

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

Wm Groff

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

VOL. 77, No. 19.

BATTLE CREEK, MICH., MAY 8, 1900.

WHOLE No., 2375.

The Review and Herald,

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
 BATTLE CREEK, MICHIGAN.

Terms, in Advance,

One Year.....\$1.50	Three Months..... .40
Six Months..... .75	Two Months..... .25
Four Months..... .50	One Month..... .15

Address all communications and make all Drafts and Money Orders payable to

REVIEW AND HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

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

GRANT US THY PEACE.

FAR in the west the day is slowly fading,
 Dark grow the shadows of the evening hours;
 Sweet o'er the senses steal the zephyrs, laden
 With the soft fragrance of the drooping flowers.
 Grant us thy peace.

All through the day our erring steps have wandered
 Far from the paths thy sacred feet have trod;
 With broken vows and precious moments squandered,
 On humble knee we pray to thee, O Lord,
 Grant us thy peace.

Dark grows the night, the weary world is sleeping,
 Darkness can hide not from thy piercing light;
 Take us, O Saviour, in thy gracious keeping,
 Safe from the terrors of the lonely night:
 Grant us thy peace.

Grant us thy peace when life's brief day is closing;
 Hold thy dear cross before our fading eyes;
 Through the dark vale within thine arms reposing,
 Till morning dawns for us in paradise,
 In perfect peace.

—Emily Appleton Wade, in *The Churchman*.

THE CALL TO THE FEAST.

MRS. E. G. WHITE.

"THE kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as

many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests."

The king sent his messengers first to those who were called his chosen people. But these, wholly intent on securing worldly gain, sent in their refusal, saying, "I pray thee, have me excused." They did not have sufficient respect for the master of the feast to accept his invitation. They are represented in the words, "Them that are turned back from the Lord; and those that have not sought the Lord, nor inquired for him." Thinking their own wisdom sufficient, these have much to say, as if they were oracles of wisdom. The Lord declares, "Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit."

When the class that were first called refused the invitation, the king sent his messengers into the highways, where were found those who were not so deeply absorbed in the work of buying and selling, planting and building. "The wedding is ready," the king said, "but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests."

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

There are those who come in to enjoy the privileges of the banquet of truth who have not eaten the flesh and drunk the blood of the Son of God. They claim to believe and teach the word to others, but they work the works of unrighteousness. "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to

the devil. Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Those first called, who refused the invitation, represent God's chosen people. The Lord declares, "Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: yet they hearkened not unto me." Had they heeded the call which meant so much to them, they could have united with the messengers in giving the invitation. But with one consent they began to make excuse. Still the blessing of truth must be set before them, to give them an opportunity to heed the message.

The invitation neglected by those who had first been bidden, was sent to another class. It was given to the Gentile world. And it was first to be proclaimed, "in the highways,"—to those who had an active part in the world's work, to the leaders and teachers among men. Let the Lord's messengers bear this in mind. It comes to the shepherds of the flock, the teachers divinely appointed, as a word to be heeded. Those belonging to the higher ranks of society are to be sought out with tender affection and brotherly regard. This class has been too much neglected. It is the Lord's will that men to whom he has entrusted many talents shall hear the truth in a manner different from the way in which they have heard it in the past. Men in business, in positions of trust, men with large inventive faculties, and scientific insight, men of genius, are to be among the first to hear the gospel call.

There are men of the world who have God-given powers of organization, which are needed in the carrying forward of the work for these last days. All are not preachers; but men are needed who can take the management of the institutions where industrial work is carried on, men who in our conferences can act as leaders and educators. God needs men who can look ahead, and see what needs to be done, men who can act as faithful financiers, men who will stand as solid as a rock to principle in the present crisis and in the future perils that may arise.

We need and have needed talent that it was the Lord's purpose we should have. But so much selfishness has been woven into our institutions that the Lord has not wrought to connect with the work those who should be connected with it because he has seen that they would not be recognized or appreciated.

There are conscientious men who have not yet seen the light of truth who need to be

taught. Those who have labored in the temperance cause, and who in their work have had the Lord behind them, should have had far more labor put forth in their behalf. We need to feel our responsibility in this work. Do not go to those in the higher ranks of life and call them in such a disrespectful manner that they will not listen.

The teachers, the leading men among the people, must be called. To them the invitation must be given. They must be dealt with personally and earnestly; for if one teacher is won to the truth, he will be able to communicate to many others the light received. More work should have been done for those in high places. Those who give the last message of mercy to a fallen world are not to pass by the ministers. God's servants are to approach them as those who have a deep interest in their welfare, and then plead for them in prayer. If they refuse to accept the invitation, tell the Master about it, and then your duty is done.

Lest we should think only of great and gifted men, to the neglect of the poorer classes, those who are in humble circumstances, Christ in the parable of the great supper instructs his messengers to go also to those in the byways and hedges, to the poor and lowly of this earth. Go to those in gross darkness, and as many as you shall find, bid to the feast. This is the work we are to do. Labor is to be put forth for all classes.

The humblest men and women have their appointed work. The most lowly, if they will receive the truth, will be accepted by Christ to do his work. The Lord will do a great work through humble men in reaching humble men. God will accept the talents of the greatest men, but if these refuse to return to him their intrusted gifts, he uses humbler workers. It is God who has given men all the power they possess. Those who refuse to use their gifts in his appointed way will be left to their own finite wisdom, to lose their all. God will accept the patient, loving service of lowly people. Through the skill of a multitude of humble workers he will carry on his work.

From the arrangements made for the building of the tabernacle we see from whence man gets his strength, skill, and education. "The Lord spake unto Moses, saying, See, I have called by name Bezaleel, . . . the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber. . . . And in the hearts of all that are wisehearted I have put wisdom, that they make all that I have commanded thee."

Those in the byways and hedges came in response to the call of the messenger. The servants gathered together as many as they found, both bad and good, and the wedding was furnished with guests. So those who come to the gospel feast are a mixed company. Some are true believers; others have not on the wedding garment. Some will accept the invitation, and apparently take their stand as believers, who have never put on Christ. But the work of separation is not given to any human being. Yet there is laid upon the church the work of carrying out the Bible rule in regard to disorderly members.

Those who came to the feast had no fitness for it in their common dress; and therefore fitting apparel was provided for them. So before we are ready for the banquet Christ has prepared, we must put on the garment he has provided, the robe of his righteousness.

The man who came in to the feast without the wedding garment, represents those who violate God's law. Christ gave his life to

make it possible for God to pardon sin. Violation of the law caused Adam to lose Eden. The disobedient can never enter in through the gates of the holy city. They can never have a right to the tree of life. The Lord has made every provision that he no soul need in any way dishonor him. He has provided the wedding garment, and it is essential for each to be clothed in this garment. Those who think they are complete without Christ's righteousness will find in the end that they have lost their souls. Faith is made perfect by works. Those who make no change in character, though claiming the privilege of being called Christians, have not on the wedding garment. They think that in themselves they are good enough, virtuous enough. Without faith in Christ, they rest upon their own merits. True repentance for sin they have never felt. Therefore when Christ comes in to examine the guests, the command goes forth, "Bind him hand and foot, . . . and cast him into outer darkness."

"Many are called, but few are chosen." This is a true statement of the final outcome. Man is very dear to the heart of God, and all are invited to this feast. But many come not having on the wedding garment. They do not accept Christ's righteousness. They have not repented and made peace with God. They have not received his free gift.

Christ must be all and in all to every soul. Those who try in their own strength to solve the mystery of the creation of man, the mystery of redemption, the mystery of eternity, will be baffled. But those who put on the garment provided for them at an infinite cost, find an abundant entrance to the rich feast of spiritual blessings. By receiving this garment they acknowledge that in bestowing it God confers on them a great favor. And as they receive the righteousness of the Saviour, God places his stamp on them.

Only one can bestow this priceless gift, but all may receive it, and thus become entitled to a place at the feast. The call to this feast is a call to partake of the richest spiritual provision. All who respond to this call will find awaiting them an abundant supply of grace, and the more grace they receive, the more they desire. Those who partake of this feast may turn to their heavenly Father, saying, Thou hast kept the best wine until now.

THE FIRST DAY OF THE WEEK IN THE NEW TESTAMENT.

CLARENCE SANTEE.

(Concluded.)

"UPON the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2. This text is used to prove that Sunday is the Sabbath. It has been argued that Paul enjoins the putting of offerings in the collection box on that day, that to do this they must meet together, that therefore this was the common gathering day, and hence was the new Sabbath.

A moment's thought will convince a candid person that this view is untenable. Paul says: "Let every one of you lay by him in store." You can not lay an offering by you when you put it in the public collection box. Greenfield in his lexicon translates the term, "With one's self; that is, at home." "Let him do this by himself when he is at home, when he can calmly look at the evidence of his prosperity."—*Barnes*. "Lay by him in store; at home."—*Justin Edwards Notes*. "Par heauto, At one's home or house."—*Liddell and Scott's Lexicon*. So we might multiply translations.

Paul asked contributions for the poor saints at Jerusalem. Verses 1, 3. "According as

God hath prospered him," "not according to that he hath not." 2 Cor. 8:11, 12. This was purely a business matter. To look over the receipts of the last week, and so determine the prospering hand of God, is not a business to be entered into on the Sabbath day. In fact, some men in business find a full half-day of close application none too much to decide the profits and losses of a single week. The Lord, speaking through the apostle, suggests this day as one most fitting to balance all accounts before entering the duties of the new week.

Thus every text being briefly examined that mentions the first day, we find no sacred title applied to it, no command for its observance as a Sabbath, no blessing upon him who thus observes it. Instead, the disciples are found, after the resurrection, laboring upon that day, and the Spirit of God designating it as a business day.

Does not John term the first day, "the Lord's day"?—No. The text is Rev. 1:10: "I was in the Spirit on the Lord's day." The special day is not mentioned further. The question at once arises, Which is the "Lord's day"? The Lord does not leave us in uncertainty. In Ex. 20:8-11 I read, "The seventh day is the Sabbath of the Lord thy God." Again, if thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord," etc. Isa. 58:13. Christ says, "The Son of man is Lord also of the Sabbath." Mark 2:28. "The Son of man is Lord even of the Sabbath day." Matt. 12:8. The Lord's day then is the Sabbath day, and "the seventh day is the Sabbath of the Lord." Therefore John was in the Spirit on the Sabbath, the seventh day, which the Scripture "specifically" mentions as "the Lord's day." Isa. 58:13; Mark 2:28; etc.

The Sabbath day belongs to Christ. He made it: "for by him were all things created: . . . all things were created by him and for him." Col. 1:16. "God . . . hath in these last days spoken unto us by his Son, . . . by whom also he made the worlds." Heb. 1:1, 2. "All things were made by him, and without him was not anything made that was made." "He was in the world, and the world was made by him, and the world knew him not." John 1:3, 10. As Christ created the world and all things therein, then it was Christ who rested, and thus made the rest day, or Sabbath day. Gen. 2:2, 3.

Christ inherits the name "God" from his Father. Isa. 9:6; Heb. 1:4, 8. The Sabbath brings to us our Creator. It was given for this purpose. Ex. 31:13, 16, 17. Without the Sabbath we can not know him as he is. "I gave them my Sabbaths to be a sign that they might know that I am the Lord." Eze. 20:12, 20. The Sabbath commemorates every act of the first six days of creation. "Remember the Sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is." Ex. 20:8-11.

Let us consider a few points that are precious in the true Sabbath: "In the beginning God created the heaven and the earth." Gen. 1:1. How?—"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Ps. 33:6. "The worlds were framed by the word of God." Heb. 11:3. Then the Sabbath is to us a continual reminder of the power of God's word.

Again: "And God said, Let there be light: and there was light." Gen. 1:3. How did the light come?—From the power in God's word: "And God said." Was the sun then shining on the earth?—No, not until the fourth day. Verses 1, 3, 5. The light was as

good before the sun shone upon the earth as it has ever been since. "God saw the light that it was good." Verse 4. Are we then dependent upon the sun as the great source of light, heat, and reproduction? — No; but upon the power of God's word. The Sabbath commemorates that power. *If the Sabbath had not been forgotten, there could never have been a heathen nor a worshiper.*

Look again: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and the herb yielding seed after his kind, and the tree yielding fruit." Verses 11, 12. Could man look to the sun as the cause of this growth? — Certainly not, as the sun had not shone upon the earth. Could man look to the earth as the power that caused the trees to stand there in full size, "yielding fruit"? — No. Again the Lord has not left us ignorant. "The Lord God made . . . every plant of the field *before it was in the earth*, and every herb of the field *before it grew.*" Gen. 2 : 4, 5.

Could then our first parents, as they plucked the ripe fruits, have looked to the earth, sun, or sea, and worshiped any of them as the source whence they received these blessings? These were only the servants bringing the blessings that the Lord had provided, and behind them was the only power that man could look to, and that was the never-failing "God said." The Sabbath reminds us of this fact, and is the pledge of the Lord that the "word" still stands.

When the day comes that it can be said that "the flame hath burned all the trees of the field," and "the seed is rotten," and "the corn is withered" (Joel 1 : 17-19), who alone will be strong, depending upon God's word, to supply their need? — Those who see all this great power in the great remembrance, the Sabbath, the sign of God's everlasting "word of his power." God can never fail you as long as he permits you to take hold of all this in the Sabbath.

Can these mighty assurances be found in First-day observance? — No; because the call to remembrance comes only from man, and man is powerless.

Listen to the statements of eminent men, as to where the First-day sabbath rests. Father Enright, Catholic, says, "I have repeatedly offered one thousand dollars to any one who can prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone."

Rev. John Snyder, a First-day observer, said, in the *St. Louis Globe-Democrat* of April 3, 1887: "Every instructed man knows that there is no New Testament authority for the change of the day of rest from the seventh to the first day of the week. Every instructed man knows that the Catholic Church gave to the Christian world the Sunday, and determined the manner in which it should be observed."

"This commandment has never been repealed by divine authority, and the method of observing it has never been changed one jot or tittle since it was thundered forth from Sinai." — *The Free Baptist, June 1, 1887.*

Thus we are brought to the alternative of deciding upon whom we can rely for succor in the evil day. God says, "Put not your trust in princes, nor in the Son of man, in whom there is no help." Ps. 146 : 3. But instead, "Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting strength." Isa. 26 : 4.

"The least unbelief, if cherished, involves the soul in guilt, and brings great darkness and discouragement."



AN OPEN LETTER.

To Christians of All Denominations, the Church of Rome Excepted.

[THE following, though not exactly a sermon, nor delivered by a minister, nor yet by a Christian, but only by a common man and a sinner, will be found to contain at least two important sermons: one in the direct subject-matter of its appeal; the other, and not inferior one, in the effect, which it sorrowfully reveals, that the disobedience of ministers has in holding men in the thralldom of sin. With painful emphasis it appeals to every minister to heed that counsel of the Lord, "He that hath my word, let him speak my word faithfully."—Ed.]

I, the undersigned nonprofessing Christian, would like some of your honorable members to answer a few questions that one of your fellow men, and a sinner, would like to know; and also in order to enable you to see more clearly how the world at large regards you. I except the Church of Rome, for they do not believe that the Scriptures contain all things that a Christian is bound to believe. See "Faith of Our Fathers," page 111, Cardinal Gibbons. But all Protestant churches, so far as I know or ever heard, believe in the Bible and the Bible alone. And if you do believe in the Bible only, why do you not teach only the Bible? See 2 Tim. 3 : 16, 17; also Gal. 1 : 8, 9. With these scriptures before you, how can you teach those unscriptural doctrines that can be heard every Sunday from most of the popular pulpits all over our fair land? And how can you expect sinners like myself to believe you are sincere, and believe what you teach, when anyone who has made a study of the Scriptures can see you are weighed in the balances, and found most woefully wanting?

Please tell me, any of you, Where do the Scriptures tell you to keep Sunday for the Sabbath, or Lord's Day? and where was Sunday ever made holy? When Paul did not teach such doctrine, and tells you that anyone who teaches anything different from what he taught shall be accursed, what will be the fate of those teachers who lay aside the plain testimony of the Bible, and substitute for the same the doctrines of men? Let Christ bear testimony in this case. Matt. 15 : 9, 13, 14.

Do you say, *You do not know these things are in the Bible?* I know that you do know it. Many of you teach this error knowingly. A minister of my acquaintance told me that he knew there was no Scripture for Sunday-keeping; and I have several books in my library, on First-day sacredness, that acknowledge that there is no divine command for First-day sacredness. And then those same ministers wonder why we sinners do not join their churches! It makes one believe one of two things; namely, that the popular ministers are themselves disbelievers in what they teach, or else they preach just as I run my train — for dollars and cents.

