

SABBATH-SCHOOL LESSON QUARTERLY

RELIGIOUS LIBERTY AND
HEALTH AND TEMPERANCE

FOR SENIOR CLASSES

FIRST QUARTER, 1905

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SABBATH-SCHOOL LESSON QUARTERLY

RELIGIOUS LIBERTY AND HEALTH AND TEMPERANCE.

For Senior Classes

First Quarter, 1905.

General Note.—It has been over nine years now since we had a series of lessons bearing directly on religious liberty. Those who were children only ten or twelve years old then are now young men and women. In view of this, and of the rapid developments that are being made in the movement to restrict religious liberty, which call for intelligent, active, and aggressive counter efforts on our part, it seems highly proper that a few lessons should again be devoted to this subject.

LESSON I.—The Bible and Liberty.

JANUARY 7, 1905.

Questions.

1. What proclamation did God ordain should be made throughout Israel in the year of jubilee? Lev. 25:10.
2. What was Christ's mission to this earth? Isa. 61:1; Luke 4:18.
3. What condition exists where the Spirit of the Lord is? 2 Cor. 3:17.

The offerings for this quarter go to the most needy fields.

4. What is Satan's studied plan concerning man? 2 Peter 2:19. Note 1. How well has he succeeded?

5. For what purpose was Christ manifested? 1 John 3:8.

6. From what and for what purpose did God deliver Israel? Deut. 5:15; Ps. 105:43-45.

7. What commands were given Israel for the release of Hebrew servants from perpetual servitude? Ex. 21:2; Lev. 25:39-43.

8. How were the rights of strangers guarded? Ex. 22:21.

9. How often was there to be a cancellation of debts, and release for the poor from debt? Deut. 15:7-9.

10. What command was given concerning land lost through debt or misfortune? Lev. 25:23-28; 27:24.

11. For failing to carry out these provisions, what proclamation did the Lord, through the prophet Jeremiah, make to Israel? Jer. 34:17.

12. How did God design that Israel should stand before the world?—As a model nation. Deut. 4:5-8.

13. Is God any respecter of nations, or individuals? Note 2.

14. Does God desire His people now to be free from bondage of disease and debt? 3 John 2; Rom. 13:8. Note 3.

15. With what sort of dealing is God displeased? James 5:4.

16. On account of their faith, into what will many of the people of God be cast shortly before the end? Note 4.

We expend sixty per cent of our efforts upon four per cent of our field.

17. When and by whom will they be delivered? Dan. 12:1.

Notes.

1. Satan's plan is, and ever has been, to bring man into bondage,—the bondage of sin, the bondage of self, the bondage of selfishness, the bondage of fear, the bondage of slavery, the bondage of debt, the bondage of disease, the bondage of death. How well he has succeeded the amount of sin, selfishness, fear, slavery, debt, disease, and death there is and has been in the world testifies.

2. "God has revealed in His law the principles that underlie all true prosperity, both of nations and of individuals. 'This is your wisdom and your understanding,' Moses declared to the Israelites of the law of God. 'It is not a vain thing for you; because it is your life.' The blessings thus assured to Israel are, on the same conditions and in the same degree, assured to every nation and every individual under the broad heavens."—*Education*, page 174.

3. Debt means bondage. "The borrower is servant to the lender." Debts are demoralizing, disheartening, discouraging. The devil knows this, so does all he can to get men and nations into debt. Therefore we are told to "owe no man anything;" and "shun the incurring of debt as you would shun disease;" that "we should shun debt as we should shun the leprosy;" and have been instructed to "inaugurate a sound financial system" in our work, and encouraged in the effort to release ourselves from debt with the assurance that God would help us to "roll back the reproach" of debt, and that if we took hold of the work in the spirit of self-sacrifice for the sake of Christ and the truth, it would not be long before "the jubilee song of freedom" could be sung throughout our borders.—*Testimonies*, Vol. VI, pages 211, 217, 477.

