

# The Advent Review and Sabbath Herald

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

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### PEACE.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26: 3.

"In perfect peace," O Lord, thou 'lt keep  
The soul that trusts in thee:

The promise shines through all the years  
Like beacon-lights at sea.

"In perfect peace," what does that mean?  
Not freedom from all ill,  
But grace and strength to bear it all,  
And love and trust thee still.

"In perfect peace," 'mid sorrow's gloom;  
When grief's sad passion wave  
Sweeps on the soul its tide of woe,  
Thou then art near to save;

"In perfect peace," when all is done,  
When life's last hour is near,  
To snappily trust our souls to thee,  
And rest,—without one fear.

—Frances A. Cranston.

### "COME OUT FROM AMONG THEM, AND BE YE SEPARATE."

MRS. E. G. WHITE.

THE truth as it is in Jesus has shone with great clearness upon God's people. Line upon line, precept upon precept, here a little and there a little, the truth has been given. But the light which it has been our privilege to enjoy has not been carefully cherished and carried into practical life. For this reason there is little power among us at the present time.

Many are inquiring, "Why is it that we have so little strength? Is it because heaven is sealed? Is it because there are no precious blessings in store for us? Is it because our source of strength is exhausted, and we can receive no more? Why is it that we are not all light in the Lord? He who was a Man of sorrows and acquainted with grief, who was wounded for our transgressions, and bruised for our iniquities, is high and lifted up, and the glory of his train fills the temple. Why is this glory withheld from those who are in a world of sin and sorrow, trouble and sadness, corruption and iniquity?"

The trouble lies with ourselves. Our iniquities have separated us from God. We are not filled, because we do not feel our need; we do not hunger and thirst after righteousness. The promise is that if we hunger and thirst after righteousness, we shall be filled. The promise is to you, my brethren and sisters. It is to me; it is to every one of us. It is the hungering, thirsting souls who will be filled. We may come to Christ just as we are, in our weakness, with our folly and imperfections, and

offer our petitions in faith. In spite of our errors, our continual backsliding, the voice of the long-suffering Saviour invites us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To the needy, the fainting, those who are bowed down with burden and care and perplexity, the invitation is, Come. It is Christ's glory to encircle us in the arms of his mercy and love, and bind up our wounds. He will sympathize with those who need sympathy, and strengthen those who need strength.

To the unbelieving, obstinate Pharisees, Christ said, "Ye will not come to me, that ye might have life." Oh that this may never be said of us! There is life and peace and joy in Jesus Christ. He is the sinner's friend. In him there is power and glory and strength for all. If we believe that this power and glory are ours, and comply with the conditions laid down in his word, we shall be strong in the strength of the Mighty One.

Many professed Christians are well represented by the vine that is trailing upon the ground, and entwining its tendrils about the roots and rubbish that lie in its path. To all such the message comes, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." There are conditions to meet if we would be blessed and honored by God. We are to separate from the world, and refuse to touch those things that will separate our affections from God. God has the first and highest claims upon his people. Set your affections upon him and upon heavenly things. Your tendrils must be severed from everything earthly. You are exhorted to touch not the unclean thing; for in touching this, you will yourself become unclean. It is impossible for you to unite with those who are corrupt, and still remain pure. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" God and Christ and the heavenly host would have man know that if he unites with the corrupt, he will become corrupt. Ample provision has been made that we may be raised from the lowlands of earth, and have our affections fastened upon God and upon heavenly things.

Will separation from the world, in obedience to the divine command, unfit us for the work the Lord has left us? Will it hinder us from doing good to those around us?—No; the firmer hold we have on heaven, the greater will be our power for usefulness. We should study the Pattern, that the spirit which dwelt in Christ may dwell in us. The Saviour was not found among the exalted and honorable of the world. He did not spend his time among those who were seeking their ease and pleasure. He worked to help those who needed help, to save the lost and perishing, to lift up the bowed down, to break the yoke of oppression from those in bondage, to heal the afflicted, and to speak words of sympathy and consolation to the dis-

tressed and sorrowing. We are required to follow this example. The more we partake of the spirit of Christ, the more we shall seek to do for our fellow men. We shall bless the needy and comfort the distressed. Filled with a love for perishing souls, we shall find our delight in following the footsteps of the Majesty of heaven.

The requirements of God are set plainly before us; the question to be settled is, Will we comply with them? Will we accept the condition laid down in his word—separation from the world? This is not the work of a moment or of a day. It is not accomplished by bowing at the family altar and offering up lip-service, nor by public exhortation and prayer. It is a lifelong work. Our consecration to God must be a living principle, interwoven with the life, and leading to self-denial and self-sacrifice. It must underlie all our thoughts, and be the spring of every action. This will elevate us above the world, and separate us from its polluting influence.

All our actions are affected by our religious experience. If our experience is founded in God; if we are daily tasting the power of the world to come, and have the fellowship of the Spirit; if each day we hold with a firmer grasp the higher life, principles that are holy and elevating will be inwrought in us, and it will be as natural for us to seek purity and holiness and separation from the world, as it is for the angels of glory to execute the mission of love assigned them. Every one who enters the pearly gates of the city of God will be a doer of the Word. He will be a partaker of the divine nature, having escaped the corruption that is in the world through lust.

Probation is about to close. In heaven the edict will soon go forth, "It is done." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Soon the last prayer for sinners will have been offered, the last tear shed, the last warning given, the last entreaty made, and the sweet voice of mercy will be heard no more. This is why Satan is making such mighty efforts to secure men and women in his snare. He has come down with great power, knowing that his time is short. His special work is to secure professed Christians in his ranks, that through them he may allure and destroy souls. The enemy is playing the game of life for every soul. He is working to remove from us everything of a spiritual nature, and in the place of the precious graces of Christ to crowd our hearts with the evil traits of the carnal nature,—hatred, evil surmising, jealousy, love of the world, love of self, love of pleasure, and the pride of life. We need to be fortified against the incoming foe, who is working with all deceivableness of unrighteousness in them that perish; for unless we are watchful and prayerful, these evils will enter the heart, and crowd out all that is good.

Many who profess to believe the word of God do not seem to understand the deceptive working of the enemy. They do not realize that the end of time is near; but Satan knows it; and while men sleep, he works. The lust of the flesh, the lust of the eye, and the pride of life are controlling men and women. Satan is at work even among the people of God, to cause disunion. Selfishness, corruption, and evil of every kind are taking a firm hold upon hearts. With many the precious word of God is neglected. A novel or a storybook engages the attention, and fascinates the mind. That which excites the imagination is eagerly devoured, while the word of God is set aside. It was because they overlooked the word of God that the Jewish nation rejected Christ, demanding that a robber be granted them, and that the Prince of Life be crucified. And in these last days professed Christians are committing the same sin. They are weighed in the balances, and are found wanting because they suffer their minds to be engrossed with things of little importance, while eternal truth is neglected. The truth of God, which would elevate and sanctify and refine, and fit men for the finishing touch of immortality, is set aside for things of minor importance. Oh that this blindness might pass away, and men and women understand the work that Satan is accomplishing among them!

#### CONSIDER THE LILIES.

*The King's Messenger.*

"CONSIDER the lilies of the field, how they grow," the Master said one day while talking to those dear disciples of his. And I believe the Spirit is just longing to speak the same to us to-day, but with an added illumination and inspiration, which would enable us to "consider," and then grow like the lilies. We do make such a foolish waste of time trying to grow in spiritual things.

You must grow up into him in all things, as the branch grows on the vine, or as the lilies grow. How do they grow?—Oh, I don't know. I never saw the process. I do not understand the philosophy of adding joint to joint in the stalk, and cell to cell in the leaves and flowers, until the plant is full grown, with perfect leaves and gloriously tinted petals. And yet I can see that the lily grows easily, and without effort to itself. It did not choose the soil nor plant itself. Neither did I. He chose me, and planted me in his vineyard. It is mine to stay where he puts me, to drink in the rain and dew, to bathe in the glad, warm sunshine, to sway to and fro in the gentle breeze, or bow low, if need be, in the storm. But it is *his* to see that I grow. I simply let him build me up and cause me to grow by whatever method he may choose.

I have nothing to do with growth. I have to trust and obey. If I look after the growing, I'll make myself one-sided. I'll bend all my energies to build great faith, or to be very humble, or to fill myself with the Word; for I can do but one thing at a time. So I get large on one side, and do not realize how unfitted I am for him.

I stand where he puts me, I receive what he gives me; and as I am occupied to know him better, I find that faith and love and humility and all graces grow—spring up spontaneously. Joint is added to joint and cell to cell in my experience; my strength increases because I am so helpless; and as I keep my face turned always toward him through shine and shade, he tints and colors with his own artistic hand until his own beauty he has put upon me.

He builds me all around—not all at once, to be sure: but his eye is on every part of my character, and he will neglect no part. He

will give to me something of his symmetry of character, until I shall cease to be noted for any one grace. I will just bear an astounding likeness to him, that is all. I shall not be so conscious of growing, as conscious of a delightful oneness with him in all things.

A CERTAIN pasha, dead these thousand years,  
Once from his harem fled in sudden tears,

And had this sentence on the city's gate  
Deeply engraved, "Only God is great."

So these four words above the city's noise  
Hung like the accent of an angel's voice,

And evermore, from the high barbican,  
Saluted each returning caravan.

Lost is that city's glory. Every gust  
Lifts, with crisp leaves, the unknown pasha's dust.

And all is ruin—save one wrinkled gate  
Whereon is written, "ONLY GOD IS GREAT."

—Selected.

#### WITHOUT THE BIBLE.

Wise(?) men some years ago proposed a new plan for bringing the world up out of the thralldom of sin and debauchery. They would start "college settlements," where the name of Christ must not be pronounced, lest the people be frightened away; where the Bible must not be seen, lest it might excite prejudice; where prayers and hymns and sermons must not be heard, lest the people should suspect the movement. They would live among the people, minister to their wants, elevate their tastes, introduce cultured habits, and, after gaining their confidence, win them to Christ by showing them what a blessing they would be to the church and the world by accepting Christianity! A wealthy man in New York City is said to have put one hundred thousand dollars into a movement of that kind there; but after a fair trial, and anything but satisfactory results, he now declares that he will never put another cent of his money into any institution that begins by barring out the Bible and prayer and the Son of God from its sphere of action. This is good. "The world by wisdom knew not God," and never can and never will know him; and without God the world never can and never will be saved. The knowledge of him must come from the gospel of Jesus Christ as revealed in the Bible, and this alone is able to save the world.—*Religious Telescope.*

#### THE PRESENT STATE OF PROTESTANTISM.

H. F. PHELPS.

It was once said that Archbishop Ireland made the following statement concerning Protestantism:—

America is at heart a Christian country. As a religious system, Protestantism is in hopeless dissolution, utterly valueless as a doctrinal or a moral power, and no longer to be considered as a foe that we must count. The Catholic Church is the sole living and enduring Christianity. Our work is to make America Catholic. Our cry shall be, "God wills it." We know that the church is the sole owner of the truths and graces of salvation.

It might be claimed that this, coming from the source that it does, was a conclusion reached through prejudice in favor of Catholicism, and against Protestantism. It may be well to put some remarks by the side of this, made by the Rev. Dr. Henry R. Percival, an Episcopal clergyman of the diocese of Pennsylvania. We quote from the *Literary Digest* of Nov. 4, 1899. The subject of his paper is "The Future of the Christian Religion." He is inclined to think that the tendency in the church of England toward ceremonialism is "a spirit which, unless I am entirely misinformed, is sweeping

over the whole Western world, America included."

In this, he is no doubt correct. In the consideration of the subject, he lays down three propositions, the second of which is "that the distinctive doctrines of every Protestant reformer are being more and more universally rejected." As to this decline of Protestantism, he says:—

Here I need not ask the reader to take my word for anything; for his own experience will bear out the truth of my statements. Where are those who believe, as Luther taught it, that doctrine of imputed righteousness which is called "justification by faith alone"? The doctrine is extinct.

So far as the popular churches are concerned, there is no doubt that this doctrine is almost, if not altogether, lost sight of. But, thank God, a "remnant" may yet be found who believe it, and teach it, and live it. And in them may be found the "salt of the earth" and "the light of the world."

The Doctor continues:—

It is no exaggeration to say that Protestantism is rapidly disintegrating, and is losing its hold as a teaching power. . . . It is not too much to say, then, that Protestantism as a system of positive religious belief is dying out, and that its professors are for the most part able to continue in its ministry only through some device of casuistry, which in any other matter would be considered by themselves, as it is in their case by almost every one except themselves, dishonest and dishonorable. It is manifest that this state of things can not go on, and that the final result of "progress" in this direction, so far as faith is concerned, must be unbelief, and, so far as organization is concerned, decay and dissolution.

As to his third point,—the existence of a strong movement back to "Catholicism," but not to Roman Catholicism,—he says that any one who remembers the common method of conducting service fifty years ago can not fail to be aware of a mighty change. He continues:—

This wave, however, of which I am speaking is not a mere wave of ceremonialism; it is likewise a great wave of doctrine, *bringing back*, or at least calling attention to, the *doctrines and practices* of the church which had been *lost sight of or rejected at the Protestant Reformation*. Dr. Harnack has written well and most truly upon this point in his recent little book, which has been translated into English. His conclusion is that orthodox and believing Protestantism is becoming Catholicized; that the un-Protestant idea of the church as an institution with power to control the conscience and teach the intellect, is daily gaining ground; and that this inclination, if continued, will end in the overthrow of Protestantism altogether, which of course Harnack looks upon as a great misfortune.

I have a firm belief that this is God's good way of leading the nations back to Catholicism—not the Catholicism of medieval and modern popery, but to the Catholicism of primitive prelacy.

But such can be nothing less than the very image to the papacy itself. The foregoing is but a true statement of the waning condition of Protestantism among so-called Protestants. And all we have to do is to read the word "image" into the last statement to make it correct, as showing the alluring manner in which men will be led on to its worship. Truly, men need the wisdom of God, which he has promised to all that ask, in order to be saved from the many delusions of these last days. May God save his people.

REFERRING to the affair of Congressman Roberts, of Utah, a member of the House said: "If we keep Roberts out, we do so on the ground that he is living with women whom he has married. But what would we do if some one were to rise and object to the taking of the oath by a man who is known to be living with women to whom he was never married? There are such men about to take their seats, but I have not heard of any hue and cry against them." And another member said that although this was all true, it seemed that nobody cared to raise any hue and cry against these.

# THE SABBATH IN THE GREEK NEW TESTAMENT.

E. D. KIRBY.

(22) ἐν τῇ ἡμέρᾳ τῶν σαββάτων (Luke 4:16) *on the Sabbath day* (both versions). Jesus stood up to read in the synagogue at Nazareth on the occasion of his sermon in which he declared his mission. ἐν τῇ ἡμέρᾳ *on the day* consists of ἐν the preposition, ἡμέρα its object, and τῇ the definite article. Like so many of the preceding expressions it denotes time *when* (H. 782; G. 1192). τῶν σαββάτων is the genitive plural of τὸ σάββατον, and modifies ἡμέρα. The plural is used in the singular sense, in accordance with the Greek usage, which puts the names of festivals in the plural (B. p. 23; W. p. 173; see also No. 1).

(23) ἡ ἡμέρα ἐκείνου (ἐ-κ-α'ν-οῦ) τοῦ σαββάτου (John 19:31) is literally *the day of that Sabbath*, and so the Revised Version translates it. The Authorized Version reads *that Sabbath day*. "For that Sabbath day was an high [literally *great*] day;" therefore the Jews desired that the bodies of Jesus and the two malefactors should not remain on the cross. ἡ ἡμέρα is in the nominative case, subject of *was*, and like the last three preceding expressions is modified by a genitive of τὸ σάββατον. ἐκείνου *that* is the demonstrative pronoun limiting τοῦ σαββάτου, and, as usual, preceding the article (H. 670, 673, 271; G. 971, 974, 409). Since both versions translate the preceding expression ἐν τῇ ἡμέρᾳ τῶν σαββάτων by *on the Sabbath day*, thus making the genitive equivalent to an adjective modifier of ἡμέρα *day*, it seems that it would be more consistent and make the meaning clearer to translate this, as the Authorized Version does, by *that Sabbath day*. The context, too, shows that to be the sense.

(24) τῇ ἡμέρᾳ τῶν σαββάτων (Acts 13:14; 16:13), *on the Sabbath day* (Revised Version), is rendered once by the Authorized Version *on the Sabbath day*, and once by *on the Sabbath*. This is like No. 20, τῇ ἡμέρᾳ τοῦ σαββάτου, except that the plural, τῶν σαββάτων, is here used instead of τοῦ σαββάτου, the singular. As has been seen in so many of the preceding examples, either the singular or plural is used to refer to one Sabbath; that is, the plural form is often used in the sense of the singular (B. p. 23; W. p. 173; T.; R.).