Now I know from personal study of the subject that Sunday is not the Sabbath; and I know that all the ministers I have talked with know it also. And what other conclusion can

I, a worldling, come to? Now remember that I am not a professed Christian, and never have been; but if I ever should join any church, it will have to be one that keeps the commandments of God and the faith of Jesus. Rev. 14 : 12.

There is one other conclusion that I am sometimes compelled to contemplate when pondering over the fables taught from the popular pulpits: perhaps those teachers are the ones of whom we are told in 2 Thess. 2 : 11, 12. They certainly are not the ones spoken of in Phil. 4 : 8, 9. Sunday sacredness is *not* true; is *not* honest toward God, for it robs him of his own chosen, holy time. It is not pure worship; for many of the keepers of the day know better.

Now I would not have you think that I do not believe there is any good in the churches. I most certainly think there are many good people in all churches. But I can not think those teachers who weekly preach error, and know it, are any better than I am, and I know that I am not good; for I am a sinner, and not living up to the light that it has pleased an All-wise God to give me.

The true Christian will say to me, Why don't you live up to the light? — I answer: The god of this world — riches — has me in the boat with our popular ministers; and I can not see how men who preach error, and know it, are any better than I am.

Again: they teach that heathen doctrine of the immortality of the soul, and the teacher of that doctrine in the Bible has not much of a reputation for truth. Gen. 3 : 4. He — Satan — is called a liar from the beginning. God told the man he should surely die. The serpent told the woman, "Ye shall not surely die." Now there is but one conclusion to come to, — one told the truth, and the other a falsehood. And most of the professed Christians of the world to-day give Satan the credit for telling the truth in this instance.

Certainly nowhere in the Bible is the immortal soul spoken of. If the soul is immortal, what use is there for a resurrection of the dead? And if the real man is in heaven or hell as soon as he appears to die, what need can there be of a resurrection? If all men have life independently of Christ, what does man need of Christ? Christ says he is the way and the life. The ministers of our day preach that all men have life independently of Christ? The Scripture says, "He that hath not the Son of God, hath not life." 1 John 5 : 12.

Again: the Scripture tells us in John 14 : 3, "I will come again, and receive you unto myself; that where I am, there ye may be also." Why will Christ come again, if all his chosen ones are already in heaven? Such doctrine makes vain the second coming of Christ. And if there is no second coming of Christ, then there will be no resurrection of the dead, and, consequently, no future life for believers, since the second coming of Christ is to accomplish the resurrection of his saints. 1 Thess. 4 : 16.

Again: there can be no judgment day if all are judged when they die, unless all are to be judged twice; and that is to charge God with folly. As I am writing to Bible students, I consider it unnecessary to give Bible references.

Again: let me ask, When is coming the time that is spoken of in Rev. 5:13, if millions of our fellow creatures are to suffer throughout all eternity in a burning, seething hell?

And now to notice one other doctrine held by some of the popular churches; namely, baptism. The Scriptures tell us there is "one Lord, one faith, one baptism." Now if I read the Scriptures aright, repentance and belief come before baptism, and I would ask the advocates of infant baptism why they baptize any one who has neither repented nor believed and simply *can not* either repent or believe.

There is another plainly taught doctrine in the Bible that is ignored by all the churches, as far as I know, with but three exceptions; namely, the ordinance of the humility of Christ, or feet-washing. "But," says one, "you make me blush by speaking of such things." Perhaps you may blush now; but what do you imagine you will tell Christ when he asks you if you knew these things? John 13:4-17. The question with me is, Did Christ know what he was talking about, or not? I think he knew what he wanted his followers to do; at least he says, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Now, man, whoever you are that professes to be Christ's, do you do as Christ tells you that you "ought"? Do you wash your brother's feet? And, now, woman, do you wash your sister's feet? If not, are you Christ's from a Bible standpoint?

Remember, God is not mocked; and if you will not do these things, and will disregard his word, when plainly understood, then you are not, and of necessity can not be, any better than I am; and I know that I am a sinner. Now if Christ knew what he wanted to say, and did say it, then I should obey, were I a professor of Christianity. I could write for a week on these and kindred subjects, and not exhaust them, and I like to talk on the same subjects when I meet a minister. And as I do not wish in any way to hide my identity and am responsible for these lines, I will tell you who I am. My name is Samuel D. Heady. For more than twenty years I have been a railroad conductor. At the present time, and for about fourteen years, I have been in the employ of the Santa Fé system. I was born in South New Berlin, N. Y.

If I am wrong in any of the foregoing matters, I would thank any one on earth to show me my error. S. D. HEADY.

Albuquerque, N. M.

WEEK OF PENITENCE.

Delaware (N. Y.) Gazette.

THE Board of Bishops of the Methodist Church issued to all Methodist churches the world over, a letter appointing a week of penitence and prayer. The bishops prepared the letter after studying statistics and reports, showing a decrease of church membership and a falling off in attendance. They specify the causes, as follows: labor troubles and the church standing aloof from a solution of them; neglect of the submerged tenth; Methodism above its business, and permitting the Salvation Army to do its work; speculations and vagaries of Christian Science; no more camp-meetings; light literature; character of amusements, and too many of them; side-tracking of moral and spiritual forces, necessary to build up a church, and the lack of self-denial; no more revivals—given up because some people make fun of them; criticism of preachers and of sacred things; higher criticism of the Bible.

"UNION with Christ means the dispensing of his blessings."

TAKE ME AND MY BURDENS.

WOULDST thou have thy gift most surely
Reach and comfort some sad heart?
Then be sure thou art not giving
Only just a meager part.

Wholeness, be it gifts or heart-love,
Is what gives the sweet, the bloom;
E'en a thread must not be missing
When the fabric leaves the loom.

Do we often give our Father
Hearts where something is reserved?
Thank him, then, if sorrow bringeth
Back to paths from which we swerved.

He wants us, yea, more, our burdens,
Longs to give, instead, his peace:
He would "gather" us, and hold us,
Where all care and worries cease.

Take us, Father, and our burdens,
Hold us close, that we may there,
"In the secret of thy presence,"
Let thee every trial bear.

Take our thoughts, "dear Holy Spirit,"
Make them captives to thy will;
So inbreathe thine own each moment,
That thy joy our hearts will thrill.

Then do thou so fill our vision,
No more room for self and sin;
Time and thought filled with his service,
Till his door shall shut us in.

— *Carrie Merrill, in King's Messenger.*

SIN IS SIN.

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

TO BREAK any one of the ten commandments to-day is but to do great wickedness, and sin against God. To do thus was to sin, in Abraham's day, in Joseph's day, in Christ's day; it is the same to-day; and the day of Judgment will prove it sin throughout probation's day. Christ is our only refuge. He is the Lamb of God that taketh away the sin of the world. He is the city of refuge to the transgressor of the law. Wherever sin is, grace doth there abound.

Before the speaking of the law at Mt. Sinai, the Lord remonstrated with the children of Israel, saying, "How long refuse ye to keep my commandments and my laws?" The very commandment they had violated was the fourth, which some tell us had no existence till given at Mt. Sinai about thirty days later. Thus we see the existence of God's law before Israel came to Mt. Sinai.

It is generally admitted that the ten commandments were kept, and that all were binding, from Mt. Sinai to the cross. Some profess that when Christ died, God's law was abolished. Some religious teachers claim that God's law did not exist for more than the first two thousand years, but that it did exist for the next two thousand years, was then abolished, and has not been in existence since then, or for the last two thousand years. If this claim be correct, the people of these periods must have different standards by which to be judged, as well as by which to live. But this view, or claim, must be incorrect; for God is no respecter of persons. He will use one standard alike for all. Every man will be measured by the perfect law of God, from the first to the last saint saved, and from the first to the last sinner destroyed.

Let none of Christ's followers believe, teach, or practice the soul-destroying doctrine that the law of God is abolished; for what else than soul-destroying can it be called? It gives license to sin; and God's word says, "The soul that sinneth, it shall die." This means the second death. If any man would escape this death, it must be through the life of Christ.

Then let all transgressors of the perfect law repent toward God for their violations of it, and

by faith receive the perfect righteousness of Christ. This is the sinner's hope, whether in the church or out of it.

Christ is the only one on earth who ever yielded perfect obedience to the perfect law. We all may have Christ in us, the hope of glory. Then, and then only, can perfect obedience be wrought in us. To attempt otherwise is but to invite utter and inglorious defeat. Then let all accept Christ that he may be to them "all, and in all."

His obedience must be *our* obedience; his righteousness *our* righteousness. His perfection must be *our* perfection. He must be all of this unto us, if we are ever saved.

Let all, then, accept the perfect Christ, that they may have the perfect righteousness which is in him, and thus keep the perfect law of God. Sin is sin, and its sure result is eternal death.

THE HOLY GHOST.

BELLE BECK GIBSON.
(Victoria, British Columbia.)

- REPROVES of sin. John 16:7-11.
- Invites us to come. Rev. 22:17.
- Makes intercession for us. Rom. 8:27.
- Speaks to us. Rev. 2:7.
- Guides into all truth. John 16:13.
- Teaches. Neh. 9:20; 1 Cor. 2:13; Luke 12:12.
- Renews. Titus 3:5.
- Gives liberty. 2 Cor. 3:17.
- Gives knowledge of Jesus. 1 Cor. 12:3; Eph. 3:5.
- Regenerates. Titus 3:5.
- Makes us an habitation. Eph. 2:22; 1 Cor. 6:19.
- Brings unity. Eph. 4:3.
- Dwells in us. John 14:17.
- Gives life. 2 Cor. 3:6.
- Helps our infirmities. Rom. 8:26.
- Strengthens inner man. Eph. 3:16.
- Writes the law of God in our hearts. 2 Cor. 3:3.
- Reveals the deep things of God. John 16:14; 1 Cor. 2:10.
- Gives power. Acts 1:8; 1 Cor. 2:4.
- Comforts. John 16:7; 14:26; Acts 9:31.
- Anticipates. Acts 10:38.
- Changes into divine image. 2 Cor. 3:18.
- Searches all things. 1 Cor. 2:10.
- Sanctifies. 2 Thess. 2:13; 1 Peter 1:2.
- Justifies. 1 Tim. 3:16.
- Glorifies. John 16:14.
- Seals unto day of redemption. Eph. 1:13; 4:30.
- Bears witness. 1 John 5:6; Heb. 10:15.
- Brings to our remembrance. John. 14:26.

- | | | |
|---------|---|-------------------|
| Fruits. | <ul style="list-style-type: none"> love joy peace longsuffering gentleness goodness faith meekness temperance righteousness truth | } Gal. 5:22, 23. |
| Gifts | <ul style="list-style-type: none"> wisdom knowledge gifts of healing working of miracles prophecy discerning of spirits divers kinds of tongues Interpretation of tongues | } 1 Cor. 12:8-10. |



"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.

WORK.

O God, who workest hitherto,
 Working in all we see,
 Fain would we be and bear and do
 As best it pleaseth thee.

The toil of brain or heart or hand
 Is man's appointed lot;
 He who God's call can understand
 Will work, and murmur not.

Our skill of hand and strength of limb
 Are not our own, but thine;
 We link them to the work of him
 Who made all life divine.

Our Brother-Friend, thy holy Son,
 Shared all our lot and strife;
 And nobly will our work be done
 If molded by his life.

— T. W. Freckleton.

WOMAN'S MINISTRY.

In the REVIEW of Jan. 30, 1900, notice was given concerning the work among the women, which was started by Mrs. S. M. I. Henry. It was there stated that the women had the same ministry since the death of Sister Henry as before. She was a leader among the women, and there is no question as to her call of God to the cause she espoused. But her toil and labors are ended, and the women are left with the same work to carry forward. Their responsibility is not lessened in any degree. The personal, individual work of each and every woman increases as time goes on. Each new opportunity for doing good and helping some discouraged soul to look up and trust in Jesus, brings an increased responsibility.

The General Conference Committee in their spring session considered this question, and were fully convinced that the work was specific enough to demand more than a passing notice. After examining some of the correspondence of Miss Grace Durland, the office secretary of this department, it was clearly manifest that the women's work should assume a more tangible form. Accordingly Miss Durland was retained as office secretary, and an advisory committee of five women was appointed to take this entire department in charge, and develop and set in operation such plans as will be for the best interests of this phase of our work, and the advancement of the cause of God.

The following-named women were appointed by the General Conference Committee to have charge of this work: Mrs. G. A. Irwin, Mrs. S. N. Haskell, Mrs. A. J. Breed, Mrs. L. A. Hoopes, and Mrs. C. M. Christiansen. Mrs. Irwin was chosen as chairman of the committee. Correspondence concerning this work should be addressed to her at 271 West Main St., Battle Creek, Mich., where it will receive prompt attention.

There are grave responsibilities resting upon this committee. While the plans must not be stereotyped so that the work can be done only

in one way, yet there must be plans laid that will enlist all the latent forces in our homes and families, in the great work of saving souls. This committee can not do the work alone; they must have the co-operation of every lover of truth for humanity's sake. They must have your prayers.

L. A. HOOPES, Sec. Gen. Conf.

EXTRACTS FROM CORRESPONDENCE.

The following letter contains principles which are so true that although it was written from an entire miscomprehension of the case, I feel like giving it to our readers. But that the writer, and all who read, may understand, I will say that the catalogue referred to is an explanation of how to make healthful dress for women who will be fashionable or nothing, and whom we would like to keep alive, and as near sane as possible until they can have an opportunity to hear the truth and be saved.

It is not supposed that Seventh-day Adventist women will put on all the trimmings indicated; but we do hope to induce fashionable women to lay off their corsets and heavy skirts, and adopt a dress, which, even if it is bedecked and be-trimmed, will be a starting point toward the kingdom. We must take people as they are, and try to make them what they ought to be. It is supposed that Seventh-day Adventist women will be able to make the dress without the trimmings. The same hygienic principles prevail whether the dress is trimmed or not. You can take the catalogue and show it to your sisters, and explain to them that this is made for the eye of the world, who would not look at it if it did not have about it something which the fashionable woman considers attractive. Any woman who knows the truth ought to be able to see below all the superficial show of such a diagram as is contained in this catalogue, and we have the promise that nothing shall offend those who have the peace of God in their hearts: "Great peace have they which love thy law: and nothing shall offend them." Let us cultivate that peace, and instead of criticizing, stand by and pray for those who are trying to reach the souls that are at present entangled in the maze of this world's customs and pretenses.

S. M. I. H.

I received the catalogue of fashion of how to make our dresses, and, oh, how my heart sank within me when I opened it and saw the figure plates; for it said to me as plain as could be, "My Lord delayeth his coming." I could not show that catalogue to my sisters, for it would license them to think that they might spend their money for that which is not bread, and they do that enough now. Oh, how can we put so much trimming on our clothes when there is such a call for money to pay our workers, and when the Conference is so in debt, and when souls for whom Jesus died are perishing all around us, and we know that in foreign lands many souls will perish unless we do warn them. The Conference called for ten cents apiece a week from the members of our churches at the camp-meeting, but it seems that they have not responded very well. I believe that we as a people spend more than that amount in a year for things that are of no account to us who are looking for the soon-coming of our Saviour; and will not God require this at our hands?—Surely he will. We have been praying for the outpouring of the Holy Spirit, but

how can he pour out his Spirit upon us when we are so fussed up with the fashions of the world. I know he can not do this, for he says so in his Word, and in the Testimonies. The cost of extra cloth, and other trimmings, would go a good ways to make up the ten cents a week for a year; that is, what we spend on one dress, the material ranging from fifty cents to one dollar a yard, which is all unnecessary, and only to gratify our pride. The Testimonies teach that we must overcome pride and every evil thing. We know that we must not please self, but God; not because we have to, but because we love him, and want to obey him. The lack of money to forward the message is on account of the unbelief on the part of God's people. It was unbelief that kept the children of Israel out of the promised land, and it will be unbelief that will keep us out of the kingdom. When the call to give ten cents a week was made, I raised my hand, but I did not know where it was coming from. I said in my heart, Lord, you give it to me; and praise his holy name, he has given it to me, and more. Perhaps it would not be out of place to tell something of my circumstances for the benefit of others. For almost two years three dollars a month is all I have had to depend upon in money. My health has been very poor for ten years. Six years of that time I was able to do scarcely anything, but the last two years I have kept house alone, and have raised a garden, which has supported me. I kept out one tenth for tithes, and one ninth for missionary money. The Lord has greatly blessed me, and now I am ahead with my ten cents a week, for which I praise his holy name. The house in which I live is my own, so I have no rent to pay. I rent the front part of it for a meeting-room, in which we hold our church services every Sabbath, and that is where the three dollars a month comes from. I have one son, and he gave me money enough to pay my taxes this year. I have sold from twenty-five to one hundred copies of the extra number of the *Signs*. I give to the Religious Liberty Association one dollar a year, and I also tithe the three dollars a month. I do not say this to boast of what I have done. God forbid. It is only to show what God will do for us if we let him. Now where does the fault lie? The Bible says, Like priest, like people. Oh, let us put off the works of darkness, and have faith in God.