4. "As the decree issued by the various rulers of Christendom against commandment-keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages, and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians in the Piedmont valleys, they will make the high places of the earth their sanctuaries, and will thank God for the 'munitions of rocks.' But many of all nations, and all

"There shall be delay no longer"—our confidence.

classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans, no human hand is ready to lend them help."—*Great Controversy, pages 625, 626.*

LESSON II.—The Sabbath and Liberty.

JANUARY 14, 1905.

Questions.

1. In their bondage in Egypt, what was it difficult for Israel to do? Ps. 105:43-45.

2. Which commandment in particular does it appear they had difficulty in obeying? Duet. 5:12-15. Note 1.

3. What complaint did Pharaoh make against Moses and Aaron? Ex. 5:4, 5. What against the people? Verse 8. What did he style the instruction which they had received through Moses and Aaron concerning the keeping of the Sabbath? What command did he give in opposition to it? Verse 9.

4. What two things, therefore, are intimately associated together in Israel's experience in Egypt?—Bondage and oppressive measures against Sabbath-keeping.

5. Because the children of Israel after their deliverance from Egyptian bondage oppressed one another, and did not "proclaim liberty throughout all the land unto all the inhabitants thereof," what did God say He would do with them? Jer. 34:17.

6. While disregarding the Lord's instructions for

Nine-tenths of the women of India never heard of a Saviour.

bringing about universal freedom, what divine institution were they also disregarding? Eze. 22:8, 26.

7. Upon what condition did God promise that Jerusalem should stand forever? Jer. 17:24, 25.

8. What did He say He would do if they did not keep the Sabbath? Verse 27.

9. When and by whom was this fulfilled? 2 Chron. 36:11-21.

10. During their captivity, what was the land enjoying? Verse 21.

11. How long did God say their captivity should be? Jer. 25:8-11.

12. When the end comes, for how long a time will the world have been carrying on slavery and oppression, and disregarding the Sabbath? Note 2.

13. For how long a time will the whole earth lie desolate? Rev. 20:1-4; Isa. 24:1-6; Jer 4:23-27. Note 3.

14. What will the millennium be to the redeemed?—A time of freedom and rest from earth's 6,000 years of sin, slavery, and Sabbath-breaking through which they have passed.

15. What even now remains to the people of God? Heb. 4:1-11.

16. For what, therefore, does the Sabbath, or seventh day, stand? Note 4.

Notes.

1. "In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts. The Sabbath had been generally disregarded, and

The needs of the cause of God are world-wide.

the exactions of their task-masters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and his efforts made to restore the observance of the Sabbath had come to the notice of their oppressors."—*Patriarchs and Prophets*, page, 260.

2. "For six thousand years the great controversy has been in progress. . . . Now all have made their decision; the wicked have fully united with Satan in his warfare against God. The time has come for God to vindicate the authority of His downtrodden law." "For six thousand years, Satan's work of rebellion has 'made the earth to tremble.' . . . For six thousand years his prison-house has received God's people." "Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe, and causing grief throughout the universe."—*Great Controversy*, pages 656, 659, 673.

3. "The Revelator foretells of the banishment of Satan, and the condition of chaos and desolation to which the earth is to be reduced; and He declares that this condition will exist for a thousand years."—*Great Controversy*, page 658.

"The great plan of redemption results in fully bringing back the world into God's favor. All that was lost by sin is restored. Not only man, but the earth is redeemed, to be the eternal abode of the obedient. For six thousand years, Satan has struggled to maintain possession of the earth. Now [after the 1,000 years and the destruction of the wicked] God's original purpose in its creation is accomplished."—*Patriarchs and Prophets*, page 342.

4. From the study of this and the preceding lesson, it is evident that the Sabbath, or seventh day, stands for rest and liberty. On the first seventh day God rested from all His works, and was refreshed. In the seventh or sabbatical year the Hebrew servants were to be released and "go out free." In the jubilee, or the great sabbatical year, the year after seven times seven years, universal liberty was to be proclaimed. And in the great millennial sabbath, the seventh thousand years, God's people are to be released from all bondage and oppression, and spend a sabbath of rest in the kingdom of God.

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

LESSON III.—Sunday and Slavery.