(25) ἐν δὲ τῇ μῃ (mē-ā') τῶν σαββάτων (Acts 20:7) *upon the first day of the week* (both versions) is like a number of phrases already considered, in which ἐν with the dative case is used to express time *when* (see ἐν σαββάτῳ, No. 3, etc.). It is peculiar, however, in that, like δὲ τοῦ σαββάτου (No. 17), τὸ σάββατον is used in the sense of *week*. In this place τῶν σαββάτων, the plural, is used in the same sense as τοῦ σαββάτου, the singular. The singular and plural are both used in the singular sense when referring to the seventh day of the week, and here we find that they are in the same manner interchangeable when meaning *week*. μῃ is found in other passages, and for the sake of clearness its declension is given below. The feminine singular alone is given because in these passages it always agrees with ἡμέρα *day*, which is not, however, expressed, but understood.

Nom.	μία	one (or <i>first</i> )
Gen.	μίας	of one (or <i>first</i> )
Dat.	μῇ	to or for one (or <i>first</i> )
Acc.	μὴν	one (or <i>first</i> )

(H. 290; G. 375). Owing to a peculiarity of New Testament usage μία *one* is commonly used in these expressions in which ἡμέρα *day* is understood, in the sense of πρώτη (prō'ta) *first* (B. p. 23; W. pp. 32, 248; T. or R. under εἰς). That the substantive modified by μῃ should be omitted in a familiar phrase is natural, just as in English we say *on the right*, omitting *hand*, and similar expressions (H. 621 c; G. 932). ἐν τῇ ἡμέρᾳ τῶν σαββάτων means, then, *upon (or on) the first day of the week*, and, as we have seen, is so translated by both English versions.

That μία modifies a feminine noun like ἡμέρα, and not a neuter like τὸ σάββατον, or some masculine, is evident from the full declension of εἰς *one*.

	MASCULINE	FEMININE	NEUTER
Nom.	εἰς	μία	ὃν
Gen.	ἐνός	μίας	ἐνός
Dat.	ἐνί	μῇ	ἐνί
Acc.	ὃν	μὴν	ὃν

If a neuter noun were understood, some form of the neuter gender would of course be used (H. 620; G. 918); in the same way a masculine noun understood would require its adjective to be in the masculine gender. Again, these phrases referring to the first day of the week are like other phrases already considered, in which the feminine noun ἡμέρα *day* is expressed. Compare ἐν τῇ ἡμέρᾳ τῶν σαββάτων (No. 22), etc. The Septuagint translates the *first day*, in Gen. 1:5, by ἡμέρα μία, following the Hebrew idiom, instead of by ἡμέρα πρώτη. See also Gen. 2:11; 8:5, 13, and many other passages in the Septuagint.

(26) τῇ δὲ μῃ τῶν σαββάτων is translated, in the Revised Version, *but on the first day of the week* (Luke 24:1); *now on the first day of the week*. John 20:1. The Authorized Version translates Luke 24:1, *now upon the first day of the week*; and John 20:1, *the first day of the week*. The two different readings of the Revised Version arise from reading δὲ by *but* in the first passage, and by *now* in the second. The usual meaning of δὲ is *but* or *and*; Luke 24:1 seems to be contrasted with the last verse of the preceding chapter. The women rested on the Sabbath, but on the first day of the week came, bringing the spices. In John 20:1 there does not appear to be such a contrast with the closing part of John 19, and δὲ seems to be rather simply continuative of the gospel narrative, and well rendered by *now*. The Authorized Version omits δὲ in the translation of John 20:19 as not necessary to the sense; and in Luke 24:1, overlooking the contrast, gives it the continuative force of *now*. The Revised Version seems much better (H. 1046, 1036; W. pp. 441, 443; T. and R. under δὲ). Having dispensed of δὲ, which does not affect the translation of the remainder of the expression, we have τῇ μῃ τῶν σαββάτων left. In this μῃ modifies ἡμέρα *day* understood, just as in the phrase ἐν δὲ τῇ μῃ τῶν σαββάτων (No. 25). Then τῇ μῃ (ἡμέρᾳ) is the dative expressing time *when* (H. 782; G. 1192), just as in so many preceding expressions. τῶν σαββάτων is like τῶν σαββάτων of No. 25.

(27) καὶ λίαν (lē'an) πρῶτῃ (prō'tē) τῇ μῃ τῶν σαββάτων (Mark 16:2) differs only from No. 26 in that καὶ *and* is used instead of δὲ to connect with what precedes, and the adverbs λίαν *very* and πρῶτῃ *early* tell the *time* of the first day when they came to the sepulcher. The Revised Version renders by *and very early on the first day of the week*; the Authorized Version renders by *and very early in the morning the first day of the week*. The meaning is essentially the same; for just afterward the Revised Version tells us that the sun *was risen*, and the Authorized Version that it was *at the rising of the sun*. τῇ μῃ τῶν σαββάτων, then, is the same in construction and meaning as in No. 26; so that, literally translated, καὶ λίαν πρῶτῃ τῇ μῃ (ἡμέρᾳ) τῶν σαββάτων is *and very early on the first day of the week*. For an explanation of the apparent discrepancies in the narratives of the evangelists, see Clarke on this passage.

(28) οὕτως (oū'tōs) οὖν (oūn) ὁφίας (ō-phē-as) τῇ ἡμέρᾳ ἐκείνῃ τῇ μῃ σαββάτων (John 20:19), *when therefore it was evening, on that day, the first day of the week* (Revised Version), reads in the Authorized Version, *then the same day at evening, being the first day of the week*. οὖν *therefore, now*, like δὲ, is always placed after one or more words of the sentence in which it stands. It may introduce a conclusion and be translated by *therefore, consequently*, etc., or it may serve to resume a narrative after a digression, or be simply continuative, as *now*. In the present instance it seems better to translate it by *now*, since it serves to make the transition from Mary's meeting with the Saviour to the evening assembly (H. 1048; W. p. 444; T. or R., οὖν). οὕτως, *being*, is the feminine genitive singular of the present participle of εἶμι, the verb *to be*. It modifies ὁφίας, the genitive singular of ὁφία *evening*. οὕτως ὁφίας, like γενομένου σαββάτου, is a genitive absolute; that is, a noun in the genitive case modified by a participle, the phrase being equivalent to a clause. It here expresses time, and so is correctly rendered by *when, therefore, or now (οὖν) it was evening*. Literally, it is *now evening being*, or *now (it) being evening* (H. 970; G. 1152). τῇ ἡμέρᾳ ἐκείνῃ, *on that day*, is the dative of ἡμέρα modified by τῇ *the* and ἐκείνῃ *that*. Like other expressions already examined, it tells *when* (H. 782; G. 1192). ἐκείνῃ, as usual, is used along with the article *the* to modify a noun, and, in accordance with the regular usage, either precedes both noun and article or follows the noun with its preceding article (H. 670, 673; G. 971, 974). τῇ

μῃ (ἡμέρᾳ) τῶν σαββάτων is the same phrase already met with a number of times (Nos. 25, 26, etc.); here it is in apposition with τῇ ἡμέρᾳ ἐκείνῃ, explaining what day it was (H. 623; G. 911).

(29) κατὰ μίαν σαββάτον (1 Cor. 16:2) is in both versions *upon the first day of the week*. κατὰ has already been considered in the phrase κατὰ πᾶν σάββατον *every Sabbath* (No. 12). While primarily it means *down*, with the accusative it may mean *through* or *during*, as in κατὰ πᾶν σάββατον (*during*) *every Sabbath*, or distributively, as καθ' (for κατὰ) ἡμέραν *day by day—each day*. This last appears to be its use here; so that κατὰ μίαν (ἡμέραν, accusative case of ἡμέρα *day*) means *the first day of the week by the first day of the week*; that is, *Sunday by Sunday—each Sunday*, or *on each first day of the week* (H. 800; G. 1211; W. p. 401; T. or R. under κατὰ). τοῦ σαββάτου, as in δὲ τοῦ σαββάτου (No. 17), means *week*, and, as in other instances already considered (see Nos. 2, 10, and 14), although definite in meaning, is used without the article. κατὰ μίαν (ἡμέραν) σαββάτου means, then, *on each first day of the week*; that is, *Sunday by Sunday*.

(30) πρῶτῃ πρῶτῃ (prō'ta) σαββάτου (Mark 16:9) is *early the first day of the week* in the Authorized Version; *early on the first day of the week* in the Revised Version. The two renderings are identical in meaning. The adverb πρῶτῃ *early* has already been met with in No. 27. πρῶτῃ is the dative singular, feminine gender of πρῶτος *first*. The declension of πρῶτος in the singular is as follows:—

	MASCULINE	FEMININE	NEUTER
Nom.	πρῶτος	πρῶτη	πρῶτον
Gen.	πρώτου	πρώτης	πρώτου
Dat.	πρώτῳ	πρώτῃ	πρώτῳ
Acc.	πρώτον	πρώτην	πρώτον

From this it is seen that πρῶτῃ *first* modifies a noun of the feminine gender, which, as with μῃ, is not expressed. As the phrase expresses time *when*, and is similar to τῇ μῃ τῶν σαββάτων and κατὰ μίαν σαββάτον, it seems only natural to supply ἡμέρα *day* as in those phrases. This the two versions do. πρῶτῃ is used in its regular signification, and is not here, as it is in other expressions referring to the first day of the week, replaced by μία in the dative or accusative (W. pp. 32, 248; B. p. 29). σαββάτου as in Nos. 17 and 29 means *the week*, and modifies ἡμέρα, understood. The dative πρῶτῃ (ἡμέρᾳ) denotes time *when*, and the article "the" may be omitted as has been seen (cf. No. 2, and H. 661; G. 958; B. p. 89; W. p. 119 and following); so that the expression means *early on the first day of the week*, as the Revised Version reads.

(31) εἰς (eis) μίαν σαββάτον, Matt. 28:1, is translated *toward the first day of the week* in both versions. The preposition εἰς, primarily *into*, has already occurred in the phrase εἰς τὸ μερᾶς σαββάτου (No. 18). Here, as always, it governs the accusative case, and the phrase depends upon the verb *began to dawn*. εἰς denotes *entrance into* a period (T. or R. under εἰς), and the whole Greek expression τῇ ἐπιφωσκούσῃ (ē-phō-skōō'sa) εἰς μίαν σαββάτον means *as it began to dawn into the first day of the week* (T. under εἰς). μίαν *first*, as in No. 29, limits ἡμέραν *day*, understood. σαββάτον, as we have seen, is interchangeable with σαββάτων in the sense of *week*. So, then, εἰς μίαν σαββάτον means, as it is translated, *toward (into) the first of the week*.

(32) ὁπὲρ δὲ σαββάτων (Matt. 28:1) is translated, in the Revised Version, *now late on the Sabbath day*, and in the Authorized Version, *in the end of the Sabbath*. ὁπὲρ, which is translated *now* in the Revised Version, is left untranslated in the Authorized Version (see No. 26 for an explanation of δὲ). ὁπὲρ is an adverb of time, and means *after a long time, long after, late* (T. ὁπὲρ, next (R.)). As is the case with many other adverbs of place and time, it may be followed by a genitive depending upon it (H. 757; G. 1148; B. p. 159; W. p. 471; T. or R. ὁπὲρ). ὁπὲρ is used, in Mark 11:19; 13:35, with the genitive of ἡμέρα *day* understood, meaning *late in the day*. This genitive ἡμέρας is often added in writings other than the New Testament. Both English versions seem to give this meaning in Matt. 28:1; so that it means *late in the period of time designated by the genitive depending upon it*; that is, *late on the Sabbath day*—in the evening at the close of the Sabbath. Others give the meaning of *after*; so that ὁπὲρ σαββάτων would then mean *after the Sabbath* (T. or R. ὁπὲρ). In Mark 1:21 we find that Jesus taught in the synagogue on the Sabbath, and healed one possessed with an unclean spirit; at the close of the



day, when the sun had set, they brought many to him to be healed. This they refrained from doing during the Sabbath day, the passage thus showing that the Sabbath still closed at sunset (see McClintock and Strong's cyclopedia). Perhaps, however, this fact is so well recognized that it is needless to refer to it; for that it is present Jewish usage, and that "from evening to evening" the Sabbath was to be observed, is well known. This, taken in connection with the expression immediately following, *as it began to dawn toward the first of the week*, as well as the statements of the evangelists that the women came "early in the morning, the first day of the week," "when the Sabbath was passed" (Mark 16: 1, 2); they "rested the Sabbath day according to the commandment," and "upon the first day of the week, very early in the morning, they came" (Luke 23: 56; 24: 1); "the first of the week," "early, when it was yet dark" (John 20: 1), Mary Magdalene came, seems to justify the rendering *after the Sabbath*. How long after is shown by the context, and by the statements of the other evangelists. It was at the dawning of the first day of the week (see Lange's commentary, on Matt. 28: 1, —Scribner's, New York, —or Clarke's commentary).

(33) ἐν μέρει (m'ēra) σαββάτων Col. 2: 16, in respect of . . . a Sabbath day (Revised Version) is translated in the Authorized Version by *in respect of . . . the Sabbath days*. The verse in full is, "Let no man judge you in meat, or in drink, ἢ (or) ἐν (in) μέρει (respect) ἐστῆς (of a feast day) ἢ (or) νομῆς (of a new moon) ἢ (or) σαββάτων (of a Sabbath day)." σαββάτων, while not immediately following μέρει, is in the same construction as ἐστῆς and νομῆς, and these are in the genitive depending upon ἐν (H, 797; 1208). μέρει means *part, portion, particular, respect*. ἐν τοῖς (this) τῷ μέρει and the equivalent ἐν τῷ μέρει τοῖς (2 Cor. 3: 10; 9: 3) are translated *in this respect*, and ἐν μέρει here is a similar expression, and so is *in respect*. Whether σαββάτων shall be translated by *of a Sabbath*, or *of the Sabbath*, or *of Sabbaths*, or *of the Sabbaths*, by *of a week*, or *of the week*, by *of weeks*, or *of the weeks*, can not, as we have seen from expressions previously examined, be determined from the form of the word. The Revised Version seems more consistent than the Authorized Version in its rendering of the plural of τὰ σαββάτων, in that it always translates it by the singular *Sabbath* unless some modifier like τρία *three* shows that the plural must be meant. Again, as the other nouns, "feast day" and "new moon," are used in the Greek without the article "the," and are also translated without it by both versions, it seems better here to follow the Revised Version, and so read *a Sabbath*. Further, week is not used in translating σαββάτων unless the connection requires it; this does not seem to be so here. In respect of *a Sabbath day*, then, seems to be the most consistent rendering. It may further be observed that while feast day and new moon might have been used in the plural (cf. Eze. 45: 17 in the Septuagint), these are in the singular both in the Greek and in the English (see further Eze. 45: 17 for meaning). Dr. Clarke says, upon this passage: "The apostle speaks here in reference to some particulars of the *handwriting of ordinances*, which had been taken away, namely, the distinction of meats and drinks, — what was *clean*, and what was *unclean*, according to the law, — and the necessity of observing certain *holidays* or *festivals*, such as the *new moons* and particular *Sabbaths* . . . There is no intimation here that the Sabbath was done away, or that its moral use was superseded by the introduction of Christianity. I have shown elsewhere that, 'Remember the Sabbath day, to keep it holy,' is a command of *perpetual obligation*, and can never be superseded but by the final termination of time . . . His (the apostle's) σαββάτων of *Sabbaths*, or *weeks*, most probably refers to their *feasts of weeks*, of which much has been said in the notes on the Pentateuch." — *Commentary on Col. 2: 16*.

In the article "Sabbath," McClintock and Strong's cyclopedia says, on this passage and Rom. 14: 5: "Even if these passages had more difficulty than they present, two or three doubtful expressions, in relation to local circumstances and usages about which we have little information, are not to be balanced against the weighty and cumulative evidence which has been adduced for the morality of the Sabbath, and its consequent claims on the respect of all countries and ages."

In conclusion, it may be worth while to make some general statements on τὰ σαββάτων, being chiefly a résumé of the preceding, but containing some additional matter.

(a) σαββάτων is the Greek form of the Hebrew shabbath (שָׁבַת) *rest* (T., R.).

(b) It is found in the Greek New Testament sixty-seven times, chiefly in the Gospels.

(c) The singular σαββάτων is used forty times, in thirty-eight of which both English versions translate it by *Sabbath* or *Sabbath day*. In two passages (Mark 16: 9; Luke 18: 12) both translate it by *week*.

(d) The plural σαββάτα is found twenty-seven times, in seven of which (Matt. 28: 1; Mark 16: 2; Luke 24: 1; John 20: 1, 19; Acts 20: 7; 1 Cor. 16: 2) both versions translate by *week*. In the Revised Version the remainder, with the exception of Acts 17: 2, are translated by the singular *Sabbath* or *Sabbath day*. The Authorized Version, much less consistently, sometimes uses the singular and sometimes the plural.

(e) The use of the plural σαββάτα in the sense of the singular σαββάτων is in imitation of the names of festivals, as ἑκαῖνα, ἄλυσμα, γενέσια, etc., or it may be occasioned by the Chaldaic shabbatha (שַׁבְּתָא) (T., R., W., B.).