What shall we call our meetings? People ask me about it, and I do not know what name to give. I don't like to call them mothers' meetings.

As to what you shall call your meetings, call them Women's Gospel Meetings. Invite both old and young, men and women, to attend the meetings, and make them as practical as possible. Take up subjects which are of everyday interest to the family,—fathers, mothers, and children together.

S. M. I. H.

REQUESTS FOR PRAYER.

"SINCE I see so many requests for prayer for loved ones, and knowing that the prayers of the righteous avail much, I beg of you to remember a dear sister-in-law of mine, who has tuberculosis, that she may be restored, or if the loving Hand that formed her does not see fit to restore her to life and health, that she may be perfectly satisfied. She began some time ago to give herself to the Lord, but the suffering is so great at times that she seems almost to forget that Jesus is her Friend. She has requested that I ask the prayers of the sisters for her in her affliction."

"Dear sisters of the Woman's Gospel Work, I ask your prayers for my husband, who has been sick for the last six months. His only trouble now seems to be with his mind. Pray for its restoration."

Pray for an unconverted husband for whom a sister has been praying and hoping for twelve years. She says: "I will not give him up. I must believe God when he says, 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' I may not believe as I ought, but I will lay it anew before the Lord. Oh, I must be answered. I have waited so long—twelve years."

THOSE of our sisters who are in comparatively comfortable circumstances, where they have the help of meetings and Christian fellowship, should write to those who are isolated, sending them reports of the services, and a synopsis of sermons or studies. This will be good both for those who receive the letters and for those who write them. Those who prepare these little reports and send them out will receive even more help than the others, upon the principle that it is more blessed to give than to receive; and the preparation will be a real education.

S. M. I. H.

"THERE is no case of need for which some one is not responsible."



MY PORTION.

To count no cost in time or will;
 To simply try my place to fill;
 To do because the act is right;
 To live as living in His sight;
 To try each day his will to know;
 To tread the way his will may show;
 To regulate each plan I make,
 Each hope I build, or hope I break;
 To please the heart which pleases me,
 Through daily tireless ministry;
 To live for him who gave me life;
 To strive for him who suffered strife
 And sacrificed through death for me—
 Let this my joy, my portion be.

— George Klinge.

ARE WE DEGENERATING? IF SO, WHY?

E. Sturver, M. S., M. D., Ph. D.
 (Fort Collins, Colo.)

Journal of the American Medical Association, March 31, 1900.

THIS is a question which is being seriously discussed by sages, philosophers, statesmen, physicians, and all persons interested in the welfare of the race; but to the physician, who is brought into such intimate contact with its causes and manifestations, and who by his training and opportunities is well prepared to throw a flood of light on it, to illumine its dark recesses and banish misconceptions, it should be a subject of absorbing interest.

There can be no doubt of the truth that the massing of enormous populations in large cities, with the impure air and bad sanitary surroundings, insufficient food, or excessive quantity, or improper kinds, of food, late hours and excesses of various kinds, together with the high-pressure of methods of living and the mad struggle for wealth, have done much to lower the health and vital resistance of a large part of our population. The crowded tenement houses and sweat shops, with all their physical evils and moral degradation, form a dark and corrupting current in the stream of our national life. And while it is true that some choice spirits in the great stream which is constantly pouring into the cities from the rural districts escape these contaminating influences, rise to high positions of honor and trust, and, by mingling with, infuse strength and vitality into, the decaying city populations, still the greater number are either engulfed or ruined by the putrid stream or are soiled by its foul contact. That this great change from rural to urban life has been followed by physical degeneracy in the population of to-day, as compared with our ancestors of fifty or one hundred years ago, no one will deny; and unless existing evils are speedily corrected, these physical defects and moral obliquities will become more pronounced with each succeeding generation as the population becomes more aggregated in the cities.

Whether from an intellectual standpoint we are in advance of a few generations ago, is a very difficult matter to decide. There can be no question that the greater attention given to the study of the objects and phenomena of nature, which has led to so many discoveries and inventions, has greatly enlarged our mental hori-

zon and given us a vastly more comprehensive view of the universe than was possessed by our ancestors.

The facilities for travel and the ease of communication between the most distant parts of the civilized world have placed the mental products of the whole world within easy reach of every worker. This has unquestionably led to breadth and comprehensiveness of view, but at the same time, by presenting so many distractions to the mind, has caused a plethora, a satiety, in short a mental dyspepsia, which has led to the formations of many toxins, to defective assimilation and a very imperfect nutrition of the intellectual centers.

While brightness, quickness, and the superficial, showy qualities of mind have been highly developed, power of concentration and profound thought has not been correspondingly increased. Indeed so intense is the competition and so strong the desire to attain an early fame or, more properly speaking, notoriety, that in order to secure this object almost any means is adopted in preference to long-continued investigation, hard work, and profound thinking. Nor is it difficult to point out at least some of the causes that have led to this state of affairs. Under the conditions which prevailed fifty years ago, most of the boys and girls of our country lived in the rural districts; they were brought into close contact with nature; they breathed its atmosphere, and were bathed in its influences. This communion with grand and beautiful objects—the majestic mountains, the vast and solitary forests breathing a language of their own, the expansive prairies, the mighty rivers and the rippling brooks—together with the exacting conditions on which success and even existence depended, infused health and vigor into their bodies, gave time for their minds to develop in accordance with the plan impressed by nature on the race throughout the ages, and inspired them with a strength and steadfastness of purpose which are sadly deficient at the present time. In those days boys and girls attended school, three, four, or five months in the year, and, even while in attendance, spent a large part of their time out of school hours in active work or outdoor sports, so that there was but slight opportunity of producing that mental tire and satiety which are so prevalent at the present time. . . . The result was mental stability, strength, and endurance, as well as a dogged determination to get down to the bottom of things, even if it took years or a lifetime to do it. But how different is everything at the present time! The child probably comes into the world loaded down by inherited weakness or tendencies to disease or crime, caused by the high pressure, unnatural life, dissipations, or vices, of its parents.

When it gets hungry, which is in a very short time indeed, instead of being fed on the food designed by nature for its sustenance, it is filled up with cow's milk, or some manufactured nostrum; when it cries, it is given brandy, paregoric, or some other narcotic poison, to paralyze its digestive organs into submission; and still many wonder why indigestion is so prevalent among children, and why the use of narcotic poisons is so fearfully on the increase among the people.

When scarcely out of the cradle, the child is grappled by the tentacles of our educational system, and they never relax their hold until he has run the gauntlet of the kindergarten, the graded school, high school, college, and university, and emerges a finished product of this system. While much of the work throughout the whole course is illogical, and sins against the symmetrical physical, intellectual, and moral development of the child, the youth, and the man; still it is during the early years of childhood and youth, when the brain is unstable and easily irritated, that the greatest amount of harm is done by the stuffing, cramming processes, the almost endless examinations, and the continual nervous strain and irritation which attend them. That the above statements are no mere jeremiad, but based on actual facts, is conclusively shown by thousands of physical and mental wrecks caused every year by this system: bodies which under better management might have become bulwarks of our national safety, and minds that, if allowed to develop in accordance with nature's laws, might have helped to advance and adorn our civilization instead of being obliged to drag out a weakened, miserable existence or to languish behind prison bars or within the walls of insane asylums.

The enormously increased percentage of the insane, as compared with the whole population, within the last twenty or thirty years, is very strong proof that mental stability at least is not increasing.

The American home has always been the upbuilder of physical health and integrity, the conservator of mental strength and power, and the preserver of moral rectitude and purity. The sanctity and influence of the home have always been among the strongest bulwarks against physical evils, the greatest safeguards against moral delinquencies, and a powerful protection against mental dissipation; and it naturally follows that anything which tends to lessen the influence exerted by the home upon the people must have a demoralizing effect. No one will deny that the home has lost much of the power which it once exerted over the people. Its sanctity has been invaded and its members have been drawn into clubs, societies, secret organizations, etc., which, if not positively injurious, at least do not possess the strengthening, tranquilizing, and uplifting influences of the home.

While it may be claimed that the diffusion of education is so general that it is becoming a rare thing to find people who are not able to read and write, it is also true that crime is on the increase; and that this increase is not confined to the illiterate, but includes many with a good, nay, even a superior, education.

The intellectual faculties have been cultivated at the expense of the moral nature, and the result is an asymmetric development—a social pariah, a degenerate.

We are wont to boast about our progress, our liberty, and our freedom; but I fear that we forget that the most rapid and brilliant results are not always a sure criterion of the most enduring advancement; that liberty may not mean physical, intellectual, and moral disenfranchisement; but license leading to the most abject slavery; and that freedom, instead of breathing forth a spirit that ennobles and uplifts mankind to a higher and better plane, may exhale a mephitic poison which degrades and besets all who come within the range of its baleful influence.

No better illustration of the abuse of this so-called freedom can be cited than the material appearing in our modern newspapers. Their columns are not only filled with falsehood and misrepresentation, but reek with sensationalism and vileness, which make them unfit for decent homes. They bristle with advertisements of vile nostrums, which not

only defraud and swindle the unwary and ignorant, but carry death and devastation in their trail. In one column appears a panegyric on the elevating influences of the press, and in another the notice of an abortifacient remedy which carries death in its wake, and makes virtual murderers of the people who use it,—and if justice and right were done, would make the newspapers accomplices in the transaction. In another place can be seen the report of an eloquent sermon, accompanied in a near-by column by the heartrending appeal of some scoundrel and fakir to the real or imaginary victims—principally the latter—of youthful indiscretions or lost manhood. And still we are told that the newspapers are the great educators of the people!

If guiding youthful minds into sensationalism and vice, if acquainting them with and showing them how to commit crime, if giving assistance to the vilest frauds and swindles and helping them to plunder a credulous and ignorant public,—if these and many other similar things for which the newspapers are directly responsible, are high and noble, then truly they are performing their mission in a highly successful manner.

The spread of venereal diseases, tuberculosis, and carcinoma, together with the widespread use of stimulants and narcotic poisons, has done much to taint the blood and lower the vital resistance of the people, so that it is doubtful whether much of the progress made in sanitary science and the stamping out of contagious and infectious diseases has not been counterbalanced by a lowered general vitality. . . .

Whether we, in adopting the corruption, profligacy, and crimes of Greece and Rome, shall follow Greece and Rome to degeneracy and extinction, will largely depend on our disposition and ability to stem the adverse tendencies which are sapping our physical vigor, undermining our mental strength, and debasing our moral nature. If we would avert the fate of Rome, we must avoid the evils that led to Rome's downfall.

HOUSEKEEPING.

SADIE CASSELL.

THE main object in keeping house is to have a place for everything, and then keep it there. I find that it does not take half so much work to put things in their places as it does to throw them here and there, and when you want things, you will have to hunt for them, and then may not be able to find them.

When I was but a child, my mother made one impression on my mind, that has stayed with me all my life; that was in putting everything in order before going to bed at night. What a nice thing it is to get up in the morning with everything in order! But if we retire at night with everything thrown here and there, we find in the morning there is so much to do,—the house is in such a bad shape,—we can not invite Jesus in; so we do not have family worship.

Some persons say, If I had but one child, as you have, I could keep my house straight too. But the child should be taught to have a place for everything, and to keep his things in order as well as the older ones. A child ought to have a certain room for his own, and to keep it clean and straight. If there is no room that can be spared for this purpose, give him at least a corner in a room, and teach him to keep it clean and in order. If we "train up a child in the way he should go: . . . when he is old, he will not depart from it." My little girl, four years old, will not go to sleep at night until all her playthings are put in their proper place. I believe our homes should be the places for us to let our light shine the

most. Take people in, teach them how to live, and how to cook hygienically; but if they see the unhygienic surroundings, the instruction we can give them will not have much effect.

When we get the house in order, let us look outside, and see how our yards look,—not only the front part, but the back yard as well. The angels are as likely to come in the back way as the front; but I have seen some yards I fear the holy angels would hardly pass through.

Although I am a lover of the health reform, I believe we should be just as careful in keeping our bodies clean, and our surroundings neat and in order. "Filth is a breeder of disease."—"Healthful Living," page 66. "Fresh air, exercise, pure water, and clean, sweet premises, are within the reach of all with but little expense."—"Testimony for the Church," No. 32, page 199.

DID YOU KNOW?

Did you know that up in heaven
To the cherubs small were given
All the ragged bits of blue
Cut out when the stars shone through;
That they, with the daintiest skill,
Trimmed and stitched and pressed them, till
One dark night, when all was done,
Down they tossed them, one by one,
On the hills and fields below,
For the children—did you know
What they were, these violets blue,
Ere they blossomed, dear, for you?

—Mabelle P. Clapp.

"BREAD IN THE SOUTH."

JESSIE G. YOUNG.
(Keene, Tex.)

It seems that this subject has become a live topic in our paper since Sister Henry mentioned it in her report of the Texas camp-meeting. What she said is true of some bread here; but for the benefit of some who may desire to come South, but are puzzled over the "molding staff of life," wondering how they would live without their good light bread, I will say, Come along. If you make good bread that will keep where you are, your bread and water shall be sure here.

I well remember when we used to bake a quantity of light bread, enough to last on the road to, and for several days during, camp-meeting; and sometimes before we reached the camp-ground the bread would mold, and have to be thrown away.

Poor sisters! we would then have to spend much of our time on the camp-ground, baking in ovens in open air, and our eyes would be red with weeping smoke-tears. (We did not rent stoves then as now.)

But why all that trouble?—Well, we were very careful not to let our bread bake long enough to form a hard crust. We liked soft bread. Then when it was baked, as we supposed, to be sure that our teeth should not be injured by masticating the hard bread, we would sprinkle the loaves with water, wrap in a damp cloth while warm, and put away in our bread box "to sweat." Do you wonder that our bread had to be thrown away on our two- or three-days' journey?

For several years light has been shining on the bread-maker's pathway, and those who have gathered up the rays enjoy camp-meeting more than formerly,—and home life, too, for that matter.

I attended the Texas camp-meeting, and I never before enjoyed so much freedom from the "bread care" while on the camp-ground. Five days before the time to start, I opened a sack of good flour, and began to make my camp-meeting bread. Each day I made six

good-sized loaves. I made the whole sack of flour into bread. I did not have a cut-and-dried recipe by which to make it, but good flour, good yeast, a good stove, and good wood. That bread baked—baked till a nice, thick, brown crust formed on top, sides, and bottom. Then it was turned out, and permitted to get *entirely* cold.

A quantity of it was sliced thin, and made into zwieback. All was put into a box made for the purpose, and my camp-meeting bread was ready to load into the wagon.

Did it keep?—Of course it did. We remained on the camp-ground two or three days after the ten-days' meeting, and had some of the bread to use on the road home. This bread with two dozen jars of canned fruit formed the greater part of our camp-meeting bill of fare.

Such a comfortable time we sisters may enjoy at camp-meeting if we are willing to live on good, plain food, wear neat, plain, comfortable clothing, and attend the services instead of spending our time cooking and dressing.

BIGGEST GUN IN THE WORLD.

New York Tribune.

THE operation of shrinking a jacket on the sixteen-inch gun at the Watervliet Arsenal having been successfully performed, the great gun is being completed. The first attempt to jacket the tube was unsuccessful, the outer piece having stuck fast a few inches away from the point for which it was intended. The second attempt was successful in every particular.

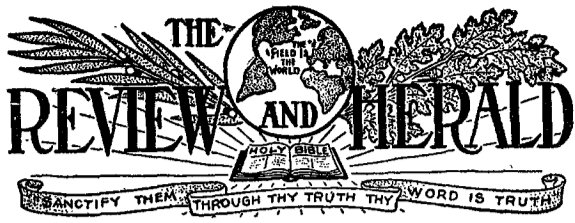
The gun when completed will be the most powerful piece of ordnance in the world, and will weigh, without the carriage, 126 tons. Its length will be forty-nine feet, six inches; the diameter of the breech, six feet, two inches; the size of the bore, sixteen inches. The theoretical range of the piece will be 20.76 miles; weight of projectile, 2,370 pounds. The projectile intended for the big gun is sixty-four inches long, and the powder charge consists of 1,060 pounds. The powder will cost \$265, and the projectile \$600, so that the cost of every discharge, exclusive of wear and tear on the gun and pay of people employed in its manipulation, will be \$865. The projectile, with its initial velocity of 2,600 feet a second, will penetrate wrought iron to the depth of 41.6 inches. To attain its maximum range the projectile will reach an elevation of five miles, and the pressure on the gun at the time of its discharge will be thirty-six thousand pounds to the square inch.