JANUARY 21, 1905.

Questions.

1. What is the result of obeying God and keeping His Sabbath?—Freedom and rest. See lessons 1 and 2, and Ps. 119:45; Isa. 48:18; 58:13, 14.

2. What would we naturally conclude, therefore, would be the result of worshiping false gods and keeping a false Sabbath?—Slavery and unrest. Ps. 106:34-36; 107:11, 12; Isa. 48:22; Rev. 14:11.

3. What is the most ancient form of idolatry? Job 31:24-28; 2 Chron. 14:2-5 (margin); Eze. 8:15, 16. Note 1.

4. What day was very early dedicated by the heathen to the sun and to sun worship? Note 2.

5. What was the beginning of this apostasy? Gen. 11:1-9.

6. Who was the leader in this apostasy and rebellion against God? Gen. 10:8-10. How did he rule? Note 3.

7. How general was sun worship among the ancient nations? Note 4.

8. How generally were slavery and oppression practiced by these nations? Note 5.

9. What is Babylon called in Jeremiah 50:23?

10. What is sun worship?—Idolatry. What leads to slavery and oppression?—Covetousness, or unlawful desires, which cause men to disregard the rights of their fel-

“Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.”

low men, and bring them into bondage. And what is covetousness? Col. 3:5; Eph. 5:5.

11. What relic of this most ancient form of idolatry has come down through the ages to our own time?—The Sunday.

12. Is there not, therefore, an intimate relation between Sunday and slavery? Note 6.

13. When the Papacy put down the Sabbath and elevated Sunday in its place, what did it become?—The worst persecutor of the saints the world has ever seen. Matt. 24:21, 22; Dan. 7:25; Rev. 13:1-7.

14. How were church and state united in the early centuries of the Christian era?—Largely through Sunday legislation.

15. Give a brief history of Sunday legislation during the fourth and fifth centuries. Note 7.

16. How are those who refuse to receive this mark of apostasy yet to be treated? Rev. 13:15-17.

17. What general conclusion, therefore, may be drawn from the facts already adduced?—That while the Sabbath stands for liberty, rest, and peace, the Sunday stands for slavery, oppression, and persecution.

18. In the enumeration of the merchandise of Babylon the Great, what two things are mentioned last? Rev. 18:12, 13.

Notes.

1. The most ancient form of idolatry is sun-worship. In turning from the worship of the Maker to the worship of the things that were made, the sun, the most prominent and powerful agent in the kingdom of nature, with its brilliancy, largeness of size, and apparently life-giving power, was most naturally turned to as the first and chief object of worship.

Prayerfully consider the unentered fields.

Along with sun-worship came the worship of the moon and other heavenly bodies. And connected with all was the idea of sex, male and female; family relationship, father, mother, sons, and daughters; and generations and procreation generally. Hence the lewdness and immorality into which this form of worship degenerated. It became simply the deification of lust.

2. The day dedicated to the worship of the sun was the day on which light was created,—the first day of the week. Being dedicated to the sun, it was naturally called "Sunday," as were the days dedicated to the moon, to Saturn, etc., called Monday, Saturday, etc. That this was an ancient arrangement, is shown by the title given to the day in Constantine's famous Sunday law, of 321 A. D.,—"the venerable day of the sun." The *North British Review* (Vol. 18, page 409), calls it "the wild, solar holiday of all pagan times."

3. Nimrod was both a tyrant and an idolater. Josephus tells us that "he gradually changed the government into a tyranny,—seeing no other way of turning men from the fear of God, but to bring them into a constant dependence upon his power. He also said he would be revenged on God, if He should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach; and that he would avenge himself on God for destroying their forefathers."—*Antiquities of the Jews, chapter 4*. Moreover, it seems that by the ancients he was directly connected with sun worship. The name by which he was known in the Chaldean mysteries was Saturn, and as such he was worshiped as the "offspring of the sun."—*The Two Babylons, pages 269, 270*. It is a significant fact also that the numerical value of the name Saturn in the Chaldee is just 666, the Apocalyptic number of the beast; in other words, Nimrod was not only an oppressor, but a great prototype in early post-diluvian times of the pope, or "man of sin."