(f) The use of σαββάτων or σαββάτα in the sense of *week* is due to the fact that the week is ended by the Sabbath, and so the Sabbath came to mean also the period of seven days which ended with the Sabbath (see R., T., and "Encyclopedia of Religious Knowledge," art. "Week," quoted in "Sunday in the Greek," by U. Smith).

(g) The expression "first of the week" (literally, first day of the Sabbath) is from the Hebrew, in which the days of the week were called *first, second, etc., day in the Sabbath* (week) (R.).

(h) μία *one* in the sense of πρώτη *first* is also in imitation of the Hebrew, in which (אֶחָד) *one* ekhawd' often has the meaning of *first*. In the Septuagint the first day in Gen. 1: 5 is ἡμέρα μία *one*, instead of ἡμέρα πρώτη *first* day. Ex. 40: 2, on the first day of the month is, in the Septuagint, ἐν ἡμέρα μὴ τοῦ μηνός, instead of ἐν ἡμέρα πρώτη, etc. Many other examples might be cited in which the Septuagint follows the Hebrew idiom in the use of *one* as an ordinal (T., R., B., W.).

(i) One as the phrase *first day*, day is a supplied word; but since *first* is an adjective in the feminine gender and dative or accusative case, while *week* (Sabbath) is in the neuter gender and genitive case, *first* can not modify *week* (Sabbath), but must agree with some noun understood. As such a noun is frequently omitted in familiar phrases, and as the Septuagint, whose language influenced strongly the New Testament style, has frequently μία limiting ἡμέρα (expressed as we have seen in ἡμέρα μία, — Gen. 1: 5, — but commonly omitted), and further, as previously noted, the days of the week in the Talmudist are *day one*, etc., it seems beyond doubt that ἡμέρα *day* is here understood (T., R.).

(j) The term *first day*, like Sabbath and week, is used as one whose meaning needs no explanation, and as the Sabbath is recognized as being a holy day without mention being made of this except incidentally, so the first day is likewise treated as a secular day without mentioning this, save incidentally, when the disciples do on that day things that they would not do on the Sabbath (Luke 23: 56; 24: 1). "The first day of the week is an ordinary Judaic (Jewish) phrase אֶחָד בַּשָּׁבָע; and so they reckon the daies (days) forward the second day of the week, the third day of the week, etc. They that are now so very punctual to have the days so named and no otherwise, mistake that for a phrase purely evangelical, which is indeed a phrase purely Judaical." — *Lightfoot*, in "Harmony of the New Testament," sec. 89. Thus it appears that the term *first day of the week* is used simply to designate the time of some occurrence for the same reason, and no other, that σαββάτων is much oftener used in exactly the same manner. If any one thinks that there is some peculiar significance in the use of μία *one* in Mark 16: 2, while πρώτη *first* is used in the ninth verse of the same chapter, both being translated *first*, a similar interchange of the words with no difference of meaning may be cited from Gen. 8: 5, 13 of the Septuagint.

ADMIRAL AND MRS. DEWEY have taken a pew in St. Paul's Roman Catholic church, Washington, D. C.

## THE SPIRIT OF THE PRESENT AGE.

H. E. S. HOPKINS.  
(Battle Creek, Mich.)

PAUL, in his second epistle to Timothy (2 Tim. 3: 1-5) gives us a plain description of the spirit of the present age: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection ["unsociable" (Rom. 1: 30), margin], truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." Is not there need of watching and praying as never before, that none of these traits of character be found in us, but that we abound in the fruits of the Spirit,—love, joy, peace, longsuffering, gentleness, goodness, faith,—that we may be fitted for translation?

## A TOMB OR A THRONE?

F. D. STARR.

The following item is clipped from the *Christian Guardian* of Nov. 1, 1899:—

That is not the best type of Methodism which is always looking sadly back to John Wesley's tomb, and never gladly up to John Wesley's throne. Is John Wesley in a grave or on a throne now? We prefer to think of Wesley as leading Methodists now, and on into the next century; of Martin Luther as leading Protestants now; of Carey as leading Protestant missionaries now. If we see not these invisible hosts filling the mountains of the Lord, then unbelief and sin are blinding our eyes. If we see not our invisible Leader, the risen Christ, leading us on to greater services than ever, with all his servants, apostles, prophets, martyrs, reformers, evangelists, pastors, teachers, about him, then, beloved, what of the promise, "Lo, I am with you always, even unto the end of the world?"

If the belief in the immortality of the soul were correct, then this would be logical reasoning. If the dead are conscious, then why should they not return to earth to assist in, and take charge of, human affairs? Thus would the teachings of Spiritualism in reference to this matter be established. But with the plain assertion that "the dead know not anything," that they have no more "a portion forever in anything that is done under the sun," that they are not cognizant of the honor or the misfortune of remaining friends here on earth, we may be fully protected against this delusion, first introduced by him who said, "Ye shall not surely die."

This pretended intercourse with the dead, so strictly forbidden in the Scriptures, is coming to be a very important factor in modern religion, having many adherents among those who do not claim to be Spiritualists as well as among those who do. The statement that sin and unbelief are blinding our eyes if we can not see these dead men now acting as leaders in the cause of God calls to mind the statement in "Early Writings" that it would yet be considered blasphemy to speak against the Spiritualist rappings, by which the living are supposed to obtain communication with the dead. Shall the living seek unto the dead for information and assistance? "Should not a people seek unto their God? . . . To the law and to the testimony."

LADYSMITH, which is just now a center of great interest in South Africa, is called after the wife of Sir Harry Smith, formerly commanding general in South Africa. She was a Spanish girl, to whom the general gave protection when he was a subaltern in the Peninsular War, and who subsequently married him. Harrismith is named after her husband.



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

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

"I AM thine, O blessed Jesus,  
 Washed by thy precious blood;  
 Now seal me by thy Spirit,  
 A sacrifice to God."

#### SAVED BY FAMILIES.

Now as to the instrument that must be made available for this work of enlightening the world. Many have the idea that it is the church; and there is a sense in which this is true. Others have the notion that it must be the individual Christian; and this is also true in an important sense: but between the individual and the church there is one important institution, which was long ago dragged by the enemy of all truth into the background, and which has been kept there until now; has been covered by his dark wing, and so misrepresented in everything which pertains to it that it has never yet been understood for what it is,—God's choicest, most complete, and most adjustable instrument,—the one thing without which the church can never be anything but a cripple, and without which the individual can not come to any adequate knowledge of even himself or God. I refer to the *family*.

This is the instrument which God first fashioned for his own delight. It was to be a musical instrument, from which such harmonies as heaven had never heard should float out, and fill the heart of Infinite Love with raptures new even to him in whose bosom was the secret spring of all harmonies and of every joy.

Satan knew enough about the Eternal Father to understand how his heart was set on the perfect development of the seed-thought that constituted the germ of family life; and so, in his hatred of God, he set himself the task of breaking up the divine order out of which harmony should flow in one steady, sweet current of holy, happy life, and by a diabolical readjustment of its parts make of the family an instrument of torture instead of delight. He would make it send forth wails and discords instead of trills and jubilation. He would cause men to curse God for its necessities instead of praise him for its inspirations. He would make of it a witness against God instead of for him. By its testimony it should send men to eternal death instead of lift them to eternal life.

If the enemy of God could spoil the instrument, he could hinder the work; if he could impeach the witness, he could break down the testimony, and stand an opportunity for winning his case; and to this end he has put forth his utmost cunning, and has seemed almost to succeed. He has so marred, defaced, and broken the family that to the superficial observer he has seemed to destroy its testimony to the love of God. He has made it so fill the earth with discords that many a man has been so tortured by its tantalizing failures to meet his needs that he has even cursed God, and leaped into the arms of death; while others, who were possessed with more endurance and inventive qualities, have sought to mend the broken instrument, until a whole army of family

"tinkers" have arisen, who would take it in hand as a watchsmith would a watch, clean it, and, if need be, "fix it up as good as new."

A watch may be cleaned; but if a part is broken, you must send it to its own factory for the missing part. You can not obtain a Waltham wheel at a Geneva factory.

The family has been marred; and not all the divorces, remarriages, and multimarriages that Satan has devised will mend it. Only He who planned and made it for his own holy purpose can repair it; but he can do it, supplying out of the infinite "all things" whatever is needed to make it whole. And more than that, he can take a family that was first made up of disjointed material, such as should never have been put together for any purpose,—a mismatched man and woman, to whom have been born a family all as disjointed as the father and mother,—and by a work, which he knows how to do, so smooth down here, refit there, and supply whatever is lacking in genuine manly and womanly elements, so readjust and return, as to get out of it such a testimony to the power and truth of his love as could never have been given by one which had been made and kept perfect from the beginning.

When the harmony of heaven begins to steal sweetly out from an instrument that has been breathing only jangling discords, every ear will be arrested, and every heart will thrill with surprise as well as delight, and begin to ask, "Who did it?"

S. M. I. H.

#### EXTRACTS FROM CORRESPONDENCE.

I VISITED the home church last Sabbath; and O Sister Henry, can you realize my feelings when my dear young brethren and sisters, for whom I had worked so hard all summer, told me that since I have been away, they have no young people's meetings, and that the kindergarten class of six, that had just become so interested and interesting, has no teacher? It seems as if I can not bear to see these dear young people, who should be the strength of the church, so neglected. May God keep them from the power of the enemy! Why will not our people arouse and care for the young before Satan leads them away bound? There are those in that church who have better talent than I for work for the young, but they are asleep. Oh, if the enemy were only as drowsy as we! Why, Sister Henry, just think of it! Once, when burdened with some hard cases among my young people, I brought their cases before the prayer-meeting, and pleaded with the older ones to join in the work for them—to bear them before the throne in their prayers, and to engage in personal work; and the elder, who is himself the father of one of the worst boys, said to me, "Of course it is well to be interested in them, but I do not think it is right to be too much exercised in the matter." When I left the place, there was quite an interest among the young people, and three had joined the church. May God help them.

I am interested in what you say concerning the young people in the home church that you have left. I sympathize with you deeply in the anxiety you have because of the fact that the church does not seem alive to the necessities of the case, and because parents are so slow to realize the dangers that are around their children. But to be efficient in any work, we must every one of us learn what it means to work together with God, so that we shall trust him to do his part as faithfully at

least as we have tried to do ours; and when we have within us a willing mind to work, and are conscious that we have done all that we can do up to date, we ought to be able to lie down quietly and rest, leaving everything in the hands of our divine Co-laborer. In one sense, the remarks of the elder, to whom you refer, were all right. It is well to be interested, and we must do all we can for the young people, but it is not right to be too much exercised in the matter; that is, to be so anxious as to carry an atmosphere of unrest with us wherever we go.

Remember that it is not by any stress of personal influence that any soul is to be won from sin; but it is by the power of the Spirit of God working through the life and experience which you can furnish him to use as a testimony, such as will convince others that there is a reality in the gospel. Nothing is ever accomplished by a spirit of anxiety. That is Satan's counterfeit of a real inspiring burden, which God will lay upon us, and direct us into the way in which we should go forward in the work. Instead of thinking now about the neglect of other people in this work for the youth whom you love so much, wait sincerely upon God, and trust your part of the work to him. Of course, when anything further opens for you to do, do it; but do not let the young people have an idea that you think they are neglected. That would be an exceedingly mischievous thing. Each one must learn to stand alone with God, and the sooner this lesson is learned, the better it will be.

The following extract from a letter explains itself. I have been exceedingly glad to receive it. It has been a drop of refreshing. I hope it will prove a source of strength as well as of counsel to very many who read our page in the REVIEW AND HERALD:—

I must write and tell you how thankful I am for the correction of that little sentence in your book, "The Abiding Spirit." I had thought to write and ask you what you regard representing Satan sufficiently to justify a wife in leaving her husband. I have had experience in this life, and some of the time it has all been wrong; for I was not in submission to "all things," but since being taught so much of the power of God, and the possibility of each individual's being united to that power, I am constrained to say I am seeing my companion not submissive, but more rebellious; thus proving to me that the Lord has not given him over, but has given me light that I may shine before him. The Lord has given him into my hands, not to lord it over him,—by no means; but I can be a priest to the household till he shall "sin away his day of grace" (which I do not believe he will), or yield to the gentle Spirit, which is our guide, counselor, and comfort. What light we sin against if we turn away now! Oh, the Lord is so good to give us such counsel!

I never expect to get far from home to work; but I find that when we are willing to do our part, the work comes to us. When I first accepted this truth, I looked forward to the time when I could work in the cause; but I was doing all I could then, despising not the little things that came to my hand,—sending away our periodicals, writing letters, visiting the sick, etc., besides doing my work at home. Later on, as I read the Testimonies, I found that I was working in the cause by cooking, washing dishes, and caring for my family. I have seen some women who had such a burden "to get the truth before the people," that they pursued a course which brought reproach upon the cause which they loved, and the members of their families all went into the world regardless of the truth.

I have purposely stayed at home, but a good many have come to us who needed help. On our way to town one day, we picked up a young man who wanted work. He stayed with us one summer. We live seven miles from town, and there is not a saloon in the township. Before summer was over, he brought another young man, who wanted to get away from drink; and the latter brought another; and he, another, etc. The first young man often calls on us. Although making no profession of religion, he rode several miles on his wheel for reading-matter to give to a young man who belonged to another denomination. He rejoiced over a little pamphlet entitled "Bible Readings," which I gave him. All these young men know that I am their friend, and through one of them I have got hundreds of pages of reading-matter to interested readers. The father and mother of one of the young men came twenty-five miles to visit us.

Last year we canned and dried fruit for the missions. The Lord has wonderfully blessed us in many ways, and I feel to take hold anew; for I see new lines of work opening before me.



## IN PASSING.

ONLY a little sunbeam  
Entered a cottage door;  
But the gloom of the room did disappear  
'Neath the sunlight's ray of warmth and cheer  
Down on the hard bare floor.

Only a gentle zephyr,  
Bearing a sweet perfume;  
Yet the strife of a life was easy to bear  
Since the fragrant odor filled the air,  
Scenting a wretched room.

Only a cheerful greeting  
Given a lonesome soul;  
Yet the word which was heard was easy to say,  
And it brightened the path of the weary one's way,  
Helping him reach his goal.

Merely a deed of kindness  
Done to our fellow man,  
Gives a start to a heart weighted down with woe,  
And it may be, perchance, for ought we know,  
The only thing that can.

—Harold Mc Gill Davis.

## DISEASE AND ITS CAUSES.

## Care of Children.

MRS. E. G. WHITE.

ANOTHER great cause of mortality among infants and youth is the custom of leaving their arms and shoulders naked. This fashion can not be too severely censured. It has cost the life of thousands. The air, bathing the arms and limbs, and circulating about the armpits, chills these sensitive portions of the body so near the vitals, and hinders the healthy circulation of the blood, thus inducing disease, especially of the lungs and brain. Those who regard the health of their children of more value than the foolish flattery of visitors or the admiration of strangers, will ever clothe the shoulders and arms of their tender infants. The mother's attention has been frequently called to the purple arms and hands of her child, and she has been cautioned in regard to this health- and life-destroying practice; and the answer has often been, "I always dress my children in this manner. They get used to it. I can not endure to see the arms of infants covered. It looks old-fashioned." These mothers dress their delicate infants as they would not venture to dress themselves. They know that if their own arms were exposed without a covering, they would shiver with chilliness. Can infants of a tender age endure this process of hardening without receiving injury? Some children may have at birth such strong constitutions that they can endure this abuse without its costing them life; yet thousands are sacrificed, and tens of thousands have the foundation laid for a short, invalid life, by the custom of bandaging and surfeiting the body with much clothing, while the arms—which are at greater distance from the seat of life, and for that cause need even more clothing than the chest and lungs—are left naked. Can mothers expect to have quiet, healthy infants, who thus treat them?

When the limbs and arms are chilled, the blood is driven from these parts to the lungs

and head. The circulation is impeded, and nature's fine machinery does not move harmoniously. The system of the infant is deranged, and it cries and moans because of the abuse it is compelled to suffer. The mother feeds it, thinking it must be hungry, but food only increases its suffering. Tight bands and an overloaded stomach do not agree. The child has no room to breathe. It may scream, struggle and pant for breath, and yet the mother not mistrust the cause. She could relieve the sufferer at once, at least of tight bandages, if she understood the nature of the case. At length she becomes alarmed, thinks her child really ill, and summons a doctor, who looks upon the infant a few moments, and then deals out poisonous medicines, or something called a soothing cordial, which the mother, faithful to directions, pours down the throat of the abused infant. If it was not diseased in reality before, it is after this process. It suffers now from drug-disease, the most stubborn and incurable of all diseases. If it recovers, it must bear about more or less in its system the effects of that poisonous drug, and it is liable to spasms, heart-disease, dropsy on the brain, or consumption. Some infants are not strong enough to bear even a trifle of drug poisons; and as nature rallies to meet the intruder, the vital forces of the tender infant are too severely taxed, and death ends the scene.