Although the gun is of monstrous proportions, it is put together with the nicety of a delicate instrument and the difference between the outside radius of the gun itself and the inside radius of the jacket which was shrunk on last week was only six one-hundredths of an inch after the jacket had been heated. The jacket weighing thirty tons, must be lifted while hot from the furnace and swung up over the gun and then lowered into place.

"The slightest inequality in the heating," said Colonel Farley, the ordnance officer in charge of the work, "an error of the smallest fraction of an inch in the measurements, and all these months of preparation will have been wasted, for once that jacket sticks,—that ends the effort. It can not be heated again and taken off. It must be cut off. Then the work must be done all over again."

It was necessary to construct new machinery to make this gun, a notable piece being a lathe 135 feet long, with a swing of nine feet.

THE cost of maintaining a kerosene lamp is one eighth that of any other luminant.



BATTLE CREEK, MICH., MAY 8, 1900.

ALONZO T. JONES, } EDITORS.
URIAH SMITH, }

SPECIAL CONTRIBUTORS:

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,
WM. W. PRESCOTT, HENRY P. HOLSER.

THE THIRD ANGEL'S MESSAGE.

The Making of the Beast.

THE death of Maxentius and the conquest of Rome by Constantine, secured to Constantine at one stroke, the whole of the Western empire of Rome. As before related, it occurred Oct. 8, A. D. 312.

In the month of March, A. D. 313, Constantine and Licinius met at Milan, and formed an alliance, and jointly issued an edict, granting "to the Christians, and to all, the free choice to follow that mode of worship which they may wish;" decreeing "that no freedom at all shall be refused to Christians to follow or to keep their observances or worship, but that to each one power be granted to devote his mind to that worship which he may think adapted to himself." This freedom was "absolutely granted to them." The privilege was "also granted to others to pursue that worship and religion they wish, . . . that each may have the privilege to select and to worship whatsoever divinity he pleases."

Plainly, with reference to the separation of religion and the state, this edict put the Roman empire exactly in the attitude in which the United States government stood at its organization and under its Constitution.

But, as we have seen, the rulers of the apostate church were anxious "to assert the government as a kind of sovereignty for themselves;" and there was another portion of this edict upon which they seized and which they made to work to their advantage, in securing a union of the church with the state, by which they could indeed assert the imperial government as a kind of sovereignty for themselves. That other portion of the edict commanded that all the property of the Christians which had been destroyed, or confiscated, in the late persecution, should be restored "to the Christians." And it was definitely stated in the edict that this contemplated "the right of the whole body of Christians," and commanded that this property should "without any hesitancy," "be restored to these same Christians; that is, to their body, and to each conventicle respectively."

Now no sooner were the claims presented, and restitution begun, according to the edict, than the Catholic Church raised the issue that only those in communion with her were Christians: and so insisted that only these were entitled to the restored property. She thus forced a governmental interpretation of the term "Christians," and a governmental decision as to who could properly bear the title of "Christians." And, since that church had given to Constantine her active support, in his campaign against Maxentius, which brought to him the whole power of the Western empire, this issue which she raised, was pressed with this added force of the political favor which she had rendered to him, and for which she demanded a corresponding return.

Accordingly, upon the first appeal, Constantine issued an edict to the proconsul in the province from which the appeal came, in which he said: "It is our will that when thou shalt receive this epistle, if any of those things belonging to the Catholic Church of the Christians in the several cities of other places, are now possessed either by the decurions or any others, these thou shalt cause immediately to be restored to their churches; since we have previously determined that whatsoever these same churches before possessed, shall be restored to their

right." This was not true in fact: it was not "the Catholic Church of the Christians," but "the Christians," "the whole body of Christians," to whom it was "previously determined" that the property should be restored. Yet this interpretation being that of the supreme imperial power, was final as to what was implied in this edict. And this interpretation was in effect a decision that those of the Catholic Church were the only Christians, and made the edict of Milan, from the beginning, bear that meaning.

It having now been decided that only those of the Catholic Church were Christians, the issue was next raised as to what was in truth the Catholic Church. A division of the church in Africa, that was not just then in communion with the bishop of Rome, claimed, equally with the communion of Rome, to be the Catholic Church. This also called for a decision on the part of the emperor.

Accordingly, still in the same month of the issue of the original edict of Milan,—March, A. D. 313,—Constantine addressed an edict to the proconsul of the province in which the question was raised, in which he specified that to be "the Catholic Church, over which Cæcilianus presides." Cæcilianus was the principal bishop in that province over that portion of the church which was in communion with the bishop of Rome. This was, therefore, in effect, with the decisions already made, to settle it that only those of the Catholic Church were Christians, and only those who were in communion with the bishop of Rome were the Catholic Church. The effect of this was, of course, to make the Church of Rome the standard in the new imperial religion.

However, the opposite party was not satisfied with this decision, but sent a petition to the emperor, requesting that he refer the matter to the bishops of Gaul for a decision. Constantine accepted their petition, and responded, so far as to refer it to a council of bishops. But, instead of having the council composed of the bishops of Gaul, he had it composed of the bishop of Rome and eighteen others, of Italy, before whom the contending parties were required to appear in Rome for the hearing.

The bishop of Rome here concerned and definitely named in the edict, was "Miltiades;" the same as "Melchiodorus" who was the very bishop who had invited Constantine to come from Gaul to the rescue of oppressed Israel under the Pharaoh, Maxentius; and who thus early began to reap in imperial and joint authority, the fruit of that episcopal-political endeavor. And, thus, one of the very first steps in that union of church and state, was that "the bishop of Rome sits, by the imperial authority, at the head of a synod of Italian bishops, to judge the disputes of the African Donatists."—*Milman*. The council met Oct. 2, A. D. 313.

Of course, the council decided in favor of the Church of Rome. The defeated party appealed again to the emperor, asking for a larger council to consider the matters involved. Again their appeal was heard, and a council composed of "many bishops" was appointed and held at Arles, in Gaul, August, A. D. 314. This council confirmed the decision of the previous council, in favor of the Church of Rome as the Catholic Church.

The defeated party again appealed—this time for a decision from the emperor himself. Constantine held a consistory, listened to their plea, and, in harmony with the councils already held, pronounced in favor of the Church of Rome as the Catholic Church.

The course of the positive growth, in favor and distinction, of the Catholic Church, throughout this whole procedure, is distinctly and most suggestively marked in the expressions used by the emperor in the successive documents which he issued in connection with the question.

As we have seen, in the edict of Milan, March, A. D. 313, "the whole body of Christians" were included, without any distinctions or any suggestion as to any distinction.

But, when the issue was raised that only those of the Catholic Church were Christians, the next edict ran, in the same month: "The Catholic Church of the Christians."

Next, in his epistle summoning the first council, in the autumn of A. D. 313, he calls it "the holy Catholic Church."

Next, in the summer of A. D. 314, in his epistle summoning the second council, he referred to the doctrine of the Catholic Church as embodying "our most holy religion."

Then, at last, when the controversy had run its course of appeal to where it came to him in person, and he had rendered the final decision, a document, issued A. D. 316, granted money, and announced the imperial favor, to the "ministers of the legitimate and most holy Catholic religion."

This final document also gave to Cæcilianus and to the party who, with him, were in communion with the bishop of Rome, authority to call upon the imperial officers of the province, to enforce conformity upon those who "wished to divert the people from the most holy Catholic Church by a certain pernicious adulteration;" and commanded him: "If thou seest any of these men persevering in this madness, thou shalt without any hesitancy proceed to the aforesaid judges, and report it to them, that they may animadvert upon them, as I have commanded them when present."

Thus was formed the union of church and state, out of which came the Beast, and all that the papacy has ever been, or ever can be. And it all grew out of the interpretation of a governmental document that was perfectly just and innocent in itself.

Next week we shall set down here events in the likeness of this which have already appeared in the United States, and which go that far to show here the making of the Image of the Beast.

STUDIES IN GALATIANS.

Gal. 4:1-7.

"Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

"God sent forth his Son," "made under the law, to redeem them that were under the law." As we have seen abundantly, to be under the law is to be under the dominion of sin. And such are all men of themselves, because "all have sinned, and come short of the glory of God," and "what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."

Now, it is these people who are under sin: who are under the curse: who are condemned to death, because "the wages of sin is death;"—it was these whom God sent his son to redeem. And in order to redeem them, it behoved him to be made in all things "like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:17. Therefore, that he might meet men just where men are and be a complete Deliverer, he himself came to men where they are, and was made like to men where they are. Therefore, he was even made to be sin. 2 Cor. 5:21.

He took the place of the transgressor: he became flesh, just as is the transgressor: he was made to be sin, just as the transgressor is sin: he bore the sins of men, "for the Lord hath laid on him the iniquity of us all." He took the condemnation, because the sins of the transgressor were imputed to him. And, as to the transgressor himself, the consciousness of sin is accompanied with the consciousness of guilt and condemnation; so when these sins were imputed to him who knew no sin, it was the sin indeed, with its accompanying sense of guilt and condemnation. He bore the curse, for sin brings the curse; and he bore the curse even unto death, because sin brings the curse even unto death.

Thus, "Christ hath redeemed us from the curse of the law, being made a curse for us." Thus he redeems them that are under the law. All the penalty, all the curse, all the wrath, all the condemnation, that the law can work upon the transgressor met upon him. And, in the divine sacrifice which he thus made, there was rendered all that the law can ever demand of the transgressor. So that everything that can possibly stand between the transgressor and God is swept away in the sacrifice of Christ.

In this, God has reconciled the world unto himself so completely that he can not impute their trespasses unto them (2 Cor. 5:19); and thus is extended freedom—absolute freedom—to every soul in the wide world. And every soul can have it, to the full and to all eternity, merely by accepting it. And, in accepting this redemption from under the law, every soul receives "the adoption of sons;" for, "as many as received him, to them gave he power ["the right, or privilege," margin] to become the sons of God, even to them that believe on his name." John 1:12. "For ye are all the children of God by faith in Christ Jesus." Gal. 3:26.

And then, being sons of God, and "because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

Before this deliverance, we "were in bondage under the elements of the world." The only elements of sin; for "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:16. But, when delivered into the glorious liberty of the sons of God, we "have not received the spirit of bondage again to fear;" but "have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself" bearing "witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ." Rom. 8:15-17.

"Joint heirs with Christ." That is, all that he had falls also to each one of the other sons. The inheritance is not divided up in equal shares among all the sons, as if they were equal heirs. No; all of the inheritance belongs to each one of the sons, because they are joint heirs. This because God has no favorites among his sons; but all that belongs to any one, belongs equally to every other one. Accordingly, all that falls to Christ the Son and heir falls also to each and every other son and heir. And this wonderful truth Jesus wants the world to know; for, in his great prayer for us all, he prayed, "That the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:23.

And, this wonderful fact: that God has no favorite nor preference among his sons, but that all are equal, and, therefore, that each redeemed soul is, in his estimation, equal to Jesus, and takes his stand on a plane, and in the reward, equal in all things to Christ: it is this wonderful fact that causes John, in beholding it, to exclaim: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . ."

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:1, 2.

At a session of the International Kindergarten Union, held in New York City, April 19, Mrs. Charles N. Chadwick made the following vigorous and deserved arraignment of the present popular educational system:—

The school is absorbing the interest of the home. I would like to have my boy run in the open air. I would like him to retire early, but he can not. The work of the day must be carried into the night. I would like him to sleep when he does retire, but even his sleep is disturbed. I would like him to know and experience the best and the holiest of motives, but he has no room for motives, except to pass his examinations. I protest against home study. I protest against the delusion of the gymnasium. When a boy has spent hours, night and

day, on Greek, Latin, science, and mathematics, twenty minutes twice a day in a gymnasium is useless matter crowded into our children's curriculum."

BIBLE DATE OF THE SABBATH LAW.

MANY times the proof has been presented in the REVIEW AND HERALD that the Sabbath is a primal and original institution, and that the law of the Sabbath bears even date therewith; that the Sabbath is not an institution that originated with the Jews, and that the law of the Sabbath was not first promulgated in the wilderness of Sin. The reason that the proof of those propositions has been so often given, is because they are so often denied. And there is still call for the evidence to be repeated; for the REVIEW is set for the support of that day which inspiration has called the "holy of the Lord, honorable;" and the paper is constantly breaking new ground; and the same questions concerning the Sabbath and its law are constantly agitating new minds.

"No Sabbath before Moses," is a common cry of those who wish to avoid the obligation of observing the seventh day of the week as the Sabbath. By this they mean that the institution was not founded before the time of Moses, and that previously to his day, there was no law for its observance; and that, consequently, the Sabbath was only a local and temporary institution designed for the Hebrew people alone, having no claims whatever upon people at the present time.

To any one who has thought upon the subject with an unbiased mind, this assumption and this conclusion are not a little marvelous. But the plea is urged, "We find no Sabbath law till the time of Moses; therefore the Sabbath was not an original and universal institution, but only a local and temporary duty, binding on the Jews alone." It is true that, till we reach the time of Moses we find no record of the law drawn out in formal and specific terms; but this would by no means prove that the law itself did not exist before that time. With Moses, the writer and the law became contemporary, and there was the time for the law to be drawn out in definite and specific terms, the occasion for which did not exist before. But we have a record which reaches far back of that time; and that puts a very different phase upon the question.

At this point, let one question be definitely settled: Though we have the law drawn out in full, for the first time in the days of Moses, still, if Moses, in giving an account of the institution of the Sabbath, should tell us in connection therewith, that God did give a law for its observance, and enjoined upon Adam, and through him upon all his posterity, the duty of keeping it, would not that settle the whole point in question?—It certainly would. And this is just what Moses has recorded. So, though we have no record of the wording of the law till the time of Moses, we do have a record that a law—the Sabbath law—was given far back of that time, even from the beginning; and that in plain and indisputable terms. And the record that such a law was given, will certainly be enough for any willing and obedient mind.

What account, then, does Moses give of the institution of the Sabbath?—Sabbath day means "rest day;" and to make a divine institution, consisting of a rest day as its essential feature, it would be necessary as the first step, that a divine being should rest upon that day. This Moses tells us that God did on the first seventh day of time: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Gen. 2:2. This was the first step; and the second is recorded thus: "And God blessed the seventh day;" the fourth commandment, recording the same event, says, "the Sabbath day." To "bless" the day, as God did, was to pronounce it "holy time." The third and last act was this: "And sanctified it." Sanctified what?—That seventh day upon which he had rested, and which he had blessed. And here we find the law for the observance of the day; for this is what the word "sanctify" means; that is, to "sanctify," is to set apart to a holy or a sacred use. And when God wants a thing used in a holy

and sacred manner, and tells his people so, what is he doing for the thing and for his people?—He is giving a law for the thing; and for his people, he is giving a rule for them to observe how to use it. Well, all this God did in reference to the seventh day. Suppose the record had been worded this way: And God blessed the seventh day, and gave to Adam, and to all men through him, a law as to how he should regard it, and how he should use it. Would not this be sufficient?—Well, this is just what Moses affirms God did do for the Sabbath. Shall we believe the record?

Thus God separated the seventh day from all other days. He set it apart by itself. It was to be devoted to a separate and distinct use; and as it was made for man, as the Saviour declares, man was to use it in that manner,—for that purpose. But that never could have been carried out, unless man had been told how he should regard and treat it; and when he was thus told, as the record declares that he was, that was a law for the observance of the day. When?—Not in the days of Moses, but in the days of Adam. The evidence is therefore incontrovertible that when God instituted the Sabbath, he gave to Adam, as the representative of the whole human race, a definite and specific command to keep it; that is, to devote it only to holy and sacred uses. That is the Sabbath law. That is a part of the "law of liberty," and by that law James tells us we are to be judged; that is, by it our characters are to be estimated, and our destiny to be decided. These are the plain facts in the case; and they can no more be discounted, moved, or set aside, than can the great facts of creation itself.

In view of these affirmations of history and revelation, what becomes of the claim that there was no Sabbath law till the time of Moses, and that therefore the Sabbath was only a local, temporary, and Jewish, institution, and not binding on the followers of God to-day at all?—It becomes an absolute impertinence.