4. Dr. Talbot W. Chambers, in the *Old Testament Student* for January, 1886, correctly styles sun-worship "the oldest, the most wide-spread, the most enduring of all the forms of idolatry known to man." He adds: "The chief object of worship among the Syrians was Baal,—the sun, considered as the giver of light and life." "In Egypt the sun was the kernel of the state religion." "In Babylon the same thing is observed as in Egypt." "In Persia the worship of Mathra, or the sun, is known to have been common from an early period."

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The "Encyclopedia Britannica" says: "Sun-worship was the primitive form of the Egyptian religion," and Rawlinson adds that "no part of the Egyptian religion was so much developed and so multiplex as their sun-worship."—*Religions of the Ancient World, page 21.*

5. As every student of ancient history knows, all these ancient nations practiced slavery. Slavery was common among them, and at times, as with Greece and Rome, the number of slaves equalled and sometimes outnumbered the number of freemen. Along with sun-worship, this embodiment of human selfishness, slavery, has come marching down through the ages even to our own time. The two have gone hand in hand.

6. The relationship between Sunday observance and slavery is more close than might at first appear. The most ancient and wide-spread form of idolatry, sun-worship, led to Sunday-keeping, and selfishness, or covetousness, which is idolatry, led to slavery. The two are simply two phases of the same sin,—that of idolatry; Sunday observance representing the religious side, and slavery the social side, of this sin. Just as covetousness leads to human slavery, so Sunday observance leads to the same thing, only in another way. Every Sunday law is simply an attempt to make men the slaves and servants of men.

7. Constantine's Sunday law, the first on record, was enacted in 321 A. D. This required judges, townspeople, and the occupations of all trades to rest on Sunday, but permitted work in the country. In 386, a more strict imperial law was enacted, forbidding all work on Sunday. Work being forbidden, the people would attend games, shows, and the theater on Sunday. In 401, at a convention held at Carthage, the church bishops petitioned the emperor to forbid all public shows and the like on Sunday. The desired law was secured in 425. "In this way," says Neander, "the church received help from the state for the furtherance of her ends." In the year 800 Charlemagne enacted a law requiring church attendance on Sunday. See Religious Liberty Leaflets, No. 2, entitled "Sunday Laws: Their Origin, Nature, and Object."

LESSON IV.—*An Epoch of Freedom.*

JANUARY 28, 1905.

Note.—This lesson is devoted largely to a consideration of religious liberty from the standpoint of the Constitution

Prayerfully consider the unentered fields.

of the United States. We suggest to those using the lessons outside of the United States that, where thought necessary, the lesson be adapted as seems best.

Questions.

1. In what words did Christ draw a clear distinction between religion and civil government? Matt. 22:21. What question drew out this answer? Matt. 22:15-21. Note 1.

2. What nation in its constitution adopted the principle here laid down?—The United States.

3. What statements in the Constitution of the United States show that this government claims no jurisdiction over religious matters? Note 2.

4. What further shows that this government was established upon a new order of things? Note 3.

5. What great declaration had been made to all the world by the people of this country, which laid the foundation for all this? After the introduction, what are the opening words of this declaration? Note 4.

6. What prophecy indicates that this nation will yet become a persecuting power? Rev. 13:11-17.

7. How will this affect other nations? Note 5.

8. What relic of a union of church and state has been retained by most of the states composing the United States?—Sunday laws.

9. For how long a time did the Congress of the United States refuse to pass a Sunday law?—From 1789 to 1892, or for 103 years.

10. Mention some attempts which have been made to secure national Sunday legislation in the United States,

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and thus get this government to commit itself to a course of religious legislation. Note 6.

11. What are the names of some of the organizations which have been working to this end? Note 7.

12. What will the success of their efforts result in forming? Rev. 13:14.

13. What terrible warning is given against this work? Rev. 14:9-12.

14. Through what means were church and state united in the fourth and fifth centuries? How are they being united in the United States to-day?

15. What is "the very message for this time"? Note 8.

16. Who only has liberty? John 8:34-36.

Notes.