In this age of the world, it is no strange sight to see the mother lingering by the cradle of her suffering, dying infant, her heart torn with anguish as she listens to its feeble wail, and witnesses its expiring struggles. It seems mysterious to her that God should thus afflict her innocent child. She does not think that her wrong course has brought about the sad result. She just as surely destroyed her infant's hold on life as if she had given it poison. Disease never comes without a cause. The way is first prepared, and disease invited, by disregarding the laws of health. God does not take pleasure in the sufferings and death of little children. He commits them to parents, for them to educate physically, mentally, and morally, and to train for usefulness here, and for heaven at last.

If the mother remains in ignorance in regard to the physical needs of her child, and, as the result, her child sickens, she need not expect that God will work a miracle to counteract her agency in making it sick. Thousand of infants have died who might have lived. They are martyrs to their parents' ignorance of the relation which food, dress, and the air they breathe, sustain to health and life. Mothers in past ages should have been physicians to their own children. The time the mother devoted to the extra beautifying of her infant's wardrobe, she should have spent in a nobler purpose—in educating her mind with regard to her own physical needs and those of her offspring. She should have been storing her mind with useful knowledge in regard to the best course she could pursue in rearing her children healthfully, realizing that generations would be injured or benefited by her course of action.

Mothers who have troublesome, fretful infants should study into the cause of their uneasiness. By so doing, they will often see that something is wrong in their management. It is often the

case that the mother becomes alarmed at the symptoms of illness manifested by her child, and hurriedly summons a physician, when the infant's sufferings would have been relieved by taking off its tight clothing, and putting upon it garments properly loose and short, thus allowing it the use of its feet and limbs. Mothers should study from cause to effect. If the child has taken cold, it is generally owing to the wrong management of the mother. If she covers its head as well as its body while sleeping, in a short time it will be in a perspiration, caused by labored breathing, because of the lack of pure, vital air. When she takes it from beneath the covering, it is almost sure to take cold. The arms being naked, exposes the infant to constant cold, and congestion of lungs or brain. These exposures prepare the way for the infant to become sickly and dwarfed.

## FROGS AS WEATHER PROPHETS.

HAVE you seen the little weather frogs? They are knowing little chaps, and can always tell when it is going to rain, and when it is going to be fine; and if you will purchase a couple of them, just for company for each other, you will never be caught out in the rain without your umbrella. These little weather prophets are newcomers to our land, being German immigrants. They have been shown for a few days in a large bird store.

When I saw them, the little fellows were perched on two sticks, which ran across a glass-sided affair, like an aquarium box. These sticks were almost at the top of the box, which was about half filled with clear water.

The majority of the little fellows were a dull brown, very nearly the color of the stick on which they sat, and a few were between green and brown. These frogs are really tree frogs, and have the faculty of changing their color to match the object on which they are perched.

They receive the name of "weather frogs" because they jump into the water upon the approach of rain or bad weather, and come out again when the weather shows signs of changing to clear. When full grown, these tiny frogs are little more than an inch in length.

In captivity, the weather frog is kept in a glass jar or globe, which is covered on top with a wire screen. Water is put in the bottom of the jar.—*New York Herald.*

## HEALTH WORK AN ENTERING WEDGE.

ANNIE HEMMING.  
(Mount Sterling, Ky.)

AFTER the light received last year at the Sanitarium Summer School, I realized that God would expect more of me than before.

On arriving in Kentucky, I began canvassing for *Good Health*, and in this way became acquainted with the people. To procure subscriptions I promised, as an inducement, a health talk every week at Rev. —'s house, as his wife, after subscribing, gave the use of her parlor till there should be other openings. Later a wealthy resident, to whom I had previously loaned copies of the *Signs of the Times*, gave the use of a large room. We have met weekly for months, and the class understands simple treatments. This class has given me a standing among the wealthy people, and I have more calls for health visits than I can fill.

A few months ago when I was in need of a room, I got discouraged hunting for one. Now that I am known, there are four families who wish me to take rooms on account of the health principles. One family gave up tea, coffee, pork, spices, fried food, and tobacco. The result is a marked improvement in their health.

This is a foreign field as regards the third angel's message. I hope God will put it into



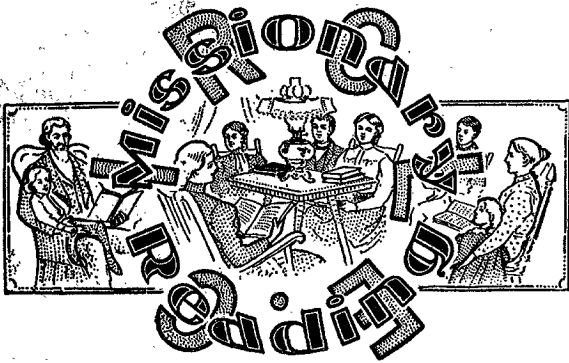
the heart of some one to come here as a self-supporting worker. Three persons are keeping the Sabbath, as a result of Bible work. So we have a small Sabbath-school.

### HOME-MADE WASHING MACHINE.

MRS. MAY COMPTON.  
(Eagle Point, Ore.)

I HAVE found the following device to answer the same purpose as the more costly manufactured machines: For a handle shape a light stick like an old-fashioned potato masher, only on an enlarged scale; take a tomato can, small lard pail, or any similar tin vessel, and fasten through the bottom to this handle.

Use this washing machine in a deep tub, as you would a churn dash. Rub plenty of soap on soiled spots. You will find that the air forced through the clothes in this way will extract the dirt, with little or no labor, and a minimum of wear to the cloth.



### "AFTER MANY DAYS."

MRS. L. FLORA PLUMMER.

WE often think that if we could see immediate results of the missionary work we do, we would be more zealous in our efforts for others. We must *work* by faith as well as *walk* by faith. To those who cast their bread upon the waters, the promise is that they shall find it "after many days." The harvest comes *after* the sowing, and not immediately in connection with it. The promise to the one who sows is that in the harvest time he shall "come again with rejoicing, bringing his sheaves with him."

The drawing, compelling, overwhelming power there is in the truth of God is forcibly illustrated by the following incident: Some one sent several copies of the REVIEW AND HERALD to a woman, who became interested in the paper, but her husband was so prejudiced that he burned every one of the papers that he could find. His wife pasted one of them up over the wood-box. One cold day he came in from his work, and sitting down near the box to warm by the stove, his eye caught a headline on the paper, and he read a portion of the article. Then saying, "That's not true," he tore the article out, and threw it into the box. He went out to work again, but could not forget what he had read. In a short time he returned to the house, and when his wife was out of the room, he hunted out the torn pieces, and holding them in place on the wall, read the entire article. From that time on, he read every number of the paper that came, and finally surrendered to the Lord most fully. He and his wife began to observe the Sabbath, and now two of his brothers and their families are also members of the church. They do not know who sent the papers; but in the gathering day, some one will be surprised to see those in the kingdom whom he never knew, but for whom he labored in sending that paper. These will be stars in some one's crown.

### BEREAN LIBRARY STUDY.

(January 7-13.)

REMEMBER always that the object of the Reading Circle work can not be attained without a careful home study of the lessons. Review topics are suggested for use in Circle meetings, but the meetings can in no wise take the place of the home study. The notes on the lessons, which are published exclusively in the *Youth's Instructor*, will be a help to each family. Have you invited your neighbors to join with you in these studies? Let the rays of light shining in your home, reach out in every direction.

#### Lesson 6.

(Dan. 4:1-37; "Thoughts on Daniel," pages 85-93.)

1. Who is the narrator of the events in the fourth chapter of Daniel?
2. Judging from the general tenor of this chapter, what change had taken place in the opinions of Nebuchadnezzar?
3. In what ways was the king "at rest" and "flourishing"?
4. By what means was he "troubled"?
5. Note the points of similarity between this incident and the one in Daniel 2, in the manner of securing an interpretation of the dream.
6. Fix in mind all the details of the dream recorded in Dan. 4:10-17.
7. How were the various excellences of Nebuchadnezzar's kingdom symbolized?
8. In what way was the mercy of God shown to be mingled with his judgments?
9. What important key to prophetic interpretation is revealed?
10. How are the angels represented as being connected with the events?
11. How was the respect and esteem which Daniel felt for the king revealed in his manner and conversation?
12. Study carefully each point in the interpretation of the dream.
13. How might the threatened judgment have been averted?
14. Describe the circumstances under which the prophecy was fulfilled.
15. Describe the condition of the king during the seven years of his affliction; also his remarkable restoration to his previous power.
16. How effective was the lesson he thus learned?

#### Review Topics.

1. Give a brief summary of Dan. 4:1-37.
2. Recapitulate the Lord's dealings with the king in the second, third, and fourth chapters of Daniel.
3. What reason is given in this lesson why Nebuchadnezzar was threatened with so terrible a judgment? What connection had the angels with the matter?
4. Give a Bible example of the judgments of the Lord being turned aside by the course taken by those concerned.
5. In Dan. 4:37 what does Nebuchadnezzar acknowledge was his great sin? What prevents many people from seeking the Lord? Ps. 10:4; 73:6. How does the Lord regard this trait of character? Prov. 8:13; 11:2; 16:18; 29:23; 6:16, 17; 16:5. Find additional texts showing that this sin will be very prevalent in the last days.

### JANUARY STUDY OF THE FIELD.

(Text-book, January Magazine.)

#### Magazine Study.—Part I.

(January 7-13.)

#### EGYPT.

A CHANGE will be noticed in our field study this month. In arranging the material that will make up the *Missionary Magazine* during 1900, it was decided to publish monthly several articles particularly adapted to the Reading Circle work, and upon these especially our study will be based.

It was further planned to use the current issue of the journal rather than the previous one, so that the questions and articles may be in the hands of the students at the same time. This necessitates the preparation of the questions from the manuscript before the paper is made up, and will account for the apparent lack of harmony between the arrangement of the articles in the body of the *Magazine* and in the study.

This week the study is based upon one article. Where possible, we would urge further reading upon the field under consideration. Occasionally we shall suggest for additional reading such books as may be helpful. Send your answers to your field study, monthly, as heretofore, to your State missionary secretary, or whoever may have charge of the work in your Conference. If you do not have the address of this officer, correspond with the Foreign Mission Board, 150 Nassau St., New York City, and you will be put in touch with him.

1. What does the Bible call Egypt?
2. What evidence have we that it was settled by descendants of Noah at an early date after the flood?
3. Give some reasons that seem to indicate that the inhabitants of Egypt had at one time a knowledge of the true God.
4. Give instances showing that God's people have been in touch with the Egyptians all along down through the ages.
5. By what name were the early Egyptian Christians called?
6. About how many of these people are faithful at the present time?
7. What is the population of Egypt to-day?
8. What has recently tended to open the doors of Mohammedan Egypt to the entrance of the gospel?
9. Who first preached the third angel's message in that country? What fate befell him?
10. Through whom was the message next carried to this field?
11. How have they shown a missionary spirit? With what results?
12. How many laborers are there in Egypt at present?
13. In how many languages is the message now being circulated there?
14. Locate upon the map the districts in which our laborers are now carrying forward their work.
15. What experience of the Christians of the early church was repeated in the circumstances that caused the Armenians to carry the truth into Egypt?

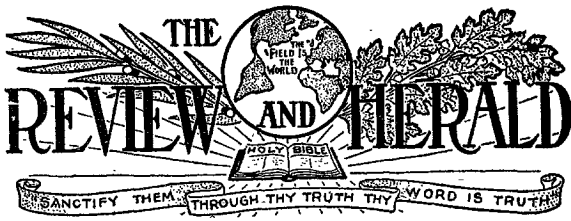
### AN EXCELLENT PLAN.

As a suggestion to churches similarly situated, the following extract is given from a letter from one of our large city churches:—

I have been wondering how to organize this work in the church so that it will do the most good to the most people. Of course all should study the lessons for themselves at their homes during the week; but if it stops there, it seems to me that the work will fall far short of doing the good it might do. I have thought of this plan: Organize classes wherever two or more can get together once each week, to go over these lessons. Select leaders, or teachers, for these classes. The work of the classes is not to study the lessons, but to recite them to the teacher, making it regular school work, or similar to it. The best material should be selected for teachers.

To avoid the results of one class having a better teacher than another, the classes may be numbered, and each teacher each succeeding week take the next higher number until the highest is reached, and then begin with number one, and so on. It will be necessary to select only those for teachers who are willing to give themselves to the work, and who will be punctual each week in attending their classes, even if it takes them several miles from their homes. I think it would be right for the class to bear the expense of their teacher's car fare. I am very anxious that just as far as possible all the members of this church shall have the benefit of this study, and of having some one meet with them once a week. Our members are scattered all over the city and surrounding country, so that only a small number of them can meet at the church regularly for evening meetings, and I have thought that such a plan as this might be a good thing.

THERE are four Roman Catholic churches in the Klondike regions—at Dawson City, Selkirk, Hunker Creek, and Last Chance Creek. Four priests are now settled at Dawson City.



BATTLE CREEK, MICH., JANUARY 2, 1900.

ALONZO T. JONES, { EDITORS.  
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### THE THIRD ANGEL'S MESSAGE: WHAT IS IT?

THE expression "the Third Angel's Message" has reference to the message borne by the third in a series of three angels, each one bearing a message, in the fourteenth chapter of Revelation. The messages of these three angels blend and culminate in the third, which does not cease to sound until the harvest of the earth is ripe, and made ready for the coming of the Lord to reap it.

The Third Angel's Message itself, as it is announced in the words of the third angel, separated from the other two, is as follows: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

This is the Third Angel's Message, as it would stand separated from the other two. But, in fact, it can not be regarded as separate, and can not be made to stand apart as if it alone were a single, separate message to the world; for the very first words concerning it are: "The third angel followed them." Thus, by the very first words of the message itself we are referred not only to the *one*, but to the *two* which preceded it. And the Greek word translated "followed" signifies not following *apart*, nor only following, but "following *with*," as soldiers follow their captain, or servants their master; therefore, "to follow one *in* a thing; to let one's self be led." When spoken of *things*, it signifies to follow as a result; to follow "as a consequence of something which had gone before." Thus, as to *persons*, the third angel follows *with* the two which have preceded; and *his message*, as a *thing*, follows as a result, or consequence, of the two which have gone before.

Of the second one also it is written: "And there followed another angel." As with the third angel following him, so it is with the *second angel* following the *first*. And of the first one it is written: "And I saw another angel fly," etc. This is the *first* in this series of *three*. There follows *with him* another; and the third angel follows *with them*. There is a succession in the order of their *rise*; but, when the three have in succession *risen*, then they go on together as one. The first one sounds forth his message; the second one follows and joins with the first; the third follows them, and joins with them; so that, when the three are joined, and go on together in their united power, they form a mighty *threefold*, loud-voiced message. It takes all to make the Third Angel's Message complete; and the Third Angel's message can not be truly given without the giving of all.

What, then, is the threefold message in its respective parts?—Here is the first: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear

God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Here is the second: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

And here is the third: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

A glance at the wording of each of these messages will discover that thought in the Greek word "followed," which signifies "following as a consequence." The *first* bears the everlasting gospel, to preach to every creature, calling upon all to fear God and give glory to him, and to worship him, because the hour of his judgment is come. The rejection of this message produces a condition of things which is described as the consequence of such rejection, in the words of the second angel, which followed. And, because of the rejection of the first message, and because of the consequences of that rejection, as announced in the second, a condition of things is produced as a further consequence, which requires that the third angel shall follow them, proclaiming with a loud voice his dreadful warning against the terrible evils that have been produced as the double consequence of the rejecting of the first message.

And that the voice and work of the third angel blend with that of the first, is plain from his closing words: "Here are they that keep the commandments of God, and the faith of Jesus;" because this is ever the object of the preaching of the everlasting gospel. It is the substance of fearing God and giving glory to him, and of worshipping "him that made heaven, and earth, and the sea, and the fountains of waters." And the keeping of the commandments of God and the faith of Jesus is the only thing that will enable any soul to stand in the hour of his judgment, which the first angel declares "is come."

Immediately following the closing words of the third angel is "heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth"—from this time forward; and immediately following this, are the words: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

And Jesus himself said, "The harvest is the end of the world."

Again: the third angel particularly warns all people against the worship of the beast and his image, whatever these may be; and, from Rev. 19:11-21, we find that the beast and his image are "alive" when the Lord comes in the clouds of heaven, and are "both" destroyed with the brightness of his coming.

These facts show that the Third Angel's Message is a mighty, threefold, loud-voiced message, which goes forth to every nation and kindred, and tongue and people, just before the coming of the Lord; which ripens the harvest of the earth; and which makes ready a people prepared for the Lord. And so, it is the last, the closing, message of God to the world.

Such, in word, in form, in arrangement, is the Third Angel's Message. What the Third Angel's Message is in spirit and in truth, will be considered next.

### THE "RETURN OF THE JEWS."

FOR anybody to claim, to advocate, or to believe in, the "return of the Jews," shows that such person has no true conception of the gospel. This is plain from the words quoted in last week's article,—the Lord's appeal to all people before this people were scattered,—"What could have been done more, . . . that I have not done?"