Besides this, in the history of the first twenty-five hundred years of time, from creation to Sinai, condensed into the marvelously brief space of sixty-six chapters of the Bible,—fifty in Genesis, and sixteen in Exodus,—the remarkable fact appears that at least three times the reckoning of time by periods of sevens of days, is referred to. This could have been derived from nothing else but the institution of the Sabbath in the beginning, and consequently its observance from that time.

(1) Gen. 4:3. "In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord." The margin reads, "At the end of days." Cain and Abel mutually brought their offerings at this time; and the fact that they came together, and came for worship, leads to the conclusion that it was a stated and well-known time for such worship. The seventh day, according to the record just quoted, was set apart for just such a purpose; and that day came at the end, and marked the end, of every week, making very appropriate, as applied to it, the expression, "At the end of days." And we have previously to this no record of any definite cycle of time being marked off, except the week, ending with the Sabbath. Therefore there is no question but that the sons of Adam, at least till the death of Abel, kept the Sabbath; and this is the record of it. Patrick Fairbairn, D. D., in his "Topology of Scripture," speaks on this point, as follows:—

"In process of time." As there was a worship appointed before Jehovah's presence, there was also a special sacred time appointed for it; so that, in his cares in tilling the ground, and his weariness from having to eat his bread "in the sweat of his face," the worship should not be neglected. At the end of days, says the Hebrew, Cain and Abel brought their offerings. When it is remembered that already the seventh day had been ordained of God, even before Eden; that we find the division of time into periods of sevens of days universal, though there is no mark in nature, as in the case of days, and months, and years, for such division; and that subsequently the seventh day was thus specially re-ordained of God, there is no room left for doubt that this "end of days," was the end of the week,—the Sabbath day,—on which Adam had taught his sons to come for special worship before Jehovah.

(2) Coming down to the time of the flood, we find another indication that the Sabbath was known and regarded among men, at least among the worshippers of Jehovah. The record that Noah sent forth the dove after periods of sevens of days shows that he reckoned time in such periods. And as time is divided into such periods, only on account of the Sabbath, the inference is absolutely necessary that all those who regarded such periods kept the Sabbath. And this is not an inference of our own. John Harris, D. D., in his "Man Primeval," says:—

There is strong probable evidence, from the practice of measuring time by weeks, that the Sabbath was never entirely lost sight of, and that in certain families at least, it continued to be applied to holy purposes. Not only did the original reason of the Sabbath appointment remain, it increased with every addition which was made to man's knowledge of God. The impartation of such knowledge to the young, would form part of the appropriate employment of the patriarchal Sabbath. . . . For the pious among the patriarchs could not fail to perceive that the highest design alike of the Sabbath, and of the family economy, was that they should make (such truths) known to their children, that the generation to come might know them, that they might set their hopes in God, and keep his commandments.

(3) And, finally, in Exodus 16, the Sabbath is expressly mentioned, and taken by the Lord as the commandment by which to test the people whether they would walk in his law, or not. And it is not introduced on this occasion as a new and strange institution, but as a part of his (God's) commandments, statutes, and laws, which he asks them how long they are going to "refuse" to obey. Moreover, it is not introduced as *their* Sabbath, but as the Sabbath of *the Lord*. And this was a month before they reached Mount Sinai, where the law was audibly proclaimed.

No further reasoning is necessary to show that the experience of Israel in the wilderness of Sin, and the giving of the law on Sinai, had nothing to do with the origin of the Sabbath; but that this heaven-ordained institution far antedates all these things, and is coeval with creation itself. The Sabbath is the great test of this generation; and as we approach the culmination of the crisis, the enemy will work harder and bring stronger temptations to bear upon believers, to lead them to turn away "from the holy commandment delivered unto them." It has been our object to show that no one can do this on the common and often-urged ground, that there was no Sabbath law before the time of Moses. U. S.

In New York City there has been organized and set in operation a religio-political combination called the "American Union," which announces its principal designs as follows:—

The union is a political organization, based on political principles. The members are all voters, and a majority are taxpayers. You can rest assured that their power will be felt in the coming election, and, in fact, in all elections. We will send delegations to the candidates whom we expect to indorse, and learn if they approve our principles. If they do, all well and good; if not, then we can not give them our votes. We shall not, however, put any candidates in the field for office. Each lodge, of which there are seventy-six at the present time, has one representative on the executive committee. The members of the union will be expected to support the candidates selected by the executive committee.

Other objects of the Union are:—

To enforce the law demanding the reading of the Protestant Bible each day at school-opening to or in the presence of all scholars, in a tone of voice that shall be audible to all.

To resist the appropriation of public funds for sectarian purposes.

To resist the appropriation of public funds for private use.

To oppose sectarian discrimination in the personnel of the board of education, superintendents, teachers, etc., in public schools.

To oppose governmental aid in favor of sectarian appropriations for religious or educational purposes in the newly acquired countries or territories now governed by the United States.

How that organization can enforce the reading of "the Protestant Bible each day at school-opening,"

or anywhere else, and at the same time "resist the appropriation of public funds for *sectarian uses*," and "oppose governmental aid in favor of *sectarian* appropriations for religious or educational purposes," etc., etc., can perhaps be explained by just such a religio-political order as this is; but it is certain that no such antagonistical things can ever be done.

"THE DECLINE IN THE METHODIST EPISCOPAL CHURCH."

In the *Christian Advocate* of April 24, is an article by a contributor, touching the cause or causes of the decline in the Methodist Church. Much of what he says is of interest to more people than those of that particular church; for the evils mentioned are not at all peculiar to that church. We, therefore, present the main portion of it for the benefit of the readers of the REVIEW. It answers well to the sermon in this paper:—

I have been a member of the Methodist Episcopal Church for sixty-five years, and my memory goes back several years further. I have witnessed its wonderful growth and prosperity, and have been an active worker as a layman in the cause for the whole period. I have thoughtfully noted the serious changes that have taken place among the ministry and the laity in the last few years, and anticipated the coming of evil days. It seems there has been a decline in the membership the last year. Is it possible the church has passed its zenith of prosperity, and is now going into the decline and senility of old age? We should all, ministers and laymen, solemnly pause, and seriously inquire, What causes have operated to weaken our strength and arrest our onward march?

The bishop's address contained some excellent things; but while reading it, I thought it touched with a too gentle hand the main causes of the decline.

In my judgment the paramount cause of the decline was the *loss of the revival spirit in the church*; and this was the result of two causes: first, worldliness in the laity; and second, lack of spirituality in the ministry. I say the *loss of the revival spirit*; it is more than a *decline*. The old revival spirit has gone out of fashion—is abandoned—*lost*. The growth of the church was chiefly through protracted revival meetings, of heart-preaching,—the soul of the preacher all on fire, intensely earnest for the awakening and conversion of sinners, and the building up of the church. . . . Now how is it?—The unconverted join, scarcely hear a word about conversion, and never have any personal religious experience. What Jesus said to Nicodemus is forgotten—the new birth is seldom referred to in the pulpit.

Why is all this?—Because so many have joined the church who are satisfied with being members of the church without experiencing the new birth or having any personal religious experience. They are very respectable people, generally of wealthy and fashionable families. They participate in the fashionable amusements of the day, frequent theaters, operas, etc. They do not want to hear from the pulpit the plain old gospel. They want a fine church, select choir, good society. The preacher must give them nice, pleasing sermons on such themes as do not touch their daily life or intimate they are not all good Christians. As they pay the preacher well, he gratifies them, and is perfectly happy.

This worldly spirit—conformity to the world—has gone so far that there is no difference between church members and respectable people who are not church members. In all our wealthy societies class meetings are unknown, love feasts have nearly died out, prayer meetings are slimly attended, and there are no experience meetings. The energies of the church, for some years, have been directed to the building of fine churches, and securing the attendance of wealthy men. I do not object to clean, neat, beautiful churches; they should all be so. I do not object to rich men and families joining the church; I wish there were more of them. What I mean is, that the worldly spirit,—conformity to the world,—which has crept into the church (and for which the preachers are mainly responsible), has extinguished the revival spirit. Revivals now mean simply gathering in names.

John Wesley was something of a prophet. He said, "Let our churches be plain, and not more expensive than absolutely unavoidable; otherwise the necessity of raising money will make rich men necessary to us; but if so, we must be dependent on them; yea, and governed by them; and then

farewell to Methodist discipline, if not doctrine, too." This was in our Discipline from 1784 to 1872. It was about that latter date when our church started on its worldly career.

The great revivalists in our church, from the start to the present time, the men who made the great Methodist Episcopal Church, began their ministry with a common education. Some few were graduates of colleges, but not one a graduate of a theological school. I believe in a good education and an educated ministry. But I would have as my preacher a man of common school education, if full of the Holy Spirit, rather than the most highly educated and talented preacher with no personal piety. I have recently been reading about the teachings of some in our theological schools. If this is the character of all, I could heartily wish they would all suffer the same fate as Cokesbury College. I have wondered at the lack of spirituality in many of our ministers. I shall wonder no longer. They have caught the spirit of the "higher criticism." They do not believe in one half the Old Testament, and give an interpretation to the New that harmonizes it with Unitarianism. Preaching, with them, is merely a vocation, a means of earning a livelihood. . . . How a minister of our church who entertains these views can remain in the church is a mystery to me. . . . A theological school which teaches young ministers to doubt the inspiration of the Scriptures, to disbelieve in many parts of the Bible, and to question the essential divinity of Christ, is no school for a Methodist. Such schools will make the Methodist Episcopal Church only an ornamental corpse, like the Protestant Episcopal Church. I hope the next General Conference will take such action as will require all our theological schools to teach Methodist doctrine, or else free the church from them. The boasted claim of "higher scholarship" is only the death knell to Methodism.



GOSPEL LIBERTY IS TAUGHT IN BABYLON.

(Concluded.)

It was through the direct providence of the God of heaven that Nebuchadnezzar held a universal dominion. Through the prophet Jeremiah the Lord had said: "I have made the earth, . . . and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant. . . . And all nations shall serve him." And in his interpretation of the dream Daniel had said, "The God of heaven hath given thee a kingdom, power, and strength, and glory." It is evident, therefore, that the Lord expected all the people of the earth to be obedient to Nebuchadnezzar. Why, then, did he work in such a wonderful manner to deliver from death those who had refused to obey the king's decree?

The key to the answer is found in the words of the Lord, "the king of Babylon, my servant." These three Hebrews were servants of the most high God, and they were loyal, faithful servants. The king of Babylon was also a servant, but he was disloyal; and his unfaithfulness could not absolve the faithful few from their allegiance to the God of heaven and earth.

When God gave the dominion of all the earth into the hands of Nebuchadnezzar, he did not resign any of his own authority over the universe. "The Lord is the true God, he is the living God, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." "The Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it; and his hands formed the dry land." "He is to be feared above all gods. For all the gods of the nations are idols: but the Lord made the heavens. Honor and majesty are before him: strength and beauty are in

his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength." "O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen that the Lord reigneth." "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God; it is he that hath made us, and his we are; we are his people, and the sheep of his pasture."

In the beginning God gave man authority over all the earth, and over every living creature; but this authority was only under God as supreme. As soon as man ceased to be loyal to God, he lost the dominion. Now to Nebuchadnezzar had God given the dominion (compare Ps. 8:4-8 and Jer. 26:6; Dan. 2:37, 38); but Nebuchadnezzar had no power except as he received it from God. "There is no power but of God: the powers that be are ordained of God." Nebuchadnezzar's great dominion was but a proof of the fact which he ignored, that he was but an instrument in the Lord's hands, with no power of his own. See Isa. 10:5-18. Nebuchadnezzar's obligation to "fear God, and keep his commandments" was not lessened, but rather increased, by his being placed in high position. As an individual, he owed to God the same allegiance that the most despised Hebrew captive did; and as a king over all the nations of earth, there was upon him the far greater responsibility of setting to all men an example of loyalty to the Creator and supporter of all. The disregard of the three Hebrews to the edict of the king was in reality an exhibition of the highest kind of loyalty; namely, to God, the King of kings.

Moreover, the three Hebrews were more faithful to the interests of Babylon than was the king himself. When they were taken captive, God said to them, "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof ye shall have peace." But peace comes only to those who keep the commandments of God. "Great peace have they which love thy law: and nothing shall cause them to stumble." "There is no peace, saith my God, to the wicked." "Righteousness exalteth a nation: but sin is a reproach to any people." Babylon's safety depended solely on its loyalty to God and his commandments. Its fall was foretold, only because of its sins. Therefore in refusing to worship the golden image that Nebuchadnezzar had set up, the Hebrew captives were showing greater solicitude for the safety of Babylon than its king was.

This is a lesson for to-day for all the dwellers, the rulers, and the captives in Babylon,—the whole earth. In the obligation to be subject to the powers that be, no man is absolved from the obligation to be subject to God, from whom all rulers hold their power. The injunction to every soul to be subject to "the higher powers," includes subjection to the most high Power. All men alike, both high and low, owe to him common allegiance; and if the king whom God has placed or allowed to be placed in the position of "a little brief authority" forgets his dependence upon God, and presumes to exalt himself above him, by setting at naught any of his laws, then the subject must remember that his duty can not possibly rise higher than obedience to God; and he must show the way of life to the disloyal ruler who is jeopardizing the peace of his own dominions.

"Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon."

Through the loyalty of "his servants that trusted in him," the God of heaven made himself known again in the kingdom of Babylon, and in the case

which was on trial the verdict was in his favor, the judgment being given by Nebuchadnezzar himself. "For their rock is not as our Rock, even our enemies themselves being judges." But by thus bearing testimony to the greatness and power of the King of heaven, these men themselves became great, for they "changed the king's word," and surely those who can change the word of a king are greater than the king himself. Thus it was with these three men as it was in the case of Daniel. By what was revealed in and through them, it was shown that they were greater than Nebuchadnezzar, and he acknowledged the fact. And thus was the true gospel of the kingdom again proclaimed in Babylon, and so throughout the world.

It is well to notice how this was done. It was not accomplished by appealing to courts or armies to set aside the unrighteous decree, and to enforce their rights. Such a course as this would simply have resulted in setting one earthly power against another, and the warfare would have been wholly carnal, and the glory of any victory would have been given to men. But these men "yielded their bodies," and by yielding they became the conquerors, and "out of weakness were made strong." And so the gospel truth was taught that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." 1 Cor. 1:27-29. "Not unto us, . . . but unto thy name give glory."

But, although Nebuchadnezzar recognized that "there is no other God that can deliver after this sort," he really held himself as still above even that God, by threatening to destroy any who should speak against him. Any god who needs the assistance of an earthly king in order to maintain his standing among men, is certainly not so great as the king, and the king who offers such assistance shows that that is his view of the matter. Nebuchadnezzar was just as much out of his place in seeking to enforce the worship of the true God, as in commanding the worship of his image. God himself does not compel men to worship him. He invites, and seeks to win by a wondrous revelation of his own character, and he commissions every man who hears the invitation to invite others; but he does not need, and will not accept, the assistance of any earthly power to enforce obedience to him. Every such effort hinders rather than advances the kingdom of God in the earth. The state may make a man a hypocrite, but only the creative power of God can make a man "a new creature."

The last which we hear of these three men is that they were "promoted," "in the province of Babylon." When they stood before the angry king, and witnessed for the true God, they had no assurance that they would not seal their testimony with their lives; but the flame of the furnace was to them simply the light of the glory of God in which their true character was revealed to the king of Babylon, who gave them the place to which their worth entitled them. "He that humbleth himself shall be exalted."

W. W. P.



NETHERLANDS INDIES.

PADANG, WEST COAST.—October 27 my family and I left Battle Creek for Toledo, and after ten-days' visiting our relatives and friends and the brethren of our church there, we started for New York. We keenly felt the separation from our kindred; for we hope to labor here till the Lord comes. And they doubtless felt the farewell more than we did, for reasons that will readily suggest themselves. Aboard ship we endeavored to bear testimony to the truth, but found that out of a company of more than forty passengers we were the only believers, the only vegetarians, the only missionaries. We were given a table by ourselves on the steamship "Amsterdam," from New York, and had a very good menu, which, supplemented with our health foods, was everything we could desire. The officers were kind and obliging in all their attentions. We tried constantly to so witness for Christ that we should have no fear to meet them in the Judgment. Most of them acted as if they had never met real Christians before in their lives. Many of the men believed in nothing but things sensual. On the voyage from Amsterdam we found the same thing true.

We reached Rotterdam, Thursday evening, November 28, where we remained overnight. The next day we went by rail to Amsterdam. Before leaving Rotterdam I walked about the city near the railway station, and came upon the bronze statue of the learned Erasmus, holding a book in his hand. He was a timid, even a cowardly, soul who opposed Luther, but who still did much to help the cause of the Reformation.

