of responsibility and usefulness in the cause of present truth, thus testifying to the efficiency of faithful and loving parental training.

Since the death of Brother Stewart, in 1894, Sister Stewart had made her home with her children, Professor and Mrs. Field, in Mt. Vernon, Ohio, where her death occurred, as stated above. An attack of pneumonia, in February last, proved to be her final sickness. Against this, nature bravely struggled till April 26, when she fell a victim to the disease, on the fifty-fifth anniversary of her marriage. With cheerfulness and patience born of a well-founded Christian hope, she endured calmly all her sufferings, which were at times severe, and leaning trustfully on the arm of her Saviour, she entered into rest. The subjects of this notice have been so widely known among our people, especially through the acquaintance and labors of the children, that these particulars will be of interest to the readers of the REVIEW. A large congregation assembled at the funeral at the Tabernacle, April 28.

U. S.

In the one hundred years from 1797 to 1897 the balance of net trade in favor of the United States was three hundred and eleven million dollars. In the three years 1897-1900 it was one billion four hundred million dollars. That is to say that in these last three years this balance was in round numbers, one billion, one hundred million dollars more than in the whole century preceding.

DISCUSSING the proposition that the United States should force Turkey to pay the eighty-eight thousand dollars' indemnity claimed and admitted, a Washington correspondent says that "the appearance of an American fleet in Turkish waters might well start into existence international complications of the most delicate and hazardous sort." And this because there is "in many European countries a suspicion that the United States is making too rapid progress as a world-power; that we have set out on a career of imperialism; and that no continent is safe from our ambition." He remarks that therefore the "effort to squeeze money out of the Turk is not as simple as it appears on the surface."

PACIFIC PRESS, Oakland, Cal., has just issued No. 160 of the Bible Students' Library, entitled "Labor and the Money Power." It presents in a most striking way the facts as to the enormous accumulation of wealth, especially in the hands of a few, and the meaning of it as foretold in the Scriptures concerning "the last days." It ought to be in the hands of every person in this nation. It has thirty-two pages of good clear print; and the price is but two cents a single copy. Send a two-cent stamp and get a copy. Address Pacific Press, Oakland, Cal.; or Review and Herald Pub. Co., Battle Creek, Mich.

Sabbath Sunset Calendar.

"Remember the Sabbath day, to keep it holy." Ex. 20:8.
"From even unto even, shall ye celebrate your Sabbath." Lev. 23:32.

1900		MAY					1900
Su	Mo	Tu	We	Th	Fr	Sa	
		1	2	3	4	5	
6	7	8	9	10	11	12	
13	14	15	16	17	18	19	
20	21	22	23	24	25	26	
27	28	29	30	31			
F. Q. 6		F. M. 14		L. Q. 21		N. M. 28	

SUN SETS

Let not the sun go down upon your expired subscription.

		New Orleans, La. (South)	St. Louis, Mo. (Middle)	Ottawa, Can. (North)
FRIDAY,	May 4	6.39	6.56	7.06
SABBATH,	" 5	6.39	6.57	7.07
FRIDAY,	" 11	6.43	7.03	7.14
SABBATH,	" 12	6.44	7.03	7.15
FRIDAY,	" 18	6.48	7.09	7.21
SABBATH,	" 19	6.48	7.10	7.22
FRIDAY,	" 25	6.52	7.15	7.28
SABBATH,	" 26	6.53	7.15	7.29

NOTE.—At 6:00 P. M., Mountain Time, it is just 7:00 P. M., Central Time, and just 8:00 P. M., Eastern Time.