The thing which the Lord did, was, as he himself says, to send his Son. And, in his Son, God gave himself; for "God was in Christ, reconciling the world unto himself;" and "in him dwelleth all the fullness of the Godhead bodily." And whosoever accepts him is, in the nature of the case, "complete in him." And any Jew can find all this any moment that he chooses, and at any place that he may be in this wide world. He can find it in America as well as in Palestine: he can find it in New York City, in Hongkong, in Calcutta, in London, or anywhere else, just as well as in Jerusalem.

Then, what possible need can there be that the Jews should return to Jerusalem? What can God do for them there, more than he did for the Jews before they were ever scattered from there? Has he another Son whom he can give? Has he yet a greater gift than himself that he can bestow? Has he a greater gift than "all the fullness of the Godhead bodily" to give, even though he had another Son whom he might send?

It is perfectly plain, therefore, that any claim of the return of the Jews to Jerusalem, or to Palestine, betrays an utter lack of the true value of the gospel. For there can be no question whatever that what we have here suggested must inevitably be involved in any return of the Jews; but there is no possible place for any such thing as that. God has no other Son to give. He has no greater gift than "all the fullness of the Godhead bodily" to give, even though he had ten thousand other sons, greater even than Jesus.

Then, as he has already given his only begotten Son; as in him he has given "all the fullness of the Godhead bodily;" as all this was given to the Jews while they were yet a people, and was rejected by them, and upon their own judgment was given "to a nation bringing forth the fruits thereof,"—as God has thus done all that it can be possible for even him to do; and as the benefit of all this can be had by any Jew, wherever he is on earth, at any moment when he will choose to receive it; so there is neither necessity, nor place, nor yet a possibility, of any return of the Jews to Palestine or Jerusalem, or of their re-establishment there as a nation and a peculiar people for whom and by whom God is to do great things.

Another feature of this claim of the return of the Jews, which betrays an absolute lack of knowledge of the gospel, is that those who claim it actually hold not only that the Jews are to return, but that they are to rebuild the city of Jerusalem, to rebuild the temple, and re-establish the temple services, sacrifices, offerings, etc., etc. But since the time of the offering of Christ once for all, the offering of a sacrifice is the denial of Christ. And the establishment of a priestly service on earth is a denial of the priesthood of Christ, which is simply denial of his intercession. To establish a sanctuary service on the earth would be only to deny the sanctuary and its services in heaven. Thus any such scheme as is proposed in the claim of the return of the Jews is a denial of all that God has done in the gift of Christ, and if carried out, would be only a repudiation of all that Christ has done since his ascension to heaven, and all that he is now doing.

But this whole subject was discussed, and this whole ground was covered, in the first days of Christianity, in the contest carried on by "the Pharisees which believed," against the gospel as preached by Stephen in the earliest days of the gospel after the ascension of Christ, and by Paul afterward. And the truth of the question—the truth of the gospel, as against this destructive error—is all made plain in the book of Galatians. There it is made plain that all distinctions in behalf of the Jew are utterly broken down, exactly as Jesus said in the parable; and exactly as the Jews decided in their judgment upon the case as presented in the parable,—that the kingdom of God was taken away from them and



given to others,—and that whatsoever the Jew obtains must be obtained precisely as by any others. Accordingly, over and over it is written: "There is no difference between the Jew and the Greek." A thorough study, therefore, of the book of Galatians is the best course to an understanding of the truth of the gospel as concerns the Jews, and so is the best refutation of all claims of "the return of the Jews."

From these considerations it is perfectly plain that under the present order of things in the gospel, there can be no "return of the Jews" according to the claims that are made as to the return of the Jews; that the only possible way that there can be any such return of the Jews would be to pass by all the present order of things in the gospel, and for the Lord to set up an altogether new system of things, an absolutely new procedure. Accordingly, to every claim of the "return of the Jews," there is inevitably attached an "age to come," in which is involved *the millennium*. And this is why it is that the subject of the "return of the Jews" and "the millennium" are so intimately connected. And thus we are brought to the study of the truth as to the millennium, as further answer to all claims of the "return of the Jews."

#### STUDIES IN GALATIANS.

SO FAR in our studies in Galatians we have reached the end of the fourteenth verse of the third chapter. **And in this study we have been brought about five times, by different lines of reasoning, to the fact that the coming of Christ—the sacrifice of Christ, and the work of Christ—brings salvation to the Gentiles just where the Gentiles are, and not where the Jews are; that the special claims of the Jews are now passed, and that, instead of the Gentiles being required to meet Christ in the field of the Jew, even the Jew himself must now meet Christ in the field of the Gentile, and not in the field of the Jew.**

Over and over it has been seen that the Jews claimed justification by *law*, while the truth of the gospel is, and always was, justification by *faith*. Laws were given to the Jews by the Lord; yet the object of these never was that those to whom they were given should be justified by the laws: the giving of those laws was but the consequence of their transgression and their unbelief, and that they might the better attain to righteousness by faith. As they went further into darkness by unbelief and transgression, God in mercy followed them with further means that, if by *any* means, he might bring them to a true and clear faith in Jesus Christ.

Consequently, if they had maintained the true faith which Abraham had before he was circumcised,—faith which works the works of God, and which, therefore, keeps the commandments of God,—the keeping of the commandments of God and the faith of Jesus,—none of these other laws, not even the *written form of the law of God*, would ever have been added. They would have kept the commandments of God and the faith of Jesus. For "if man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt. They would have kept God's law *in mind*, and there would have been no necessity for it to be proclaimed from Sinai, or engraved upon the tables of stone. And [even when God's law had been engraved upon the tables of stone] had the people practiced the principles of the ten commandments, there would have been no need of the additional directions given to Moses."—*"Patriarchs and Prophets,"* page 364.

But the sole object of all these laws *when they were added*, was *faith in Christ*, and not *works of law*. And, therefore, when Christ had come, who was the sole object, aim, and purpose of all the laws and statutes that had been given by the Lord—when these had all met and found their purpose in him, and he had showed the grand glory of the true and clear faith of God, it is, of all things, extra-

gant to claim justification by law, as did "the Pharisees which believed," and who had confused the Galatians *who believed in Christ*, by insisting that, in order to be saved, they must be circumcised and keep the law.

This was made clear by Paul in his appeal to Peter before them all, when he said, "If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" That is, if you have abandoned the ground of the Jews, which, in order to be justified, is the right thing to do, and have gone over to the ground of the Gentiles, how can it be required of the Gentiles to abandon their ground and go over to that of the Jews, which, as we ourselves have confessed, must be abandoned by even us who by nature belong on this ground?

Next he followed this thought back to Abraham himself, and showed that even Abraham was justified by faith, and received all the promises, and became heir to the inheritance, by faith alone, without circumcision, or any other of the laws which were given to the Jews.

He next showed that even to those who were circumcised and had all these laws, these things were of profit, and availed, *only* when they walked "in the steps of that faith of our father Abraham, which he had being yet uncircumcised." So that, even with themselves, and through all their day, and forever, "they which are of faith are blessed with faithful Abraham."

Next he demonstrates by the Scripture that those who are of the works of law, those who go about by the law to be saved, and to be justified by law, are under the curse; and that Christ is come, and "hath redeemed us from the curse of the law," from the curse of our own works; and that *he did this* in order "that the blessing of Abraham might come on the Gentiles."

In all this it has been shown over and over that the Gentile meets Christ in the field of the Gentile, and not in the field of the Jew. It is also demonstrated over and over that the Jew meets Christ *not* in the field of the Jew, but also in the field of the Gentile: exactly where the Gentile meets him, where Abraham met him, and where all, alike, and forever, must meet him—in the glorious field of "the commandments of God, and the faith of Jesus."

All this, too, gives added emphasis, and sets in a fuller light, those two expressions in the word of Peter at the council in Jerusalem on this question, when he, telling the assembly that God had made choice of him among the apostles that the Gentiles by his mouth "should hear the word of the gospel, and believe," and then said: "God, which knoweth the hearts, bear them [the Gentiles] witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them [note, not between them and us, but "between us and them"] purifying their hearts by faith." He then appealed to them: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of our Lord Jesus Christ we shall be saved, *even as they*." Note again that Peter, by the Holy Spirit, said *not* that they shall be saved even as we, but "we shall be saved *even as THEY*." The means of salvation to the Gentile, and not to the Jew, is the *supreme standard* of salvation. We, Jews, shall be saved even as they, the Gentiles, are saved. And they were saved by being justified by *faith*: not by law; but without law. They must be so justified; for they did not have any of these laws, as had the Jews, by which to be justified, if that had been the way. And so we, the Jews, must be justified *even as they* must be justified—by faith without any works of any law, even though we had all the laws that ever were.

There was a time when the Gentile could meet Christ in the field of the Jew; but that time is past. It passed by the fact of the Jews rejecting Christ, even though it had not passed by any other means. But it also passed by the coming of Christ as the object, purpose, aim, completion, and fullness, of all these laws that must of necessity be given to the Jews because of their unbelief and transgression. And since that time is doubly past, in which the Gentile could meet Christ in the field of the Jew; and since it is more than doubly so that now the

Jew must meet Christ in the field of the Gentile, there is no other name, nor other means, by which either Jew or Gentile must be saved but by the name of Jesus Christ through faith in his name.

It must be borne in mind always that in all this there was no question raised nor any point made as to the value of any law *in itself*: the sole question was, and is, as to any value or use of any law *in justification*. Justification is by faith, not by law: by faith which is of God, and, so, which works by the love of God, which is the keeping of the commandments of God. And so of all who catch the thought of God as it is in the book of Galatians, it can truly be written, "Here are they which keep the commandments of God, and the faith of Jesus."

#### IS THE LORD SLACK?

CERTAINLY; for so the scripture affirms. But there is a qualifying clause that takes from the passage every repulsive feature: "Not slack, . . . as some men count slackness." With men, or in the sense in which men use the term, slackness is a very unsavory feature of one's character. A man who is slack, is described as "one who is backward in action, lacking in promptness and diligence, negligent, remiss." He is spoken of as "languid, limp, feeble, lacking in briskness and activity." "Slackness" is defined to mean, "the character, or state, of being slack."

To charge the Lord with being slack in the sense of any one of these human characteristics, would be the height of impiety; this is the way men count slackness. But when the scripture says, "Not slack, . . . as some men count slackness," it bars out all these features from the divine character.

And yet there is a sense in which the Scriptures use this term as applying to the Lord, or as characterizing his course of action. The passage containing that which implies this, is 2 Peter 3:9: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance."

The very fact that such conditions and limitations are so carefully specified in this case, is conclusive evidence that there is something in God's ways which men would be prone to misinterpret, and so come to regard God as dealing in a manner with his plans and purposes, his threats and promises, that might be pronounced wavering and dilatory. So while there would be in God's dealings with the children of men that which would be covered by the term "slackness," abstractly considered, we are hereby taught not to attribute it to any of these wrong principles by which men account for delays and failures in their dealings with their fellow men. "The Lord is not slack, . . . as some men count slackness."

Notice, also, how the language is limited in another particular: "The Lord is not slack *concerning his promise*." When the Lord has given a promise, he ever bears that in mind. He does not forget it, nor grow careless about its fulfillment. And that promise is sure to come to pass; for God can not deny himself. But how difficult it is for us, whose existence is cut up into mere fragments of time; to view the progress of events from God's standpoint, with whom a thousand years is as one day, and one day as a thousand years; and how ready we are if some promised, and expected, good is long in coming, to grow impatient, and fall into the despairing mood described by David, when he says, "Will the Lord . . . be favorable no more? is his mercy clean gone forever? doth his promise fail forevermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" Ps. 77:7-9. In answer to this, one of the latest of the New Testament writers says, "The Lord is *not* slack concerning his promise."

Consider also the reason why God often seems to be slow in the fulfillments of his promises. Peter gives the reason: "But is long-suffering to us ward, not willing that any should perish, but that all should come to repentance." Therefore the immediate bringing to pass of God's promises would be to cut short the probation of multitudes of people who are not yet ready for their account to be closed up, but whom God hopes by delay to bring to re-

penitance, and finally to salvation. Our waiting is consequently the salvation of others; and if, by foregoing a while the fruition of our hopes, we can give time for others to be reached and saved, who would not cheerfully accept that situation?

But if God is not slack concerning his promise, neither is he slack concerning his judgments and his punishments for sin. The wicked think he is; and how many are making this fatal mistake! "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. They count God's long-suffering and forbearance, even as men count slackness; and they attribute the delay in the execution of the sentence to the same cause which leads men to carelessness and indifference. They say in their hearts that God does not see, or does not care for, their evil deeds, and is indifferent to them, and will never call them to account for them. They belong to the class described by David, who say, "God hath forgotten: he hideth his face; he will never see it." Ps. 10:11. So they flatter themselves that all things continue as they were from the beginning, and that such a thing as his coming and their destruction will never overtake them.

But though God is, in one sense, slack, or seems so, on account of his waiting through his long-suffering and forbearance, and will wait before probation closes till every soul will have repented who will, or would, repent if more time, or any length of time, should be given, let none who are looking for any good despair, nor any who are worthy of condemnation flatter themselves that the account will never be closed and settled, and they receive their just deserts. God is not slack in these things as men count slackness. But all will be finished and closed up in its appropriate time,—the righteous glorified and saved, and the wicked banished forever from the presence of the Lord. "Say ye to the righteous," exclaims the Lord by the prophet, "that it shall be well with him," but "woe to the wicked! it shall be ill with him: for the reward of his hands shall be given him." Isa. 3:10, 11.

On the phrase, "not slack concerning his promise," George McDonald says: "Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do nothing in a hurry; but be diligent; enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why can not we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruit. Remember that the grand harvest of the ages shall come to its reaping; and the day shall broaden itself to a thousand years, and the thousand years shall show themselves as a perfect and finished day."

The mercy of the Lord is designed to lead men to repentance; and the so-called slackness of the Lord, to lead men to salvation. Is not the reason good enough, and strong enough, and philanthropic enough, why the Lord should delay the culmination of his grand and glorious plans and purposes long enough for those disposed to charge the Lord with slackness in carrying forward his work, and to give him reason to send back the challenge that "the Lord is not slack concerning his promise, . . . but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance"?

This will be the keenest pang in the remorse of every lost soul,—that God was not *willing* that he should perish, but used every means within the limit of his almighty power to bring him to himself, and to induce him to accept of his offers of infinite life and glory; used all his power to induce him to do this, short of forcing him to accept his grace; which, for obvious reasons, he can force no one to do; and besides this, has waited, and waited, and waited, for all to come, till men began to call him slack, tardy, and untrue to his word, and all the universe was wearied with the delay, and raised the cry to him: "How long, how long, O Lord, how long?" before he would give them up, and let them perish. And then they will see that it was their own doing to reject his offers of mercy; that they set up their own wills against the will of God; and by that will they could, and did, not only nullify all God's efforts in their be-

half, and seal their own destruction, but grieved and distressed that heart of infinite love, the heart of their best well-wisher in all the universe; and when they apply to their own cases that challenge which God addressed to his ancient apostate church, "What could have been done more to my vineyard, that I have not done in it?" they, like their prototypes of old, will be speechless.

Thompson, on 2 Peter 3, remarks: "The certainty of this coming destruction should cause us to lead unworldly, godly lives; the delay of it should discipline our faith, and lead us to improve the time in bringing men to holiness; the fact that it will come suddenly, should keep us watchful against sin; the prospect of the glory beyond should make us delight in the service of Christ." U. S.

#### A REMARKABLE TESTIMONY.

JEREMIAH, the "mournful prophet," lived when Israel went into Babylonish captivity. His soul was burdened for the sins of his people and the welfare of the holy temple. His prophecies not only referred to the time in which he lived, but also to the time when the Jews would reject Christ, to the scattering of the Jews, and to the final gathering of the people of God in the last days. Three times the Lord told him not to pray for the people for their good; for he would not hear him (Jer. 7:16; 11:14; 14:11). But in this saying of the Lord, like Moses, he saw hope for the people (Ex. 32:9-12), and so he kept on praying; for if it was necessary for him to cease praying for the people, that God might destroy them, then there was hope that his prayers would save them.

"Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel." 2 Chron. 36:11-13.

During the king's wicked reign the Egyptians came to help Jerusalem. And the king sent a man of the priesthood to the prophet, saying, "Pray for us." "Then came the word of the Lord unto the prophet Jeremiah, saying, Thus saith the Lord, the God of Israel: Thus shall ye say to the king of Judah, that sent you unto me to inquire of me: Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. Thus saith the Lord: Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. For though ye had smitten the whole army of the Chaldeans, that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire." Jer. 37:1-10.