On the steamship "Prins Hendrik," on which we embarked the night before sailing, through the kindness of the owners, we found large, airy cabins, and a very jovial, good-natured company. We left Amsterdam on the Sabbath at 10 o'clock in the forenoon, and the next day entered Southampton, where we remained two days, taking in cargo for Genoa and the Indies. On Sunday evening we went to a Congregational church and listened to an inconsequential and most disappointing sermon, prefaced by numerous announcements of church fairs, suppers, and other money-getting inventions. It

was profitable to us in demonstrating the fulfillment of the prophecy, "the love of many shall wax cold." As we were over a month aboard this ship, we had a better opportunity to bear testimony to the truth; but as we knew no Dutch, and but few of the passengers knew Malay, we could not hold any public services. But we did a good deal of private teaching, and bore a clear testimony to the truth, particularly concerning the Lord's second coming. When we left the ship, we left some Dutch tracts with the most hopeful and interested persons. We had a very pleasant voyage, particularly from Amsterdam, as the weather grew milder all the way, gradually modifying from raw November to the balmy June. On the Atlantic there were furies of snow. As we neared the equator, summer rains moderated the heat of the tropical sun.

We prayed much on the journey that the Lord would go before us to Padang, secure a house, raise up friends, and open a wide door of opportunity before us. Our prayers have been all answered in a very wonderful way. A fine house in a most healthful part of the city was placed at our disposal at less than half its actual rental. We had hoped that the local agent of the British and Foreign Bible Society, whom we knew well in Singapore, would meet us at the wharf on our arrival here; but as he has not yet reached Padang, he was not at Emmohaven when the "Prins Hendrik" came into port. But the Lord sent another good man to meet us, who has taken a very kind interest in us, and has rendered us much service in many ways. His wife speaks English, and is a superior woman, whom we are glad to count among our friends. This gentleman is a hotel proprietor, at whose place we stopped one day after landing.

Our ship sailed from New York on Sabbath; also from Amsterdam on the Sabbath; and we landed here on the Sabbath: a singular series of coincidences.

On Sunday we called on Missionary Dorensort, of the Rhenish Mission, who kindly assisted us in finding a cheaper boarding place. His wife went with us to the home of a widow, a truly godly woman, who has been here for thirty years or more, and who received us with great kindness of heart,

and gave us a very low rate for the five days we were there.

I called on the assistant resident and found him a very gentlemanly person indeed. He showed me much courtesy and kindness. In short, we have met with nothing but kindness. My object in calling on the resident was to apply for permission to reside in Padang, which was readily granted for six months. Before that period expires I must apply for its renewal, or approach the governor and ask for a life permit.

Besides this I must also apply through the governor of the West Coast, to the governor general at Batavia, Java, for permission to labor among the Chinese. In the meantime I expect to open a school for instruction in English, March 5; and before doing so, I have to obtain from the governor a license. Thus it is seen by how many restrictions the government hedges in missionary work. But after permission is once obtained, no other society will be permitted to enter the same field; that is, to work among the same class or race of people.

There is a lively interest in English education, and from present indications I shall have from twenty-five to fifty boys at the start. There are many who are asking me to open a night school also, in order to accommodate those who must work by day. I shall need help long before I get it I fear. There have been some most joyful tokens also in direct evangelistic work.

We found here a young Chinaman, of twenty-two years; whom I had baptized and received into the church at Singapore, and who was strongly attached to us there. He is a staunch Christian, and is preaching the Word faithfully. He is living with us, and studying the word of God. A week or two ago he went to an old uncle's house near by, and came back with radiant countenance, telling me that his old uncle, who used to be the richest man in the district, had been eagerly listening to the gospel. And this led to a visit first by myself, and then by Mrs. Munson and myself with our Bihorn organ. The old man is eagerly reading the New Testament, and rises at four o'clock every morning to do so. I explained the Sabbath truth to him, and he said, most simply, "I shall observe all you say, for I want to serve God. I have found out the vanity of all earthly things, and I am resolved to make my peace with God." He is not a common heathen, for he is a man of extraordinary intelligence in matters of law and public business; and although he has lost his fortune, he still has a competence, and has retired from public life. He used to be known as "Company No. 2," or "Government Number Two." He has a family of thirteen children. He both reads and speaks Dutch, and is often consulted by younger men in business matters. This is the man who has for two years been groping in the dark for salvation; and when he heard the gospel sung and preached, he exclaimed over and over again, "How sweet this is to my heart!"

So God is opening hearts to the Word. Only this morning a young man, a half-caste, of fine manners, and speaking English, called, and was present at our morning worship. After prayers I opened up the Sabbath truth. It came about incidentally, and after reading Gen. 2:1-3; Ex. 20:8-11, and Matt. 5:17-19, he said very frankly, "I never heard of such a thing, but I see very clearly that the seventh day is the Sabbath."

Padang is a very beautiful place and very healthful. I find many Dutchmen who have been here from twenty to thirty-five years, and are now in excellent health. This makes my heart rejoice, for we hope to stay here till the Lord comes. We are all in good health, and some of us in better health than we had in America. This is particularly the case with Mrs. Munson. I am teaching the children myself at home, and they are doing well.

I want the prayers of all the REVIEW readers that God will open hearts to receive the Word and to walk in its light. Prayers have already been heard, and I am strong in faith that we shall see a company raised up here who will enter the kingdom.

I have finished reading "Empires of the Bible" and "Great Empires of Prophecy," with great profit. I am now reveling in D'Aubigne's "History of the Reformation." Present truth seems richer and more glorious the more we study it. We never were more joyful or more hopeful than now, and feel singularly happy in being here in this field, white unto the harvest.

For six weeks we have been longingly looking for the friendly and familiar face of the REVIEW AND HERALD, but have so far waited in vain. We hope ere long to receive a copy. Several copies of the Signs of the Times have arrived, and been most keenly relished. The Harvest Number was a special treat. We read it from beginning to ending. It was worth a year's subscription. The Conference Bulletin, containing the readings for the week of prayer, was intensely interesting and was greatly enjoyed.

R. W. MUNSON.

Feb. 18, 1900.

MEXICO.

MORE than a year has passed since we came to Mexico, and we are thankful for the mercy of God in permitting us to have a part in the closing work. Probably there is no field more needy, and I trust none more difficult than this. The nominal religion is Catholic, but with the masses it is only paganism baptized. Devout Catholics lament the superstition and fanaticism that are frequently seen.

We have found a few true friends, and we hope to raise the standard of truth, which will sanctify those who accept it. We are spending a few weeks in a village where there are no Protestants, and only one English person. As we learn the ways of the people, we are led to think that many of our people should move to some of the many places that are destitute of laborers, and form small missionary colonies, where, as living epistles, by words of kindness and deeds of love, the true Christ-life would be illustrated before the people. There are many such openings, and we will gladly do what we can to help those who have a true missionary spirit to find them. Missionary farmers, as well as teachers and nurses, would be a great blessing all over this country.

It is an impossibility to reach the people by the ordinary methods in vogue in our native land; but by establishing medical missions, schools, missionary colonies, and the circulation of our literature, while the workers are studying the language and gradually coming in contact with the people, we may hope in time for results. By these methods the work can be made largely, if not quite, self-supporting, which will give great relief to the missionaries and to the home boards as well.

Professor Caviness and his associates have found a good opening near Mexico City, and have won the friendship of some excellent people; but they are in great need of special literature. Brother Cooper is working successfully as a self-supporting missionary. Brother Fattbert also supports himself on his missionary tours.

The Guadalajara Sanitarium is having a good patronage. Many needed improvements were made during the recent visit of Dr. Kellogg. Generally our medical missionaries are too busy to follow up their work. This calls loudly for the united efforts of workers under the Medical Missionary and Foreign Missionary Boards; for medical workers have access to many who could not be reached by other workers.

As a family, we are going to try to be self-supporting workers, and co-operate with workers of both boards for the spread of the special message for our times. It is truly a step by faith; but we are willing to make the trial even at a great sacrifice. We hope to form a nucleus of a colony, and to organize and maintain a school for the blind, and thus come in close contact with the afflicted and destitute, leading them, as we may be able, to the Lamb of God, who takes away the sins of the world. We are seeking wisdom from above to guide us to the right locality, and shall hope to have the prayers of those who prevail with God. If the work succeeds, we will give God the glory; for from a financial and human standpoint there is nothing flattering in the prospect. If we fail, it will be due to a lack of faith; for the common people's great need is our only reason for such an undertaking. The work in this field must go forward, and a Christian grave in Mexico is just as sacred as in India or Africa.

What more can I say for Mexico? A liberal, noble man, General Diaz, has been renominated for another four-years' presidential term. We must get a strong foothold here during that time, and by loving service prove that we are worthy of love and confidence. As we were about to leave Guadalajara, not knowing where we would settle, the wife and daughter of a famous Mexican general said, with tears in their eyes, "Go to Mexico City, and live in our house until we return, and it will cost you nothing."

The Mexicans are a warm-hearted, social, hospitable people, and want associations of that kind—people to live among them as being of them.

In many places the climate is almost perfect; in other places it is pestilential. Anyone contemplating moving to this country for service or for health should correspond with those who have lived here. In this field people who can support themselves and simply live out the truth would be true missionaries, no matter what their age or nationality. Read again the words from the servant of the Lord:—

"Salt must be mingled with the substance to which it is added; it must penetrate, infuse it, that it may be preserved. So it is through personal contact and association that men are to be reached by the saving power of the gospel. They are not saved in masses, but as individuals. Personal influence is a power. We must come close to those whom we desire to benefit."

"Instead of congregating together, and shunning responsibility and cross-bearing, the members of the church should scatter into all lands, letting the light of Christ shine out from them, working as he did for the salvation of souls; and this 'gospel of the kingdom' would speedily be carried to all the world."

"Christ accepts, O so gladly, every human agency that is surrendered to him. He brings the human into harmony with the divine, that he may communicate to the world the mysteries of incarnate love. Talk it, pray it, sing it; proclaim abroad the message of his glory, and keep pressing onward to the regions beyond."—*"Mount of Blessing."*

A. ALLEN JOHN.

ARGENTINA.

DIAMANTE, ENTRE RIOS.—While we were in Las Tunas, it was decided that we come here to connect with this school; so in November, as soon as we had rooms under cover, we moved over. When we came, there were no floors, doors, or windows in any of the rooms. After about a week we got floors down in two rooms, and we moved into these. We have no doors or windows yet, but hope to have as soon as the brethren get over the rush of harvest. Not having any horses or wagon, we are rather dependent on the mercies of the brethren; and at present they are so busy with their wheat that they will not stop for anything.

We have forty acres of good land in a fine location. To the west of us four leagues lies the city of Diamante, which we can see very plainly from the house. The nearest railway station lies three leagues away to the north of us, and this also we can see. The land here is a rolling prairie, and we are in the midst of one grand wheat field. On every side is wheat. Last week when they were cutting, we could count from six to ten reapers at work within sight of us. During harvest I am doing what I can laying floors, plastering, building well curb, etc., and after harvest I hope to have help again.

Men who have had experience in building in this country say that such a house as we have put up would cost ordinarily six thousand pesos; but we have paid out only about twenty-five hundred. The work has nearly all been given. We bought eighty thousand brick about twelve miles from here, and the brethren hauled all of these free of charge. They have also hauled lime and sand, timber and zinc for the roof, and tiles for the floors, free of charge. A brother from the Chaco gave two months of mason work, another made the doors and window frames, and other brethren also worked without charge. For digging and bricking up the well, and for work on the building we have paid one hundred and twenty pesos, or about fifty dollars in gold. The well alone would have cost us more than this if we had hired ordinary help to do it. We have five rooms under cover: one, nine by five meters; one, five by five; and three, four by five. Our plan is to build on seven more sleeping-rooms, four by five, a kitchen the same size, and a dining-room eight by five. But we shall have to wait some time before finishing it. We believe the Testimony that tells us to shun debt as we would the leprosy; and as far as we have gone, everything is paid for. But our funds are exhausted, and we have only made a beginning. The brethren here have helped nobly, and are still willing to do all they can, but the most of them are poor; and unless we receive help from some other source, we shall have to turn many away who are waiting to enter the school, simply because we can not accommodate them.

We want to make this an industrial school from the start. We have forty acres of excellent land, which has been deeded to the Foreign Mission Board, but we have no horses or farming implements with which to work it. The land here is all ready for the plow. Then, too, we need money to buy fence posts and wire to fence in our land. Besides, we need a pump or windmill for the well. Drawing water with a rope from a well seventy-five feet deep is no small job. We also need the money to get desks and benches and other furnishings for the house. But as we do not intend to run in debt, we must wait for these things until the money comes in. I believe if some of our brethren at home could be here, and could see the urgent needs, they would loosen their purse strings and help.

N. Z. TOWN.

MISSOURI.

CEDARVILLE.—I have held three series of meetings in schoolhouses in this vicinity, with the result that over twenty adults have accepted the message of truth. The power of God has been manifested wonderfully in some of the transformations made among these people, setting them free from sin and

wrong habits, and slavery to the tobacco habit and kindred evils.

We are now erecting a church building twenty-four by thirty-six feet. Our Sabbath-school numbers forty-five. We expect to organize into a church next month. I have taken several orders for the REVIEW, one for the Signs, and one for the Good Health, besides getting "Bible Readings," "Early Writings," etc., into their hands. To the Lord be all the praise.

D. E. SCOLDS.

DAKOTA.

JAMESTOWN, N. D.—I was called here from the Minnesota Conference to assist in the institute and Bible school, which continued from January 5 to March 27. The institute occupied the first ten days. Nearly all the conference laborers were present. Some of the laborers met for the first time at this meeting.

The various branches of our work were considered, but special attention was given to the subject of organization,—what it has been to us, and what it is to us now. As we considered what God has said on this subject in his Word and the Testimonies, he gave us understanding and brought us to see eye to eye. There was special need of just such a meeting, and just such instruction as Brother Millman brought out in these lessons on organization. We learned that God is not pleased with haphazard work. God's church is not to be like Babylon,—confusion,—but it is to be united and complete in him. "The Lord has provided his church with capabilities and blessings, that they may present to the world an image of his own sufficiency, and that his church may be complete in him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws. His church is to be a temple built after the divine similitude, and the angelic Architect has brought his golden measuring rod from heaven, that every stone may be hewed and squared by the divine measurement, and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Sun of Righteousness." "The gift of the Holy Spirit, full, rich, and abundant, is to his church as an encompassing wall of fire, which the powers of hell shall not prevail against." Thank the Lord! I am glad the Lord "comes personally by his Spirit into the midst of his church."

The Lord has spoken good concerning Israel. God specially blessed us in the school as we studied present truth. "There are many precious truths contained in the word of God, but it is present truth that the flock needs now. Such subjects as the sanctuary, in connection with the twenty-three hundred days, the commandments of God, and the faith of Jesus are perfectly calculated to explain the past Advent movement, and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell." And these are the principal subjects on which we did dwell; and as we studied them, the Lord gave us his Holy Spirit, and we were all taught of God. We took his yoke, and learned of him; and have proved that his yoke is easy, and his burden is light.

DANIEL NETTLETON.

OREGON.

MONITOR.—Our good general meeting was held at this place according to the appointment, and it was well attended; but as the secretary for the meeting will report the proceedings, I will only speak of other things in connection with the place, which were very interesting to me. I have lived among many of these same brethren for about eight years in Minnesota. Brother C. Johnson, who is now the elder of the church, and an ordained minister, was, during all those years, my nearest neighbor. In 1890 Brother Johnson and another family went to Monitor, and soon after a church of seven members was organized. It now has sixty-seven members, three being added while I was there. The most of these have come from Minnesota, and many young persons, whose parents were in the truth, have been converted. Some of those living in the vicinity, both Scandinavians and Americans, have also accepted the truth. Thirty-seven have been baptized since the church was organized.

Our meetings, except two days, when we had a Lutheran church, were held in a church owned by the Disciples, who willingly offered us the use of it. Our brethren have, however, begun to build a church, which, the Lord willing, will be ready this fall. It is centrally situated, and will be a great help for the work. The interest to hear the word of God is good, and I hope many more will receive the truth.

When I consider what the Lord has done at Monitor, and how he has blessed the efforts of Brother Johnson and others, I praise his holy name. There are several young persons in that church, who, I hope, will be workers in the vineyard of the Lord.

L. JOHNSON.

MICHIGAN.