It will be noticed that the king thought he had a way of escape from the Chaldeans. It was by the aid of the Egyptians. God had previously said that Nebuchadnezzar was his servant, and would come against Jerusalem and take the city. Instead of the king and the people humbling their hearts, they remained in their wickedness and sought help from another source; so this was the testimony returned to the king. It seems that Jeremiah now became discouraged about rendering them any further assistance. "Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin to separate himself thence in the midst of the people." Verse 12. He was taken, and falsely charged as having gone to fall into the hands of the Chaldeans. The princes took the prophet and put him into the dungeon, where he remained several days in a cell. Then Zedekiah sent and had him taken out, and inquired if there was any word from the Lord. The reply was, "There is: for, said he, thou shalt be delivered into the hand of the king of Babylon." The prophet asked what he had done to receive such treatment at the king's hand? Zedekiah's heart was touched, and he began to feel for the prophet of the Lord. Another testimony came, assuring them of the sword, famine, and pestilence, which would surely come upon Jerusalem, for which Jeremiah

was thrust into a dungeon, where in a short time he would die.

The king's heart relented, and he had Jeremiah taken out; and now, doubtless under Jeremiah's direction, the king undertook to carry out the scripture concerning the jubilee, and release every servant and those in debt or in any way oppressed. This had never been done since the time of Moses. After this came another testimony from the prophet entirely different from anything he had ever before received. Zedekiah said to the prophet, "I will ask thee a thing; hide nothing from me." Here they entered into a covenant, the king promising not to deliver again the prophet into their hands, but to follow the light God would give. Then there came this wonderful testimony:—

"Thus saith the Lord, the God of hosts, the God of Israel: If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand." Jer. 38:17, 18.

The king did not dare obey, for fear of the people. The prophet besought him to do this, assuring him, "They shall not deliver thee. Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee, and thy soul shall live." Here was Zedekiah's last hope. It was the last offer to spare the city. The king himself was responsible for its salvation. But it was not *his* way,—the way he would choose,—and he refused because he feared the people. This showed that while he professed great faith at this time in the prophet, yet here was a test altogether too close for a heart in which was a secret unbelief. Let the thirty-fourth to the thirty-ninth chapters of Jeremiah be studied, and a most wonderful lesson will be found, which should guide us in the last days in our relation toward the humble instrument through whom God has spoken for the last half-century, and also toward the Testimonies which have been sent to the leading men and people.

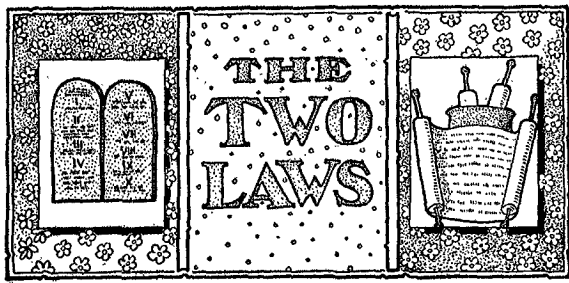
Our institutions, Conferences, and Foreign Mission Board are financially involved. The only way of escape has been pointed out. How many are laying it to heart? For the last three years especially, has the servant of God been presenting the needs of Australia as an important field, from which missionaries are to go forth to the inhabitants of other climates similar to that. Have we seen any more importance to this field than others? The Southern field has also been mentioned by the Lord; and it seems as if we become almost dazed at what is said. Do these Testimonies have the weight they should upon us? God began the work that would have brought relief all around, at the last General Conference; but Satan "triggered the wheels" by turning the attention from individual sacrifice to one man. Who now, in this time of extreme need, will come with help and relief?

Already God is drawing the line in the earth between him that believeth and him that believeth not. The judgments are abroad in the land. Is it not high time we take these Bible lessons and apply them to ourselves, and prepare to meet God? Either the work of present truth is all a deception, or it is high time to awake out of sleep and prepare for such a time as we have never before experienced. Our history as a people and as individuals is written out in the Scriptures, which we hold in our hands; and repeatedly we have been told that they should be studied as never before. Shall we not do it? These golden opportunities are fast passing into eternity, when selling and the giving of alms will be over. Money is now needed in every branch of the work. Men are needed. A zeal even beyond that of apostolic times should characterize the remnant. While a few more days of probation are left us, may the Lord have mercy on us, and stir our hearts to activity in the cause of Christ; for what we do must be done quickly. S. N. H.

The following passage from a sermon by the late Thomas Hewlings Stockton presents an infinity of truth; and is worthy to stand forever in letters ablaze with eternal glory:—



There was one sacrifice too great for Christ to make! He was willing to leave the throne of the universe for the manger of Bethlehem; willing to grow up as the son of a poor carpenter; willing to be called the friend of publicans and sinners; willing to be watched with jealous eyes, and slandered by lying tongues, and hated by murderous hearts, and betrayed by friendly hands, and denied by pledged lips, and rejected by apostate priests and a deluded populace and cowardly princes; willing to be sentenced to the cross, and to carry the cross, and be nailed to the cross, and bleed and groan and thirst and die on the cross. But he was not willing to wear an earthly crown or robe, or wield an earthly scepter, or exercise earthly rule. That would have been too great a sacrifice! He did, indeed, endure the crown of thorns and the cast-off purple and the reed, and the cry, "Hail, King of the Jews!" But this was merely because he preferred the mockery to the reality; so pouring infinite contempt on the one, not only by rejecting it in the beginning of his ministry, but also by accepting the other at its close.



(Concluded.)

THAT the true ceremonial law of God is connected with this chapter in Colossians is evident from the fact that it says, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Comparing this with Heb. 10:1, 4, and calling to mind our study on the same in a former number, all will see this fact. But when it came to the matter of judging Christians for nonconformity to those shadows of the body of Christ, the persons who did the judging, judged the Christians according to the rabbinical interpretation of that ceremonial law. And this involves all the additional laws concerning which we have studied, together with an infinite number that we have not studied. "They had added tradition to tradition, . . . till the commandments, ordinances, and service of God were LOST in a ceaseless round of MEANINGLESS rites and ceremonies. Their religion was a yoke of bondage."—*"Spirit of Prophecy," Vol. II, page 108.*

How do we know that the judging here referred to would involve all this ceremonialism of which we speak?—Simply because man is not the judge of his fellows. "He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is ONE lawgiver, who is able to save and to destroy: who art thou that judgest another?" James 4:11, 12. It is therefore evident, since there is only ONE JUDGE, that when man begins to judge his fellow man, he usurps the place of Another. When he does this, he arrays himself against God; for he "speaketh evil of the law, and judgeth the law." And in his self-appointed office, as judge, he must construe the law, that is, interpret the law. This, in the days in which the book of Colossians was written, would throw the Jew, or the Jew who professed Christianity, back upon the mass of interpretations and traditions that we have already considered. This was what did happen in the church of Antioch, and formed the basis for the council recorded in Acts 15. This was also what troubled the churches in Galatia. For these facts, see "Studies in Galatians," which have been running in the REVIEW for several months. When the Pharisees judged Christ and his disciples in reference to their Sabbath-keeping, or in reference to the washing of hands before eating, it was always according to the "tradition of the elders."

Thus it was that, having "made void the law of God by their tradition," their whole mass of "mean-

ingless rites and ceremonies," which were "connected to the laws of God by the thinnest thread," became, as is expressed in Colossians 2, only "the commandments and doctrines of men." But the "philosophy and vain deceit," which was "after the rudiments of the world," the "worshiping of angels" (demon, or ancestor worship, as the case might be),—this, together with the "punishing, or not sparing, the body," introduces us to the philosophy and asceticism of the pagans. With one mighty sweep, therefore, the man who is delivered from the sins of his flesh, through the cross of Christ, is also delivered from all the commandments and doctrines of men. Not from civil law, unless it is in conflict with the law of God; but from all ecclesiastical law founded on the precepts and doctrines of men.

Whence came the doctrine of purgatory? of prayers for the dead? of the invocation of saints? of Mariolatry? Whence came the doctrine of infant baptism? of sprinkling for baptism? Whence came the Sunday sabbath? If these things are not found in the word of God, are they not of "the commandments and doctrines of men"? Will not every man who is delivered from the "body of sin," from the "law of sin," from "the carnal mind," which "is enmity against God,"—yes, IS he not delivered from all the traditions and ceremonies that are the outgrowth of the natural mind? "If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, after the commandments and doctrines of men?"

"The law of the Spirit of life in Christ Jesus hath made me FREE from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." And why was all this?—"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:2-4.

In the first six articles, the ceremonial law of God was shown to be a remedy—strictly, the type, or shadow, of the Remedy—for the transgression of the law of God.

In the last six articles we find the ceremonial laws of men, springing from the carnal mind, which is enmity against God, and not subject to his law. We find that this carnal mind, with the laws which it originates, IS the transgression of the law of God. Christ has delivered us from the "law of sin" which is in our members; and from all the outward forms of that law, in the deliverance from the "law of sin" which is in our members. And this is done in order that the "righteousness of the law [of God] might be fulfilled in us, who walk not after the flesh, but after the Spirit."

And last, but not least: Among those who have "put on Christ," "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: FOR YE ARE ALL ONE IN CHRIST JESUS."

In such, and among such, there are no partition walls of race, nation, creed, party, or class. But, as with the traditions and ceremonies, so with the partition walls; we abandon them no faster than we are separated from the law of sin which is in our members. "If ye live after the flesh, ye shall die: but, if ye through the Spirit do mortify the deeds of the body, ye shall live." E. J. HIBBARD.

The Scripture says, "Servants, obey in all things your masters according to the flesh." When I am employed, whether by an institution, by a brother, or by a man of the world, that work is not my personal property; it is my employer's. I am not the owner, I am not the employer; I am the servant: and it is an essential point in being honest, that I take care to do that piece of work exactly as the employer wishes it done. When I know what his mind is as to how the work is to be done, then in all my work I must conform to his will as closely and as honestly as I possibly can.

You are employed by him to do his work, not yours. You engage yourself to do his work for a certain amount of pay. To be honest, then, you must do his work precisely his way. You can not fairly ask him to pay you for doing his work in your way. Since, then, the work is his, you must con-

form strictly to his will in the doing of it. "Servants, obey in all things your masters according to the flesh." Be honest.

## HOW SHALL WE SPEND THE LONG WINTER EVENINGS?

Working for Professors—Bible Readings.

THE Bible reading is a heaven-born idea. This plan of studying and teaching the Bible is a most valuable means of clearly bringing before the minds of men and women truths with which they were acquainted. Christ sought to clinch many of his great utterances by directing to his hearers some searching and pointed question. Sometimes a question asked, although left unanswered, is a means in the hands of God of arousing inquiry on the part of some honest soul.

The great danger of the Bible-reading idea is that it is liable to become stereotyped; that is, we simply copy from some printed book or manuscript the arrangement of the questions and the scriptures which was prepared by another mind. This Bible reading may have been very useful and greatly blessed of God in the hands of the one who originally prepared it; and it may also be of some value to you and me; but for us to take this cut-and-dried arrangement of Scripture and seek to use it as our own production, in the work of bringing gospel light to darkened souls, is certainly a plan not to be recommended.

A Bible reading, to be a success and used by the Spirit of God to convict men and women of truth, should be full of "meat in due season" for those to whom it is given. It must, as it were, be a reading specially prepared by the Spirit for the particular opportunity and occasion, given through you as an instrument, and attended with the power and demonstration of the Holy Spirit. It is not by might nor by intellectual greatness nor power of argument that men and women are won to the gospel or any point of truth. This work must be accomplished through the power of the Holy Spirit.

Give the gospel in your Bible reading. The third angel's message is the gospel for the last generation. If your Bible readings do not contain the gospel, and are not followed by converting power, then it is evident that they do not contain the spirit of the third angel's message, which is the spirit of the gospel. When an opening presents itself for a Bible reading, go to God on your knees, and ask him for that enlightenment of his Spirit and for that guidance of his wisdom that will enable you to go before a company that is hungering and thirsting for righteousness, with a presentation of truth fresh from the looms of heaven, woven with neither the threads of another's mind nor the idle speculations of your own mind.

Present the great truths and doctrines from the gospel side. Make Christ the center of every effort. So present these things that men and women will be able to recognize on their very face that they contain the necessary power to enable all who accept them to meet the required standard. In presenting the great Sabbath truth, make it clear and plain that the Sabbath is the sign between us and God of what God is to us. It brings to light God, both as our Creator and as our Redeemer. God says that it is a sign that he is the Lord that doth sanctify us. Unless we are sanctified, saved, kept, and daily growing by his power, we can not keep the Sabbath; and it is in proportion as we are sanctified that we can keep the Sabbath. The Sabbath is inseparably linked to the great truths of the redemption and the sanctification of the body, soul, and spirit.

In our efforts to present advanced truths to those who know something of the Bible and of the gospel let us be careful that we do not close any doors that might be open to us, by antagonizing those who are more or less unfamiliar with our real position and belief. Let us remember that "he that winneth souls is wise," and if "any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not." You had better lose your argument and win a soul, than to lose a soul by winning an argument. People will recognize the truth of God and the Spirit of Christ by their flavor. A truth that is conscientiously lived up to and practiced in our daily life, has that power and flavor about it which makes those with whom we come in contact hungry for it. And the promise of God is that they who "hunger and thirst after righteousness . . . shall be filled."

So let us make use of the Bible-reading idea to the very best advantage at every suitable opening, always bearing in mind that while we may learn from the Bible readings of others, and thus gain many valuable suggestions, it is the plan of God to give us, as it were, a new reading for each new opportunity we have of pointing a soul to the Lamb of God. W. S. SADLER.



### NOTES OF TRAVEL.

I ARRIVED in Ogden, Utah, on Thanksgiving day, which was especially observed by our people in the celebration of the first annual anniversary of the mission. The exercises were held in the courthouse, and consisted of music, reports, and addresses. The part assigned me was to give a critical study of the poem entitled "The Man with the Hoe," together with the reading of my poem upon the same subject. On Friday evening, and twice on Sabbath, I addressed our people in their place of worship, which is the mission hall.

The Thanksgiving festivities interfered with the arrangements for a meeting with the W. C. T. U., but word was sent to me that if I could give them the Sunday night a week later, the First M. E. church could be secured for us. This I could not do, however; so I spent all the time with our own people. I found an excellent spirit among them, earnestness and consecration, which has resulted in a genuine interest on the part of the people of the town.

The night after the Sabbath I went to Salt Lake City, where I had again the satisfaction of being at home with my son's family, and of speaking for him, and also for the W. C. T. U.

Early Wednesday morning I took the train for Chicago, arriving in that city on Friday morning. I went directly to the mission at 1926 Wabash Avenue. I had just time to take off my wraps before going into the lecture room to conduct a Bible study.

Miss Durland preceded me to Battle Creek, so as to get a day's start in the piled-up work. I remained until Sunday, giving a study each day to a most interesting company of young people, who are preparing for work by taking heartily hold of it in the very beginning of their training course.

I found a great contrast to the first day of this work, when the Conference presidents and laborers from all over the country came together to spend a week in consultation and study, and to dedicate this mission. Then, the mission workers were but a mere handful; now, I had before me an audience of actual laborers as large as had come together from the whole wide field. This is only one of many indications that the work is everywhere progressing, and that we have reason to take courage and go forward with faith and confidence.

On Sunday afternoon I completed the last stage of my long journey, arriving at Battle Creek in the evening. In accomplishing the commission upon which I was sent out, I was absent from home five months; traveled over nine thousand miles; have spoken two hundred and fourteen times; was subject to nearly all conditions of living and climate, which would test the strength of the most robust, and yet have returned in good working order. I would not hesitate to start at once on another tour if circumstances required. After one day of rest I have taken up the work which is waiting for me in my office, without any sense of especial weariness, and with a consciousness of strength and courage for all that is before me; for all of which I am profoundly thankful to Him who evidently planned the journey, and led me all the way; for I have received many tokens of the fact that each stage of it had been divinely ordered.

I am thankful for the opportunities that have been afforded to make the acquaintance of so many of my brethren and sisters, and to come to an understanding of what is involved in the message as viewed from the many different standpoints to which my work has led me. I have seen it from the standpoint of the camp-meeting, of the school, of the sanitarium, of the local church, of the home, of the individual laborer struggling against great odds in a hard field, and the isolated, who can know but little except what comes through the printed page and the inspiration of the Holy Spirit; I saw it from the platform of the N. W. C. T. U. convention, set in a light, and surrounded with clouds, upon which hangs a bow of promise, and from which rolls a voice of warning. From these various standpoints I have taken observations, with which I close these notes of travel.

As laborers together, it seems wisest to study how to be practically helpful instead of laying needless burdens upon one another. There is no help in an evil report, or in a report of evil; nor in the exchange of evil surmisings, or of bitter criticisms.

It is better to be able to present to those who have these things to exchange, a front which is like a blank wall, from which discouraging rumors will bound like a rubber ball.

It is unprofitable to furnish soil in which slander can grow and mature its poison fruit. Hence, let us covenant with one another that we will never pass one word from ear to lip, from lip to ear, that can hurt instead of heal. But if one can not avoid listening to things that can not help, one can avoid being himself poisoned or hurt by them, and refrain from passing them on to any other soul. It is a good thing to keep the eyes fixed upon the spiritual outlook, and to refuse to see those things that beget discouragement. Discouragement, when it is finished, brings forth despair.

I do not know how many times I have been asked, "What do you find to be the most discouraging features of the work?" to which many years ago I learned to answer, "I do not find the discouraging features, because I will not. I have ceased to look on that side of it. Discouragements are too heavy for human hands to carry. These are the burdens which we are invited, yea, commanded, to cast upon Him who alone is able to bear them."

The reputation of any fellow laborer, or of his children, should be safe in the hands of our people. It is a serious thing to throw suspicion upon any man or woman, but especially on the youth who are growing up among us. Our boys and girls—and those of our brethren are ours—have a right to be protected, in their innocent heedlessness, from the stain of a bad reputation. To say that a boy or girl who has become a source of especial anxiety to parents or teachers is "fast," "bad," or "getting reckless," is greatly to multiply the burden that must necessarily rest upon the hearts most interested, and to build up a barrier between the church and the youth, and interfere with the salvation of many souls. For any one to hear disparaging remarks concerning another, will cause him to lose confidence in the one who has uttered them. More than once I have heard some one say, "Is that the way he talks about folks? Then I shall be very careful what I have to do with him!"

As time shortens, and the importance of every word and opportunity increases, it behoves us as a people to see that we put away everything that can possibly be a hindrance, and cultivate most assiduously those qualities, habits, and methods of work which will carry the good news the most quickly and most effectively.

As a rule, I have found my brethren and sisters ready to listen when I have presented the claims of those who are considered "outside;" but I would like to make one more appeal to all who have been interested in my work, that they will cease to think that any one is outside. We are all needy and lost together, except as we receive the abundant grace by which we are saved. The only difference between one man and another in the sight of God is in the fact of the acceptance or rejection of the Lord Jesus Christ. Every question of doctrine is swallowed up in this one, "What will you do with Christ?" This settled right, everything that is involved in eternal life and the blessed hope inevitably follows.

S. M. I. HENRY.

### CONFERENCE—DISTRICT 3.

(Concluded.)

#### Sixth Meeting.

THIS meeting was called at five o'clock. Prayer was offered by Elder Anderson, of Wisconsin. Secretary's report accepted. The following resolution was presented by the committee:—

"Whereas, The Spirit of Prophecy has pointed out the fact that the churches are withering up because they have failed to use their talents in diffusing the light of truth to others, and—

"Whereas, There is a great work to be done in spreading the message for this time, before the Saviour shall come in the clouds of heaven, therefore,—

"7. Resolved, That we recommend our churches, companies, and isolated members throughout the District to join the Missionary Reading Circle, and

follow carefully the lessons on the message and the field as an aid in preparing them for the missionary work in which they are engaged. We also recommend that Conference and tract society officers, ministers, and workers make a special effort to encourage the Reading Circle work throughout the Conferences; and we further recommend, as of primary importance, the consecutive reading and study of the Scriptures by all Seventh-day Adventists everywhere."

It having been made apparent that the time had come for a more formal organization of the Conference, the chairman was authorized to appoint a committee of six, whose duty it would be to frame a constitution, and present it to the Conference for approval. J. D. Gowell, N. W. Kauble, F. D. Starr, E. J. Van Horn, R. S. Donnell, and J. N. Anderson were appointed as said committee. Meeting then adjourned.

#### Seventh Meeting.

The seventh meeting of the session was held Thursday, at 11:30. Minutes of previous meeting approved. Committee on Constitution submitted the following:—

##### "ARTICLE 1.—NAME OF ORGANIZATION.

"This Conference shall be known as the District Conference of General Conference District 3, including Michigan, Wisconsin, Illinois, Indiana, Ohio, and Ontario. The object of this Conference shall be to further the cause of the third angel's message, and to transact such business as may come under its supervision.

##### "ARTICLE 2.—OFFICERS.

"The officers of this Conference shall be a president and a secretary. The General Conference superintendent of District 3 shall, by virtue of his office, be president of this Conference. The secretary shall be chosen at each session.

##### "ARTICLE 3.—MEETINGS.

"The sessions of this Conference shall be held biennially, or more often if necessary, alternating with the sessions of the General Conference.

##### "ARTICLE 4.—MEMBERSHIP.

"The various State Conferences in the District shall be entitled to as many delegates in the District Conference as there are members on their respective executive committees, the selection to be made by said Conferences. Also that each association and institution in the District be entitled to one representative in the deliberations of the Conference.

##### "ARTICLE 5.—AMENDMENTS.

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

The constitution was adopted to go into effect at the close of this session.

Resolution 8 was then read by the secretary, and pending its discussion, the time arrived for the close of the meeting.

#### Eighth Meeting.

After the opening exercises the secretary's report was read and accepted. In the place of resolution 8, which had been presented the day before, the Committee on Plans presented another resolution, and asked the privilege of withdrawing the first one. Granted.

"Whereas, We recognize the importance of church schools, and—

"Whereas, Hasty moves in the matter of their organization and management can only result in defeat of their purpose, therefore we—

"8. Recommend that great care be exercised in the organization of such schools, and the selection of proper instructors; and—

"Whereas, There is danger of disbursing the tithe fund through improper channels, we therefore—

"Recommend that funds for our primary schools be provided by tuitions, subscriptions, and contributions, leaving the tithe to be used for purposes designed by the Testimonies and Conference provisions."

#### Ninth Meeting.

The ninth meeting of the Conference was held Friday, at 11:30. Minutes of previous meeting accepted. Committee on Plans further reported:—

"Whereas, The sale of publications has been and will be an important factor in getting the truth before the people, we would, therefore,—

"9. Recommend that our ministers and Bible workers take advantage of this privilege by selling and



distributing as many books, tracts, and papers as they can in connection with their work, and, further, that they encourage others to do the same."

Sister Haskell spoke of the excellent opportunity offered our Bible workers in getting the truth before the people, and thought every one should use this means in his work. E. P. Boggs advanced the thought that if our ministers would engage in this work, it would be an incentive to the younger workers, and prove a blessing to both. The resolution was adopted.

"10. *Resolved*, That we give our most hearty support to the *Signs of the Times*, and, further, that it is the sense of this body that the paper would be better and more representative if the able articles of the special numbers were distributed throughout the regular issues.

"Whereas, The value and importance of the canvassing work is repeatedly urged upon us by the Testimonies, therefore,—

"11. *Resolved*, That we recommend that more careful consideration be given to this line of work at all our annual camp-meetings; and that the meetings held in the interests of this line of work partake of the nature of missionary meetings.

"Whereas, We are exhorted through the Spirit of Prophecy constantly to extend the knowledge of the truth in regions beyond, we therefore—

"12. *Recommend* that our ministers in this District be encouraged to labor in new fields the present winter, in so far as this can be done and not prove detrimental to lines of work now in operation."

These resolutions were spoken to by several of the delegates, and afterward adopted.

It was moved and carried that a copy of the minutes be furnished each State Conference, for publication in its paper.

Resolution 13 was handed in by the committee, and after it was discussed quite freely, was adopted.

"Whereas, The *Missionary Magazine* is the medium through which the Foreign Mission Board gives information concerning the work in the different fields where missions and missionaries are situated, and—

"Whereas, We are desirous that all our people become better acquainted with the work in the fields, we therefore—

"13. *Recommend* our ministers and workers generally to use every reasonable effort to place the *Magazine* not only in the homes of our own people, but in the hands of others as well."

The business of the session being completed, Elder Breed, the chairman, expressed his pleasure at the privilege which had been afforded in this meeting, and the good feeling which had characterized all the deliberations, and expressed the hope that the good principles which had been brought out in the meeting might be placed in operation in the various Conferences.

The meeting then closed.

A. J. BREED, Chairman,  
J. W. COLLIE, Sec.

#### JAMAICA.

SANTA CRUZ.—The work is onward here. For the last five or six months Elder W. W. Eastman has been engaged in tent work; and as a result, a strong company has been brought out. The Sabbath-school numbers fifty; and a temporary place of worship, twenty by thirty feet, has been erected. God is indeed blessing the work, and it is encouraging and interesting to watch its rapid progress throughout the island. The people are beginning to realize the importance of the third angel's message, and are hungering and thirsting for a fuller knowledge of God's eternal truth.

Let us earnestly pray that the Lord of the harvest will send more laborers into his vineyard, so that at his coming a rich harvest may be gathered for his kingdom.

THOS. J. KENNEDY.

#### GENERAL MEETING IN ONTARIO.

THIS meeting was held at St. Thomas, December 5-12. The time was spent in studying the recent Testimonies, and such subjects as are of especial interest for this time. All the laborers who could leave their fields were present, and took an active part in the work taken up. There was an earnest desire manifested by all to see the work in this young Conference move forward, and accomplish all that God would have it accomplish.

The canvassing work received special attention. The Review and Herald has carried on this work in the past; but now the Ontario Conference will have control of the territory, and will make extra efforts to secure canvassers to place all our publications in the homes of the people. I have not seen a more

promising field than Ontario. The people are well educated and intelligent, and such are always glad to get good literature, especially religious literature.

Ontario has no State agent to look after the work, but Elder P. M. Howe will give it special attention, for a time, and any who wish to canvass for our publications, in a new territory, will do well to correspond with him. The canvassing work is a part of the work of God for the salvation of souls, and will not close until the third angel's message shall close its work. There ought to be many who will take up this important part of the work, and continue in it until it shall close.

There was a good interest manifested in the meetings. Those present were anxious to see the work pushed into new fields. There are many openings for the living preacher, the Bible worker, and the canvasser, as well as for missionary workers.

To get more room, and have better accommodations for the people, the opera house was secured Sunday afternoon and evening, where many of the people had the opportunity of listening to the truth. They seemed well pleased with the subjects presented, and from what was said, were interested to hear further.

I shall watch the work in Ontario, and hope to see it rise and occupy the place God would have it among sister Conferences in proclaiming the truth. May the Lord guide the work and the workers in this young Conference.

A. J. BREED.

#### VICTORY.

It has often been truly said that we are in the "shaking time." But to many this has been an indefinite expression. Yet no point of truth is clearer, both as to the theory and the practice.

Here is the theory: Under the Laodicean message, the message of righteousness by faith, the standard of holy living is exalted to the standard of the holy living of the life of Christ. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." He that falls short of overcoming even as Christ overcame will fall short of sitting with him on his throne, will be shaken out. "I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."

What will become of those who do not thus overcome?—"Some had been shaken out, and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough perseveringly to plead and agonize for it, did not obtain it, and were left behind in the darkness." Thus it is seen that those who are sifted out are sifted out because they do not get the victory over sin,—over pride, love of the world, selfishness, over every wrong word and action.

Now for the practice! Reader, are you *gaining the victory*? If not, you are *sifting out*. That pride, impatience, lust, covetousness, love of the world, love of pleasure, foolish talking or jesting, criticising, evil speaking, murmuring, intemperance, or other sin, is either driving you now to the Lamb of God for victory or to the lake of fire for destruction.

Some time ago a young woman, a member of the church, came to a test in her experience: she must yield her pride or her hope of eternal life. The test came over a hat. The hat belonged to the world. She professed to belong to the Lord. She put on the hat and came to meeting. She was convicted that it was wrong to wear that hat. She left it at home at the next service. She testified to her victory. Later she was tempted again. She yielded, and came to meeting with the worldly hat. The Spirit was grieved, and she was left without conviction. Yes, worse; while the Spirit was so manifest that minister and people labored personally with sinners in the congregation, this poor girl sat and made fun. This was a fearful defeat, a sad sifting.

But while some are being sifted out, others are gaining glorious victories. Here is the story of one such victory gained by a young man:—

"I take pleasure in dropping you a few lines to tell you my experience since you have left. I had a hard fight with the devil during all the meeting. I did not have that freedom that I desired. I could not say, with the apostle Paul, 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.' But thanks be to God, which giveth us the victory through our Lord Jesus Christ." I praise the Lord that I have the victory over my besetting sin that has enslaved me for years; and now I can truly say that 'there is therefore now no condemnation to them which are in Christ Jesus.' I enjoy such freedom as I never before had in all my Christian experience.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." I can

say that I have experienced that hungering and thirsting. Oh! praise the Lord for victory. This last week has been the most pleasant week of all my life; for I am gaining victories daily. I am not satisfied with anything short of having the fullness of the blessed Spirit. I have given myself to him to be used to his glory. I drop you these lines, thinking they may be of some help to some other poor soul who is in bondage. Oh, praise the Lord for victory!"

Verily this is the sifting time, and some are sifting out because of their besetting sins, and others are pressing in toward the throne, and gaining victories at every step. On which side are you?

A. F. BALLENGER.

#### PREPARATORY SCHOOLS.

A FEW days ago it was my privilege to visit the two preparatory schools that have already been started in District 3. Great works move slowly, but in God's work there is no backward-step. To human eyes it may seem that for a time the movement ceases altogether; but this is usually due to the enormity of the orbit of revolution, and the limited power of vision on the part of the observer. Standing as we do on our earth, and looking into the heavens, we see not the movement of many stars. We call them fixed, and yet they are speeding through space with a rapidity which baffles our power of comprehension. So it is with the onward march of truth.

It was a matter of surprise to me, as I reached Cedar Lake Industrial School, situated on the outskirts of a small village in the pine region of Michigan, to find in those humble, even crude, surroundings such a spirit of earnest devotion. And as I talked with those students about the principles of Christian education, and found that the Spirit of God had touched and tendered every heart, I was led to exclaim, in the silence of my soul, Of a truth God is in the move, and these are his children!

When the plans were laid for these preparatory schools, enthusiasm ran high, and parents were eager to see them started. Then, as is so often the case, through misunderstandings, and perhaps some false representations on the part of the enemy of truth, those who had contributed to the work began to fear that they were going contrary to the will of the Lord. Caution is an excellent quality, and doubtless this wave of fear worked for the good of the cause; for there was a tendency to make such an extensive outlay in these schools that it would hinder the rapid increase in number which we must see. So, I say, the halting was to a purpose. But since the word has come that we must have schools for the instruction of the youth, that church schools are the proper thing, that Battle Creek College should be a school for training workers, and that intermediate schools are a necessity, the hearts of the fearful have again taken on strength.

The only sad thing in such an experience is that we fail to recognize principles, and are swayed first this way, then that, waiting for the Lord to send us guidance in words which all may read. I can not help thinking of it like this: when Christ stepped outside the temple gate to meet the Greeks, a cloud rested on his head, lightning played about his brow, and what seemed like thunder shook the earth. To the learned in the things of God, to him who knew the tones of the Almighty, it was the Father's voice. We, his people, should recognize him when he speaks in a language that the Gentiles can not understand. Am I not right? Oh, for hearts that vibrate in harmony with the heart of God!

Woodland Industrial School, situated near Arpin, Wis., opened December 6, with an attendance of over forty.

Here again my heart was made glad as I saw the class of young people. Situated as they are, with two hundred acres of land at their disposal, plenty of wood and a fertile soil, this is an excellent place for an industrial school. "The youth who attend our school for the first time are not prepared to exert a correct influence in any city as lights shining amid the darkness. They will not be prepared to reflect light until the darkness of their own erroneous education is dispelled. . . . The farther they are removed from the cities and the temptations that are flooding them, the more favorable will it be for them to obtain the true knowledge, and form well-developed characters." These words came forcibly to mind, and I again praised God that another State had taken the initiatory step in providing for the education of its youth.

Elder Covert and his co-laborers have worked faithfully for the church schools, and for this their first intermediate school. I believe the people of the States of Wisconsin and Michigan will soon realize the results of the effort put forth in these directions. God has said that an army of missionaries is needed: these schools are the places to look to for workers.

Where every branch is so taught as to show the glory of God, and each class appeals to the God-man, what could we look for if not for Christian workers?

The workers both at Cedar Lake and at Woodland Academy have to contend with many disadvantages, and they are working with meager facilities. Those who have an interest in our youth can do no greater work than to help lift the burden by generous contributions.

Those desiring to place children of their own in schools which the Spirit of the Lord has organized, and upon which he has placed his seal; and those who know of the children of others whom they might help, should correspond with J. E. Tenney, Arpin, Wis.; or J. G. Lamson, Cedar Lake, Mich. Brethren, this work moves forward. Can you not find pleasure in going with it? E. A. SUTHERLAND.

#### QUEBEC.

SINCE reporting in the REVIEW on the tract distribution, I have put forty dollars' worth of English and French tracts into circulation by mail and by personal efforts. While in Argenteuil County, I canvassed five townships with our small works, doing much visiting, giving Bible Readings, and now and then a discourse. I returned to Montreal in time to help prepare the way for, and take part in, the organization of a church, enjoying a pleasant season with Elder I. N. Williams and his wife.

I am now holding a few cottage meetings among the French, and purpose making a more general and thorough effort at tract distribution than I have hitherto been able to make. We now have on hand quite a large amount of tracts in different languages, especially in the French tongue, and are arranging to canvass Montreal with tracts and papers. A young man will aid me, taking one side of the street, while I take the other. I do not believe that even old laborers should play gentlemen in pushing young men into the field to do the work, and then take the credit for the work done, as has often been done by those of other denominations in this field. God forbid that even we old Seventh-day Adventist preachers should outgrow our primitive advent clothes in feeling above and neglecting the important work of getting our literature before the people, by personal efforts and by the mail, and by doing house-to-house work, as primitive evangelists used to do.