FLUSHING.—I met with the company here Sabbath and Sunday, March 10, 11. Brethren A. R. Sandborn and O. F. Butcher, also Sisters Mina and Clara Hildreth, were present. These workers have labored faithfully at this place. On Sunday a church of seventeen members was organized, and a full corps of officers were elected. A spirit of union and harmony prevailed. They have a neat house of worship which had already been dedicated. Their first quarterly meeting was held April 7, 8. It was well attended and was a precious occasion. Two were baptized, and two added to the church.

Here is a prosperous and well organized young people's society, and a lively interest is manifested by the members. Some in the country around are investigating the truth, and if the members of this church are faithful, we may expect to hear good reports from Flushing in the future.

M. C. GUILD.

MENDON.—We held a three-days' meeting at this place, which was a special season of seeking God. Many a heart was made to rejoice, and there was a drawing together. Where there was division existing among some, now there is brotherly love. Two persons were added to the church. The brethren and sisters came from Sturgis and Three Rivers, and all expressed themselves as receiving great blessings. Brother Freeman Harris was with us, and took part in delivering the message, which was especially important for this time. Brother H. G. Butler and others came from Battle Creek, and took charge of the singing, which was appreciated by all. This meeting was the best ever held in this church. We praise God for victories.

B. HAGLE.



—A terrific tornado and hailstorm did great damage in Alabama, May 1.

—Forest fires are doing great damage in Pennsylvania and New Jersey.

—Eight thousand Paris (France) washerwomen have struck for higher wages and shorter hours.

—Admiral Dewey spent May 1, Dewey Day, at Chicago, where great demonstrations were made in honor of the hero of Manila Bay.

—News has been received from Colonel Baden-Powell, the British commander at Mafeking, saying that all was well there. The dispatch was dated April 20.

—Ottawa, the capital of Quebec, and Hull, across the river, were devastated by a fire April 26, causing a loss of nearly \$20,000,000, and rendering more than 12,000 people homeless.

—Nine persons were killed, and nine seriously wounded, by the collapse of a bridge in the Paris Exposition grounds, April 30. The bridge had been condemned, and the public had been warned not to cross it.

—The Gillette-Herzog Manufacturing Company, of Minneapolis, Minn., has deposited a \$50,000 guarantee bond to erect the new hall at Kansas City, Mo., in time for occupancy by the National Democratic Convention on July 4.

—May 2, by a vote of 225 to 35, the United States House of Representatives passed the bill providing for the construction of "a protected but not fortified Nicaragua Canal by the United States government." It is said that the announcement that the bill was passed "was followed by hearty applause on both sides of the chamber."

—The wife of Major General James H. Wilson, military governor of the Department of Matanzas, Santa Clara, Cuba, died on the afternoon of April 28, from the effects of burns accidentally received while driving with her daughter. While alighting from her carriage, Mrs. Wilson stepped on a match, which ignited her dress. She was terribly burned; and although everything was done to relieve her sufferings, she died about 3 P. M.

—Nine culprits were publicly whipped in Dover, Del., April 30.

—President Dole has been selected as the first governor of Hawaii.

—April 27 twenty-three lives were lost by the explosion of a Turkish torpedo boat in Beyrout, Syria.

—May 1 the Transvaal government ordered all British subjects to leave the Republic within forty-eight hours.

—The sultan of Turkey has purchased 240,000 new rifles, sixteen batteries of artillery, and ninety-six quick-firing field guns.

—Nine tons of nitro-glycerine were used to blow up a rock in San Francisco (Cal.) harbor, May 2. The rock menaced navigation.

—Thomas Harland, the practical framer of the existent patent laws of this country, died in New York April 28, aged seventy.

—A jury of one Gentile and seven Mormons, heard a case against Brigham Roberts, in Salt Lake City, Utah, and disagreed on the verdict.

—Before leaving Dublin for England, Queen Victoria conferred baronetcies on the mayors of Dublin and Belfast, and gave \$5,000 to Dublin hospitals.

—During the latter part of April the Pekin (China) government dismissed twenty-five Japanese, Russian, and German military instructors from its colleges and provincial armies.

—One million pounds of tinned bacon recently left Chicago, being consigned to American soldiers in the Philippines. To haul them it took two special trains, each hauling thirty-eight refrigerator cars.

—The Transvaal government has asked Lord Roberts to be allowed to send a clergyman to St. Helena, and also a neutral consul to watch the interests of the Boer prisoners, in the same manner that Adelbert S. Hay guards the interests of the British, at Pretoria.

—A dispatch from St. Paul, Minn., dated May 3, says that "United States District Judge Lochren to-day, in this city, decided that the ratification of the treaty of peace between the United States and Spain, made Porto Rico American territory and subject to the Constitution of the United States, without any further act of Congress."

—A terrible explosion occurred May 1, in the Pleasant Valley Coal Company's mines Nos. 1 and 4, near Scofield, Utah. Already "more than 200 corpses have been taken from the mines." It is estimated that "of the 398 men at work in the mines when the explosion occurred, less than a hundred escaped alive." Every house in the little town is a house of mourning.

—The South African situation is as follows: General Roberts wishes to leave the Free State and enter the Transvaal as soon as possible, as he does not think the Free Staters will fight outside of their territory. On the other hand, General Botha is blocking Lord Roberts, and is bent on carrying on the war as long as possible in the Free State where the forces of the two republics can be kept together.

—The Boer envoys sailed for New York, from Rotterdam, May 3. A dispatch from Washington says that the Republican leaders there are "scenting trouble in the coming of the Boer peace commission," and that it is "apparent to them that a vigorous effort is to be made by the Democrats to capitalize the South African war in the coming campaign." If the Republicans in Congress pronounce themselves in favor of Great Britain, the Democrats will make good use of any such declaration, especially if it be made in the form of a resolution.

—A dispatch from Rock Island, Ill., dated May 2, says that "the newly formed United Christian party launched its national ticket and formulated its platform here to-day. Rev. S. C. Swallow, of Harrisburg, Pa., is the nominee for president, and John G. Wooley, of Chicago, is his running mate." Among other things, the platform declares for "the initiative and referendum, and for political, social, and economic equality of the sexes," and "urges daily reading of the Bible in the public schools and institutions of learning controlled by the state," and "declares for government ownership of public utilities," and "favors the election of president, vice-president, and United States senators by popular vote of the people."

—A dispatch from Bonn, Germany, dated May 1, says that "Michael Munkacsy, the celebrated painter, died in an asylum here to-day. He will be buried at Budapest. The real name of the great painter was Michael Lieb. This he changed to Michael von Munkacsy, from the little Hungarian village of Munkacs, where he was born, Oct. 10, 1846. His parents were very poor, and the boyhood days of the future artist were spent at his bench, where he learned the trade of a carpenter. His attention was first directed toward work with the brush by his observation and admiration of the glaring pictures on the sides of the big chests in which Hungarian peasants are wont to keep their clothes. The boy began by imitating these daubs." In 1874 he was married to the widow of Baron de Marches. The alliance brought him "fortune as well as inspiration." Among his most celebrated paintings are "Christ Before Pilate," "The Crucifixion," "The Wrestlers," "The Last Moments of Mozart," "Condemned to Death," "Christ Before Pilate," his most famous work, is now the property of John Wanamaker, of Philadelphia.

— Governor Tanner, of Illinois, is critically ill.

— Fifteen cases of the bubonic plague occurred in Manila, Philippines, within one week.

— British agents are securing a trainload of bronchos in Colorado, for shipment to South Africa.

— Seven hundred men are reported to have left Dawson City for Cape Nome during last winter.

— On account of scarcity of pig iron, mills at Troy, N. Y., have been closed, affecting 1,000 employees.

— The New York police commissioners have decided that no prize fights shall be allowed in that city here after.

— Russia has compelled China to consent to the construction of a railroad from Pekin to Kiahta, in Eastern Siberia.

— The last Alaskan winter was the coldest on record. The temperature at Dawson was from seventeen to fifty-nine degrees below zero.

— Floods in Wisconsin recently caused great damage, blocking railroad traffic. The Wisconsin River is the highest it has been for twenty years.

— The striking Italians arrested at Croton Landing, N. Y., declare that they will appeal to King Humbert, through their consul and ambassador.

— Governor Roosevelt, of New York, has signed the bill to "secure equal rights to colored children in the public schools, and abolish separate schools."

— It is reported that "Lieutenant Whipple, U. S. A., found a pearl valued at \$2,000 in a baked oyster he was eating at the Waldorf Astoria hotel," in New York.

— Forest fires are devastating a large tract of country in Manitoba, along the line of the Southeastern Railway, and lumber campers have had narrow escapes.

— The citizens of Austin, Tex., in a mass meeting, have decided to build a steam plant to cost \$250,000, to take the place of the dam and water system wrecked by the flood a week ago.

— The fear of hydrophobia has caused the British board of agriculture to enforce the old order forbidding the temporary entrance of foreign dogs into England. Tourists will be obliged to leave their dogs at home.

— A Washington dispatch states that "the House committee on military affairs to-day (April 24) directed a favorable report on the bill establishing four permanent camps in the four main sections of the country, for use both by federal troops and the national guard."

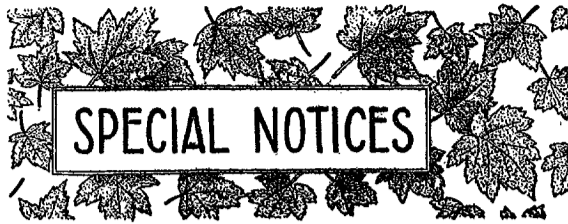
— An anonymous donation to the Aero Club, of Paris, offers \$20,000 to the aeronaut who will start in a balloon, from Longchamp, go around the Tower Eiffel, and return to the starting point, a total distance of eleven kilometers (nearly seven miles) in thirty minutes. This competition is international.

— A dispatch from Constantinople, dated April 24, states that "in view of the steps taken by the United States government in regard to the claims arising out of the Armenian massacres, the embassies of Great Britain, France, Austria, Italy, and Germany have asked their governments for instructions as to their similar claims."

— It is said that Mayor Jones, of Toledo, Ohio, has "given up the socialistic scheme he inaugurated in his business a few months ago. It is explained that he found that some of the men employed in the establishment were not so anxious to work as others, and he decided that they should not, therefore, have the same compensation or profits that went to the industrious employees."

— Rev. Rockwell Clancy has been all through the famine district of India, and has the following to say: "When the famine set in, the people began to sell everything they had in order that they might get a little grain for food. They took doors from their houses and sold them, and sold their furniture and farming utensils. When they had no longer anything to sell, they sold their children. Boys don't sell; traffic is largely in girls. I saw girls in one town sold for thirty cents apiece, just before I came away. They were bought up by Mohammedans for harems. The condition of famine-stricken India is awful to contemplate. I can not tell anything about the number who are dying, but when I left Bombay last February, there were some 60,000,000 people suffering from famine, and over 30,000,000 were in dire distress. Of these but 5,000,000 were receiving government aid."

— Concerning the report that Mrs. Dewey has renounced Catholicism, Rev. Richard Burke, of Buffalo, N. Y., who gave Mrs. Hazen (now Mrs. Dewey) her first communion when she was received into the Roman Catholic Church, says: "I am afraid Mrs. Dewey was not well grounded in the faith. I have no doubt that she has deserted the church for political reasons. It has been reported to me that she ceased attending the church nearly two years ago; in fact, shortly after Dewey's victory at Manila. As I understand it, Dewey was engaged to Mrs. Hazen when he went to the Philippine station. Mrs. Dewey realized that such a national hero might aspire to the presidency. To a woman of such ambition the thought probably came before it occurred to Dewey himself. About that time Mrs. Hazen began to be remiss in her church attendance, and now she seems disposed to give up the faith, lest it might be regarded as an obstacle to her husband's candidacy. I hardly think she will make votes by it. Yet such women as Mrs. Leland Stanford and the wife of ex-Governor Campbell, of Ohio, have told me they would have joined the Catholic Church if they had not feared the effect on the political careers of their husbands."



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, Mass.,	June	14-25
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, Guelph,	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), Dannebrog,	May 29 to June 8	
Nebraska (local), Morrillville,	June	6-13
Nebraska (local), Southeastern,	June 27 to July 2	
Nebraska (local), Hot Springs, S. D.,	July	13-23
Kansas (local), Great Bend,	May 31 to June 10	
Kansas (local), Wellington,	July	12-22
Kansas (local), Stockton,	July 26 to Aug. 5	
DISTRICT SIX.		
North Pacific, Portland, Ore.,	May	17-27
*Upper Columbia, Walla Walla, Wash.,	May 24 to June 3	
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.

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:—

John Tilton, Rowlett, Tex.

Alie Seat, Trinity Mills, Tex., REVIEW, Signs, and Sentinel, until further notice.

T. D. Waller, 801 Locust St., Joplin, Mo., REVIEW, Signs, Sentinel, Little Friend, or other reading-matter.

Mrs. C. B. Webb, Box 473, Palmyra, Mo., REVIEW, Signs, Sentinel, Little Friend, Good Health, Missionary Magazine, Apples of Gold Library, Words of Truth Series, tracts.

ADDRESSES.

The address of John W. Covert until May 15 will be Logan, Kan. His home address is Ozawkie, Kan.

The address of Elder Geo. O. States is Box 1058, Salt Lake City, Utah.

Obituaries.

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

JARED.—Wm. A. Jared died at Kinsley, Kan., of liver and stomach trouble, in his fifty-second year. His last conscious words were of hope and trust in God. JESSE JARED.

LEIBMAN.—Died at Hutchinson, Kan., April 13, 1900, of pneumonia, Edith E. Leibman, aged 2 years, 10 months, and 2 days. Funeral discourse was given by the writer, from Jer. 31: 15, 16. JOHN W. COVERT.

GUEDESSE.—Died at St. John, N. D., of la grippe, Harry Guedesse, youngest son of Charles and Rosanna Guedesse, aged 6 years, 5 months, 5 days. Words of comfort were given by the writer. N. MC GILL.

BURDICK.—Brother B. S. Burdick, a member of the Seventh-day Adventist church at Lincklaen Center, N. Y., died April 20, 1900, aged nearly 90 years. Short services at the house were conducted by the writer. O. L. STILLMAN.

SCARBROUGH.—Died at Louisville, Kan., April 1, 1900, Alva W. Scarbrough, aged 46 years, 6 months, 12 days. Father accepted the truths of the Third Angel's Message eleven years ago. We believe he sleeps in Jesus.

NELLIE SCARBROUGH.

WILBER.—Mrs. Polly Wilber died near Sinclairville, N. Y., April 11, 1900, aged 88 years, 6 months. Sister Wilber became a Sabbath keeper about twenty-two years ago. The funeral services were conducted by the writer. Text, 1 Cor. 2: 9, 10. J. B. STOW.

CANTRELL.—Died at Viola, Ark., April 19, 1900, of peritonitis, our son, Claude Cantrell, aged 9 years, 11 months, 23 days. While words can not express the anguish of our hearts at the separation, yet we believe we will meet him when Jesus comes. F. W. AND ANNA CANTRELL.

SANBORN.—Died at Hadley, Mich., April 5, 1900, of pleurisy and pneumonia, my dear wife Della Sanborn, aged 55 years, 5 days. She rejoiced in the hope of the first resurrection. Funeral sermon was given by H. W. Mack (Baptist). Text, 2 Cor. 5: 1. LUCIUS SANBORN.

BURROWS.—Died at Centralia, Cal., May 26, 1900, of neuralgia of the heart, Steven Burrows, aged 68 years, 4 months, 15 days. A companion and thirteen children survive him to mourn their loss. Words of comfort and exhortation were spoken by the writer. F. M. BURG.

NORWOOD.—Died at College View, Neb., April 5, 1900, Mrs. Lucy D. Norwood, aged 56 years. Sister Norwood accepted the truth in 1860, and was a charter member of the Curtis Seventh-day Adventist church. Funeral services were conducted by the writer, assisted by Rev. Tyler (Methodist). GEO. M. BROWN.

STEEL.—Died at Kirwin, Kan., April 12, 1900, of progressive paralysis, Sister Susan Isabelle Steel, aged 55 years, 6 months, 19 days. She was converted and joined the Seventh-day Adventist church in 1883. Words of comfort were spoken from Rev. 14: 13 by the writer, assisted by Elder A. E. Johnson. T. GODFREY.

ALDRICH.—Died at Baraboo, Wis., April 5, 1900, of cancer, Sister Mary Ann Aldrich, aged 72 years. She accepted the Third Angel's Message in 1875. She sleeps awaiting the consummation of the hope she cherished of having part in the first resurrection. Words of comfort were spoken by the writer. F. F. PETERSON.