As a result of the French tract distribution, a professor of several languages is rejoicing in present truth, and is rendering good assistance in translating matter into French for other small tracts. I am thankful for what has been raised by our French brethren and by a few of other tongues, for this branch of the work. But I wish to call the attention of the readers of the REVIEW to one fact,—what has been credited in the REVIEW is not cash on hand, but simply what has been raised and expended. As for myself, I have none of this amount with which to meet expenses at this end of the line, and I am sure this is true of those at the other end of the line, at Battle Creek, who do the work of publishing. Therefore, while grateful for what has been done, I would further solicit the financial support of those who have at heart this important branch of the work. D. T. BOURDEAU.

836 St. Lawrence St., Montreal, Quebec.

#### GEORGIA.

SAVANNAH.—Having labored nearly twenty-four years in fields possessing many unappreciated advantages, and desiring to spend my remaining strength and time in some destitute field where present truth would be particularly appreciated, I was impressed that our Southern field was the place in which God would have me labor. About seven weeks ago I landed in Savannah, Ga. My wife joined me about two weeks ago. Savannah is a beautiful city of about sixty-five thousand inhabitants, including about thirty thousand colored people. There is not, nor has there been, except my wife and myself, any resident Seventh-day Adventists in this city as far as we can learn. Savannah is one of the most important seaports of the South. Here ships of many nations load lumber, cotton, naval stores, etc., and a good field is offered for missionary work.

We have held three Sunday night meetings in a large hall devoted on other nights to minstrel shows, etc.; and believing that we could reach the people better by house-to-house labor, we proposed this to our last congregation, and six invitations were given to continue our work in families by forming classes for the study of "Thoughts on Daniel." We now have more appointments than we have been able to meet.

We hold meetings twice a week with a company of noble and influential women, who for years have

held meetings for the study of the prophecies of Daniel and the Revelation and the near coming of Christ. These women have felt it a duty to give time to the study of latter-day things, in which their pastors do not seem to be much interested. I was welcomed among these noble Bereans, and am now putting before them the most precious treasure of present truth, for which they seem so hungry that they urge me to present matters more rapidly. Two of the most prominent among them visited our home, and not knowing our belief as to the state of the dead, said, in substance: "We are much burdened over a certain matter of belief in which we stand alone, and which we learned from no man, but of God, from the Word." What was my joy to learn that God had anticipated our work, and they had become sound believers in the glorious truth regarding the state of the dead, and that mortality puts on immortality only at the resurrection of the just. Thus God has Lydias among these devout women, whose hearts he is opening that they may attend unto the words of truth which we preach.

The money we had to devote to this field has nearly all been spent in necessary expenses here. Unless we can have help soon, we know not how to maintain ourselves in this field. We live in one back room, in which we cook, eat, and sleep. Our fare is very simple. We should be glad to remain here and labor, and should count it joy to make sacrifices for this work.

The General Conference has given me ministerial credentials as a self-supporting laborer, but may we not look to some of our brethren for financial help in this most needy field? The Spirit has said: "It is of no use to send missionaries to work in the Southern field unless they are furnished with means from your abundance to help the distressed, and those who are in poverty that can not be described." Pray for this field, and send your money to Brother I. A. Ford, manager of the Atlanta branch of the Review and Herald Publishing Company, Atlanta, Ga., or to Arthur W. Bartlett, 411 Huntington St. Savannah, Ga. A. W. BARTLETT.



#### RECEIPTS FOR PRESENT TRUTH FUND.

Formerly reported..... \$26 50

#### RECEIPTS FOR FRENCH TRACT FUND.

Formerly reported..... \$188 95

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

#### WYOMING, NOTICE.

AS WYOMING has been annexed to, and taken under the watch care of, the Nebraska Conference, after Jan. 1, 1900, all title should be sent to J. F. Beatty, 1505 E Street, Lincoln, Neb. All Sabbath-school money should be forwarded, after January 1, to Edith Anderson, 551 West 5th Street, Fremont, Neb.; and all books and Sabbath-school supplies should be ordered from J. F. Beatty. Canvassers wishing territory, or information on canvassing, are invited to correspond with O. E. Cummings, College View, Neb. O. S. FERREN.

#### SHALL YOUR CHURCH BE REPRESENTED?

THE readers of the REVIEW have noticed that a special course of instruction has been arranged at the Battle Creek College for church officers and lay members of the Battle Creek College school district. This course is intended to prepare persons to do a work in the churches and neighborhoods that the Lord says should be done. And the Lord has also said that the churches should select persons to receive this brief training that the College is prepared to give. The affairs of this world have reached a tension that can not last much longer. Everything is waiting for the sealing work to be completed. New fields are opening, and the people are calling for the gospel. Will our churches hold the ministers from going? Will they continue to consume upon themselves the tithes and offerings that ought to be used in sending laborers to the regions beyond?

The truth has been going largely by argument, but God now wishes it to be lived out in the churches. It is almost impossible to stir up our neighbors by the ordinary methods of preaching. There must be a new method pursued, which is to live the word of God before them.

This is the object of the Winter School. It is to teach our brethren and sisters how to carry the third angel's message to the people, in a simple, effective way. The message must now

go with power. Of the first angel's message it is written: "Angels were sent from heaven to arouse those who had become discouraged, and prepare them to receive the message. The work did not stand in the wisdom and learning of men, but in the power of God. It was not the most talented, but the most humble and devoted, who were the first to hear and obey the call. Farmers left their crops standing in the fields, mechanics laid down their tools, and with tears and rejoicing went out to give the warning. Those who had formerly led in the cause were among the last to join in this movement." And likewise it is said: "Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to his service. The laborers will be qualified rather by the unction of his Spirit than by the training of literary institutions."

These are impressive truths, and should stir us to see where we are. We shall endeavor to give such a course of training in the things of the Spirit of God, that those who enter into the spirit of the teaching will not rest until a spirit of work is caught in the churches where they live, that will arouse all who are really looking for the soon coming of Jesus, to work as the believers did in 1844.

Those who attend the Winter School should enter before the middle of January. Send for the Winter School Announcement. E. A. SUTHERLAND.

#### ADDRESS.

ELDER A. F. BALLENGER'S address is 1234 Duncan St., N. E. Washington, D. C.

#### NOTICE.

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#### PUBLICATIONS WANTED.

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

The following persons desire late, clean copies of our publications, post-paid:—

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A. C. Norris, Leeds, N. Dak., Signs, Medical Missionary, Good Health, tracts.

Mrs. M. L. Stevens, Sparta, Mich., REVIEW, Signs, Instructor, Gospel of Health.

Mrs. J. E. Budd, Eddy, Minn., Swedish, Danish, and Norwegian periodicals.

Any persons wishing to send old papers and tracts to prisoners in Southern States and Mexico, who read some English, may obtain addresses from J. B. Clark, Box 1, Welsh, La.

#### Obituaries.

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

PHAR.—Died May 15, 1899, of pneumonia, C. F. Phar.

MRS. H. PHAR.

WOODRUFF.—Died near Miltonvale, Kan., Dec. 3, 1899, Sister Linde, daughter of Hiram and Amanda Woodruff, aged 23 years. She sleeps in Jesus. I. A. CRANE.

BROWN.—Died at Clare, Mich., Dec. 9, 1899, Charles Lewis Brown, who was born March 6, 1820. We believe that he will have part in the first resurrection. L. LEROY.

McMULLEN.—Died near Swan, Mo., Oct. 26, 1899, of paralysis, F. M. McMullen, aged 51 years, 9 months, 22 days. He died in full faith of the soon-coming Lord. M. I. McMULLEN.

NICHOLS.—Died at Catawba, O. T., Nov. 7, 1899, Sister Anna Nichols (née Condrey), aged 29 years, 9 months, 17 days. Words of comfort were spoken from Lam. 3: 33, by S. A. Lorenz. \* \* \*

HARE.—Died at Alamosa, Colo., Nov. 11, 1899, of dropsy, Sister Nettie Hare, in the twentieth year of her age. She had been a consistent member of the Alamosa church for about five years. The writer, assisted by Judge Holbrook, conducted the funeral services. G. W. ANGLEBARGER.

WOOD.—Died in Jasper County, Mo., April 20, 1899, of consumption, Mary F. Wood, wife of D. N. Wood, aged 47 years, 7 months, 19 days. She was converted in 1870, and ever lived a consistent Christian life. Elder Mann (Presbyterian) spoke words of comfort and consolation. R. K. POST.

WALLER.—Died at Fresno, Cal., Sept. 22, 1899, Genevieve Earnestine Waller, aged two years, 4 months, 22 days. Little Genevieve was the only child of Brother and Sister E. H. Waller. While they mourn the sad separation from their dear one, their hearts are comforted with the precious assurance found in Jer. 31: 15-17. W. T. KNOX.

MANUEL.—Died at Fresno, Cal., Sept. 14, 1899, the result of severe burns, Sister Elizabeth M. Manuel, wife of Brother George Manuel, in the forty-fourth year of her age. Sister Manuel gave her heart to the Lord at the age of twenty-three years, and has always been an active Christian worker. She died in the hope of a part in the first resurrection. W. T. KNOX.

KNISELEY.—Died at Reese, Mich., Nov. 16, 1899, Sister Nancy Kniseley, aged 87 years, 8 months. The deceased was among the first, with her husband, to accept the teachings of William Miller at Seneca Falls, N. Y. In 1841, under the labors of Elders Ostrander and Weeks, she accepted the Sabbath. The text at the funeral was one of her own choosing. Discourse was delivered by Elder Wm. Faulkner. M. C. BRAMAN.



# GRAND TRUNK RAILWAY SYSTEM.

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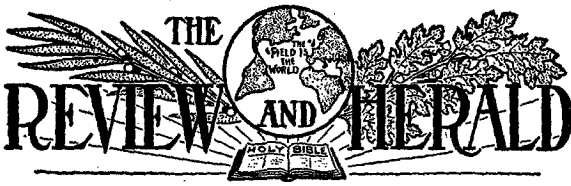
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*Abram's name changed.*

whither wilt thou go?  
goest thou? And she said, I flee from the face of my mistress

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

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



BATTLE CREEK, MICH., JANUARY 2, 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.

DWIGHT L. MOODY died at his home, in Northfield, Mass., Friday, Dec. 22, 1899, aged sixty-two years.

THE first number of the *Medical Missionary and the Gospel of Health*, since the uniting of the two, is on our table. We are sure that all the readers will be pleased with the present arrangement. This is an excellent number.

IN Congress two weeks ago, one of the leading members made a speech in argument that "governments derive their just powers from the consent of the governed," *provided* only that the governed are capable of so consenting, and of governing themselves.

THE new Protestant movement in Austria is steadily gaining. The editor of their paper was put under the ban a short time ago by "the prince-bishop" of the diocese. The editor, like Luther, publicly burned the bishop's bull. The prince-bishop had him arrested and brought to court; but the judge dismissed him.

IN the United States Senate, Senator Hoar has introduced resolutions affirming that this republic "adheres to the doctrines which were in the past set forth in the Declaration of Independence, and in its national and State constitutions." Whatever may become of the resolutions, that there could ever be occasion for offering them is remarkable.

A CERTAIN Monsignor Sbarette came from Rome to the United States in 1894 as auditor of the apostolic delegation of the papacy here. About a month ago he was appointed bishop of Havana, Cuba. And it is announced that he was selected for that bishopric "on account of his knowledge of canon law, the *Constitution of the United States*, and the method of procedure in our courts," and with all this because of "the prominence in Havana of questions concerning the property of the Roman Catholic Church." If that is not the forming of a union between the papacy and the United States government in Cuba, then what more is needed to make such a union? And the *constitution of the United States*, which this Romanist is said to know so well, is not the Constitution ordained and intended by the Fathers of this nation; but the constitution as it was made Catholic by the argument, declaration, and decision of the United States Supreme Court, Feb. 29, 1892,—the constitution which, because of that decision, Pope Leo XIII commanded all Catholics to take in one hand, with the Catholic Bible in the other, and go forward to bring this country into unity with the Catholic Church.

THE editor of the *Christian Advocate* wisely says: "With the Bible and the Century Dictionary one might be shut up for ten years, and come out at the end a prodigy in almost all that the world knows up to the date of the last impress."

A YOUNG sister writes: "I am at home, taking care of the old folks, and canvassing *when I can*, as it rains so much. I have been selling the World's Harvest number [of the *Signs of the Times*]. I worked thirty-nine hours and sold one hundred and twenty-five papers." There are thousands who have just as good opportunities as has this sister, and many of them far better. Why should not all these be as diligent as is she in speeding the truth? That World's Harvest number is good for a long while yet.

ONE of the recommendations of the secretary of war, in his annual report to Congress, is that there shall be continued exercise and training of the army "in large bodies of troops," in times of peace, under conditions "as nearly as possible approaching those of actual war;" that is, that there shall be frequent maneuvers after the manner of Germany and the other great war empires of Europe. And why should all this be? When could such armies really be needed in the *United States*? And how could they ever be needed anywhere else? But since this is regarded a necessity, it can be only expected, if not intended, that they shall be used somewhere else.

THE *North American Review* of December, 1899, published an article on "Consecrated Fallacies." And the consecrated fallacies discussed and "exploded" are that "all men are created equal," and that "governments derive their just powers from the consent of the governed." The writer holds that these statements were only fallacies when they were first promulgated in the Declaration of Independence; but that the sacrifices and sufferings of the Fathers of the republic consecrated them; and so they have remained until now; but now it is time to abandon the consecration, and let the statements stand simply as the fallacies which they always were. He declares that it is not true, and never was true, that all men are created equal. And all the rest of the article is to the same purpose.

THE National Reform leaders are among the best promoters of the Roman Catholic cause in the United States: they are practically agents of the papal cause. About two weeks ago, at the Presbyterian Ministers' Association, New York City, "Rev." David G. Wylie read a paper entitled "The Services of the Roman Catholic Church to American Civilization." And when one of the ministers present said that "from the paper itself" he must "assume that it had been written after a conference with Roman Catholic priests," Mr. Wylie replied that the paper *had* been written "after consultation with the Catholic Church ecclesiastics, from Cardinal Gibbons and Archbishop Corrigan down." And so the National Reformers are still carrying on their nefarious work.

IN the issue of *Harper's Weekly* of Dec. 30, 1899, there is an article by one of the regular staff of the *Weekly's* writers, advocating a one-man power in the government of the United States: advocated *not* as a theory, nor in the mere form of a proposition for discussion; but as a present "essential," demanded by "a course of national progression." There is much said in favor of this in the article,—too much to quote here,—but the substance of it all is in the following ominous words:—

The fact is that the power to make treaties, if we are to enter into a course of national progression, or retrogression,—call it what you will, but involving those close mutual relations which Jefferson described as "entangling alliances,"—must include the power to make conventions quickly and secretly, and the power to abide by them. Moreover, it is essential that *the single mind* with which our government deals, *must be met by a single mind on our side*.

It is true that this is advocated only in the matter of treaty-making, just now; but when a one-man power shall be exercised only that far, it is only a question of time and circumstances when it will be exercised in anything else that "the single mind" may choose. And the first steps toward this *have already been taken*. Repudiation of the principles of a republic by this nation, is going on as steadily as is the ticking of the clock. And that means that it is going on very rapidly.

#### "THE PERIL OF THE REPUBLIC."

IN one of the Readings in the Week of Prayer—"The Sign of the Final Sign"—there was pointed out the important place among the signs of this time that is occupied by the apostasy of this nation from the principles of republican government, and attention was called to how far this apostasy has already progressed. Prof. P. T. Magan, of Battle Creek College, has written the history of this apostasy up to the end of 1899. This history has been printed by the Fleming H. Revell Company, of Chicago, under the expressive and impressive title of "The Peril of the Republic." In the history of the principles of this republic and the apostasy of this nation from its principles as a *republican* government, this book—"The Peril of the Republic"—stands just as "The Two Republics" and "The Rights of the People" stand in the history of the apostasy of the nation from the principles of its Constitution as a *Protestant* government. And as it is the apostasy of the nation from the principles of its Constitution as a *Protestant and republican* government, that constitutes the complete sign; so this history of the apostasy of the nation from republican principles is just as important and just as much to be studied and understood by those who would be ready, as is the history of the apostasy of the nation from Protestant principles. The apostasy from the principles of a republic is the inevitable consequence of the apostasy from Protestant principle. If you would know this most important history of *this time*, you will have to read "The Peril of the Republic;" for the history is given nowhere else. The book is handsomely bound in red cloth, has 196 good-sized pages, and the price is one dollar. Address Fleming H. Revell Company, 63 Washington St., Chicago; 158 Fifth Avenue, New York City; or 154 Yonge St., Toronto, Ontario.