HARPER.—George M. Harper was born in New York. He came to Michigan in 1835, where he lived until his death. He had kept the Sabbath about thirty-seven years. The REVIEW AND HERALD had been a weekly visitor to his home during all these years. The funeral was held April 10, conducted by the writer. B. HAGLE.

CARMICHAEL.—Died at Alpena, Mich., April 7, 1900, Sister Jane Carmichael, aged 60 years, 11 months, 21 days. From childhood she was a Methodist until about five years ago, when as a result of personal study of the Scriptures, she became a Seventh-day Adventist. Funeral services were conducted by the writer. MILO D. WARBLE.

LONGARD.—Died of pneumonia, March 21, 1900, at Tantallon, Nova Scotia, Hannah, wife of Levi Longard, aged 40 years. She was baptized eleven years ago by Elder H. W. Cottrell, and has been a faithful member of the church since that time. She leaves a husband and six children. Services were conducted by the writer. G. E. LANGDON.

BRINK.—Died in Osceola County, Mich., April 15, 1900, of heart-disease, Mrs. Harriet Brink, aged 77 years, 6 months, 29 days. Sister Brink was born in Orleans County, N. Y. She had been an Adventist about forty years. She leaves four sons and six daughters. Words of comfort were spoken by the writer, from Rev. 14: 13. O. SOULE.

DALBEY.—Died in Battle Creek, March 26, 1900, Jennie Marion Dalbey, aged 35 years, 3 months. Overstrain in college studies, from which she was graduated at the age of sixteen, so broke her health that she lingered only in a life of suffering till the day of her death. She left a husband and two little children to mourn their loss. A. T. JONES.

YOUNG.—Died at Toledo, Ohio, April 12, 1900, Tillie J. Young (née Avery), aged 48 years, three months. In early life Sister Young accepted the message, and though she has ceased from her labors, all who knew her, without exception, testify to her even Christian course of conduct. Funeral largely attended from Bowling Green (Ohio) church. M. S. BABCOCK.

MC MULLEN.—Died near Oronoque, Kan., April 6, 1900, Andrew J. McMullen, aged 78 years, 7 months, 20 days. Since his youth he had been a member of the Presbyterian Church. He accepted the truths of the Third Angel's Message, and was baptized by Elder E. H. Curtis during the summer of 1899. Funeral sermon was delivered by Elder L. L. Pressler. E. E. EVANS.

VANCAMP.—Sister Amella Vancamp died at Hartford, Mich., April 15, 1900, aged 62 years, 1 month, 16 days. Sister Vancamp accepted the truths of the Third Angel's Message in Wood County, Ohio, under the labors of Elder E. B. Lane about twenty-five years ago. She fell asleep trusting in Jesus. Words of comfort were spoken by the writer, from Rev. 14: 13. W. C. HEBNER.

BUCKLAND.—Died at Newfane, N. Y., April 22, 1900, of Bright's disease, Nellie Buckland, aged 31 years. Sister Buckland was raised a Sabbath keeper, and all through life had a bright Christian experience. At the time of her death she was a member of the Seventh-day Adventist church at Newfane, N. Y. Words of consolation were spoken by the writer. Text, John 11: 33-35. G. B. THOMPSON.

ALPERS.—Died at Monterey, Cal., April 9, 1900, of pneumonia, Sister Matilda A. Alpers. Sister Alpers was born in Germany, Sept. 22, 1834, thus being in her sixty-sixth year. She joined the Seventh-day Adventist church two years ago, and remained a faithful follower of the truth till the end. Words of comfort were spoken by the writer to the large number of relatives and friends. CHAS. T. EVERSON.

FITCH.—Died in Chicago, April 8, 1900, of pneumonia, Brother Morris Fitch, aged 57 years, 1 month, 24 days. Brother Fitch accepted present truth in Chicago fourteen years ago, and maintained a consistent walk until his death. He was one of the first members of the Forty-sixth Street church. We believe that he sleeps in Jesus. Funeral was held April 11 from the church. Short discourse was given by the writer, from Job 14: 14. C. P. BOLLMAN.

Does Your Library Contain These Books?

If it does not, here is a splendid opportunity to obtain some standard works at discounts ranging from 25 to 70 per cent.

This offer is for a limited time only, and you should not delay ordering. This notice will not appear again. Look it over carefully.

SABBATH READINGS. The Sabbath Readings are too well known and appreciated by our people to need any further introduction. We have in stock a limited number of volumes 1 and 4, and while they last will furnish them for 25 cents per volume. Regular price is 40 cents each.

THE COMING CONFLICT, by W. H. Littlejohn, is a series of papers on Sunday agitation, showing a crisis is near at hand. 384 pages, bound in cloth. Price, \$1.00. Our special short-time price, 30 cents.

CIVIL GOVERNMENT AND RELIGION, by Alonzo T. Jones, shows the relation that should exist between civil government and religion according to the words of Christ and the American Constitution. This book is bound in a substantial cloth binding, contains 182 pages. Regular price, 50 cents. Our special price on this book, only 30 cents.

THE NATIONAL SUNDAY LAW, by A. T. Jones. The argument by the author on the Sunday Question before the United States Senate Committee on Education and Labor, at Washington. This is a companion volume to "The Rights of the People," and is good for all times. 187 pages. Durable cloth binding. Regular price, 50 cents. Our cut price, 30 cents.

JORDAN AND THE RED SEA, an English publication of 158 pages, with 45 engravings, bound in cloth. Regular price, 80 cents. Reduced to 40 cents.

CADMAN'S HISTORY OF THE GOSPEL, or the life of our Lord in the words of the evangelists, by James P. Cadman, A. M., 380 pages, bound in cloth. Regular price, \$1.50. Our special price is 75 cents.

MT. SINAI is a book containing 166 pages, with 23 illustrations; printed on good paper, and has an exceptionally fine cover design. Bound in cloth. Regular price, 80 cents; our price, 40 cents.

THE TWO BABYLONS, by Rev. Alexander Hislop, a book containing 330 pages, 61 illustrations. The author sets forth in this book the similarity of Papal Worship and that which was instituted by Nimrod and his wife. It is a very comprehensive work. In durable cloth binding. Price, \$1.75. Our price to-day, \$1.35.

Remember that we pay the postage, and that this is a special opportunity to secure books at a greatly reduced price. Order the entire list, only \$4. Address

REVIEW AND HERALD PUB. CO.,

BATTLE CREEK, MICH.

SECOND EDITION OF

Good Form and Christian Etiquette

By the late MRS. S. M. I. HENRY. Twenty-five years National Evangelist W. C. T. U.

JUST FROM THE PRESS.

In this little volume is expressed the ripened thought of the author's many years of experience in Christian work, testing the grand principles of Good Form and Christian Etiquette.

A copy of this book should be in every home.

Words of Commendation from Bishop Vincent:—

"Good Form and Christian Etiquette" is a sensible, well-written, practical, and helpful book. It is based on the Christian conception of life, and conforms to the best usages of American society. J. H. VINCENT.

"Polite manners are the first requisite to the entering of Good Society."

"The finest type of the coming man will be the Christian Gentleman."

"Our manners, like our characters, are always under inspection."

"Good manners often prove a fortune to a young man."

Our canvassers should sell this book, and use it as a help, it is subject to the usual subscription-book discounts.

The book contains 150 pages, with portrait of the author, and copious index of subjects. Bound in two styles.

PRICES.

Blue silk cloth, gilt edge, 50 cts. Royal Melton paper, plain, 25 cts.

Address your tract society or the—

REVIEW AND HERALD PUB. CO., Battle Creek, Mich.

READ AND LOAN

Christian Patriotism

OR

Religion and the State,

BY ALONZO T. JONES,

To All Your Neighbors and Friends.

In this pamphlet is given a series of studies of the Bible from beginning to end, on this great subject of Christian Patriotism, or the separation of religion and the State.

A FEW POINTED QUESTIONS WORTHY OF YOUR MOST CAREFUL CONSIDERATION:—

- What is the First of All the Commandments? What is the Origin of the State? Do You Understand the Importance of Separation of Church and State? Who were the First Rulers of Egypt? What Nation Chose a King That They Might Be "Like All the Nations"? What Was the True Principle Taught to Babylon? What Was the True Principle Taught to Medo-Persia? What is "Christian Patriotism"? What is Christian Naturalization? What is Christian Loyalty?

These questions involve great principles of vital importance, a correct understanding of which can only be obtained by a careful reading of the author's clear and direct answers, found in this pamphlet.

IT CONTAINS 104 PAGES, PRICE, 15 CENTS, POSTPAID. Address your tract society, or the—

REVIEW AND HERALD PUB. CO., Battle Creek, Mich.

SPECIAL.

Tracts at 60 per cent discount; or, in other words, send us 40 cents, and we will mail you \$1.00 worth of the following list of tracts, postpaid, while they last. ORDER AT ONCE.

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

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

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

CHICAGO & GRAND TRUNK R'Y.

Trains arrive and leave Battle Creek.

WEST-BOUND FROM BATTLE CREEK.

Table with columns for No., Train Name, and Leave Time. Includes routes to Chicago, Detroit, and South Bend.

EAST-BOUND FROM BATTLE CREEK.

Table with columns for No., Train Name, and Leave Time. Includes routes to Detroit, Saginaw, and Durand.

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 19, 1899.

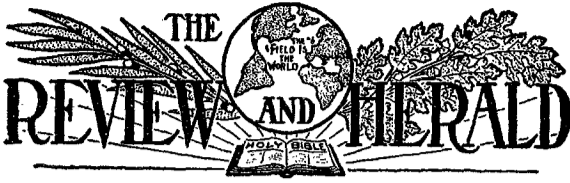
Large table showing train schedules for Michigan Central, including routes to Chicago, Detroit, and Niagara Falls.

*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 8:05 a. m. and 4:10 p. m., and arrive at 12:40 p. m. and 6:10 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.

R. N. R. WHEELER, Ticket Agent, Battle Creek.



BATTLE CREEK, MICH., MAY 8, 1900.

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

FOR the one office of treasurer of Porto Rico there were *five hundred* applicants. How many there were for the other offices in the list we have not heard.

THE Secretary of War of the United States in a speech in New York City, April 27, said that the United States "will be compelled to abandon the Monroe Doctrine, unless the people prepare to fight for it."

THE *Missionary Review* for May has an article on "Zinzendorf, the Father of Modern Missions," and one on "Romanism As Seen in Rome," either of which is well worth the price of the magazine for a whole year.

THE London correspondent of the *New York Times*, April 22, says: "This empire business is full of vexations and disappointments: and, as one of your [America's] well wishers, I can not help feeling a kind of regret that you have begun to compete with us in such a vexation-causing line."

IN connection with the effort now being made by the United States to collect \$88,000 damages from Turkey, it is reported that Russia has informed the sultan that she will "oppose the use of force by the United States." It is estimated that it will take at least \$1,000,000 for this country to make a naval demonstration in Turkish waters. With Russia ready to mix in the *mêlée*, affairs might take on a very serious turn.

A GENTLEMAN who has resided sixteen years in Italy gives the history and character of the papacy in the single sentence, saying: "Romanism adapts itself to its environment, and is usually just as bad as circumstances will allow." Consider that in connection with the studies in this paper on the Third Angel's Message. Its complement in the Scriptures is that sentence, "An host was given him . . . by reason of transgression."

At the State convention of the Republicans of Ohio, at Columbus, Tuesday, April 24, United States Senator Mark Hanna said: "We are proud of our business experience; and we are glad to have had the opportunity to demonstrate to the world that the policy and business principles of the American people meant the civilization and *Christianization* of the whole world"! If that is not making "theology a branch of politics," then what is it? See article on "The Third Angel's Message," first editorial page, last week and this.

ANOTHER PIONEER FALLEN.

ELDER R. J. LAWRENCE died at Graysville, Tenn., April 26, 1900, being 87 years, 2 months, and 4 days of age. He was born in Spafford, Onondaga County, N. Y. His parents were members of the First-day Adventist Church. In 1838 he was married to Miss Lucinda Thompson. In 1841 he united with the Baptist Church, and the next year he entered the ministry. During the winter of 1843-44 he heard three discourses on the second advent, by a layman of the Congregationalist Church, which caused him serious reflections. He was ordained in 1845, and labored for the Baptists till June, 1855. During these ten years, in the study of the Bible he became convinced of, and changed his views on, the atonement, the trinity,—as popularly taught,—the nature of man, and the Sabbath. He made haste, and delayed not, to keep the commandment, fully realizing that such a step would cause the loss of his pastorate, and that all his friends and relatives would forsake him; and it was so. But he chose rather to suffer affliction with the people of God, and rejoiced that he was worthy of the shame for Jesus' sake.

In 1857 he was rebaptized and reordained, and has labored faithfully in connection with the Seventh-day Adventists, at tent and church work, in Michigan, Ohio, Missouri, and Kansas. At the age of seventy-seven his eyesight failed, which, with the infirmities of so many years, forced him to retire from the field, though laboring occasionally in the churches. Since the death of his wife, in 1897, he has lived with his children, ten of whom survive him. The last three winters he spent with his son N. W. Lawrence in Graysville, thus avoiding the rigors of the northern climate.

In January last, by undue exposure he contracted a severe cold, and has gradually declined till, like a candle, his life went out. Peacefully he fell asleep. His hope was bright, and his faith in God wavered not. Not a murmur escaped his lips, and till the last, he praised the Lord in the faint whispers of his dying moments. A wide circle of relatives and friends remain to mourn, but not as those without hope.

Thus another pioneer in the cause of the Third Angel's Message has gone to rest till the Lifegiver comes to take him home.

His son, E. E. Lawrence, was also present during his last hours, and took with him back to his old home in Michigan, the body for burial by the side of his life companion.

R. M. KILGORE.

THE *Outlook* thinks "it unfortunate that Congress has not at least passed a joint resolution pledging to the people of the Philippines civil and religious liberty"! Why, that is just what the people of the Philippines are fighting for; and how can Congress pledge civil and religious liberty to them, when the power of the army under its commander-in-chief is being used to prevent them from having the very thing that Congress is asked to pledge to them? Even if Congress should do it, what would the pledge amount to? The Constitution "does not apply" in the Philippines, and there the executive is not obliged to respect a resolution of Congress.

OF certain unauthoritative persons, *Harper's Weekly* says that when they "endeavor to prove to a listening world that Abraham Lincoln would have held foolish notions as to our duty in the Philippine Islands, we begin to yearn for the days of the gag." The days of the gag will come all too soon for any but those who already yearn for them. Perhaps the fact that *Harper's Weekly* is edited by a Catholic will explain why that journal is especially yearning that the days of the gag shall be restored.

THE Pacific Press has just issued a most timely pamphlet, entitled "The Marshaling of the Nations." It shows the attitude in the world, and the place in the prophecy, of the *five* great nations that now control the whole world. These five powers are Britain, Russia, the United States, Germany, and France. A clearly printed, double-page map printed in five colors pictures the partitioning of the world by showing the portion of the world dominated by each of these five powers. Besides this colored map there are four sketch maps, which are a fine aid to the understanding of the prophecy and the present-day standing of the powers of the world. The pamphlet is particularly impressive of the great truth that the end is near, that the coming of the Lord draweth nigh. It is beautifully printed on clear, rich white paper, with a handsome cover, and so is in itself an invitation to every one who sees it, to read it. But the truth that it contains is of such importance that every soul should read it. Price, single copy, only ten cents. It is *Bible Students' Library* No. 161. Address Pacific Press, Oakland, Cal., or Review and Herald, Battle Creek, Mich.

In the United States Senate, April 2, Senator Bate said: "That very able naval officer who taught the nations of the world the value and importance of sea power [Captain Asa Mahan] has recently advised us that our navy must be enlarged still further, because the transportation of armies to different and distant provinces has become one of its most important functions." But why should *armies* need to be so transported by the *United States*?

THE COMING ECLIPSE

OF the sun will be discussed in two articles in the forthcoming numbers of the *Youths' Instructor*, by Dr. O. C. Godsmark, who has already written several interesting studies in astronomy for that paper. The first of these articles will appear in the issue of May 17, and will deal with the subject of eclipses in a general way; the second will follow the next week, and will tell, in a simple, easy way, the exact relation of the sun, moon, and earth during the eclipse on the morning of May 28. The author has prepared special drawings for these articles, showing just how the sun will look in our latitude, during the different phases of the eclipse, a map giving the exact line of totality, etc., etc.

No youth should be without the *Instructor*;—no one can afford to be without it now. We trust that Sabbath-school librarians, or those having the matter in charge, will see that expiring clubs are promptly renewed, so that those who depend on the Sabbath-school for their paper may not miss it at this time.