1. Seeking to entangle Christ in His talk, the Pharisees put to Him what, in logic, is called a dilemma,—a proposition or argument with two or more alternatives, either of which is equally against the opponent. So the Pharisees reasoned that, if Christ should say, "Yes, it is lawful to pay tribute to Cæsar," He would offend the whole Jewish nation, and the Sanhedrin would therefore condemn Him to death. If He should say, "No, it is not lawful," then He would be opposing Cæsar, and the Roman power would condemn Him to death. In either case it meant death to Him. But His answer to render to God and to Cæsar each their own, while it evaded a direct "Yes" or "No," was so just and reasonable that His enemies were completely confounded and put to silence. This has been called "the wisest answer ever given to a perplexed question." And this was the first enunciation to the world of the great principle of a separation of religion and civil government. In all ages idolatrous and pagan nations have regarded religion and government as one and inseparable.

2. Article VI of the Constitution says: "No religious test shall ever be required as a qualification to any office or public trust under the United States." And the First Amend-

The needs of the cause of God are world-wide.

ment says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The Fourteenth Amendment says: "No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

3. On the reverse side of the great seal of the United States is a Latin inscription reading, "*Novos Ordo Seclorum*," which means "A new order of things."

4. "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men."—*Declaration of Independence*.

5. "As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false Sabbath, the people of every country on the globe will be led to follow her example." "Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world."—*Testimonies, Vol. VI, pages 18, 395*.

6. The first attempts to induce Congress to pass a Sunday law were made in 1828 and 1829 over the question of the transportation of the mails and the closing of post-offices on Sunday. The next was in 1888, when the Blair National Sunday Rest Bill was introduced. Then came the Breckenridge Sunday Bill for the District of Columbia, in 1890. All these in turn were defeated in 1892. But, through threats on the part of certain church leaders, Congress was finally induced to pass a measure for the closing of the World's Fair at Chicago, in 1893, on Sunday. In 1901 it passed another like measure for the closing of the St. Louis fair, in 1904, on Sunday. April 6, 1904, another bill for Sunday closing in the District of Columbia passed the House of Representatives, but was not brought before the Senate before Congress adjourned, thus leaving the bill still pending.

7. The National Reform Association was organized at Xenia, Ohio, in 1863. Its office is located at 209 Ninth Street, Pittsburg, Pa. The American Sabbath Union was organized at Washington, D. C., Dec. 12, 1888. Its office address is 205

"The advent message to the world in this generation"—our watchword.

Broadway, New York. The International Reform Bureau, styling itself "the first 'Christian lobby' established at our national capital to speak to government in behalf of all denominations," was organized by Mr. W. F. Crafts, in 1895, with headquarters at 103 Maryland Avenue, N. E., Washington, D. C. The chief concern of all these is to secure state, national, and world-wide Sunday legislation, and the universal enforcement of Sunday observance by law.

8. In 1889 this message came to us: "We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action. . . . The peculiar work of the third angel has not been seen in its importance. God meant that His people should be far in advance of the position which they occupy to-day. But now, when the time has come for them to spring into action, they have the preparation to make. When the National Reformers began to urge measures to restrict religious liberty, our leading men should have been alive to the situation, and should have labored earnestly to counteract these efforts. It is not in the order of God that light has been kept from our people,—the very present truth which they needed for this time. Not all our ministers who are giving the Third Angel's Message really understand what constitutes that message. The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it, and have even felt that, in so doing, they would be giving time to questions distinct from the Third Angel's Message. May the Lord forgive our brethren for thus interpreting the very message for this time."—*Testimony No. 33, pages 239-243.*

*LESSON V.—The Powers That Be; When, by Whom,
and for What Purpose Ordained.*

FEBRUARY 4, 1905.

Questions.

1. Who is the source of all power? Rom. 13:1.
2. Who ordained the powers that be?

The Son of God beggared Himself to enrich us.

3. Must they not, then, exist for a good and wise purpose? Rom. 13:4, first clause.

4. Of what would one be guilty who refused to recognize the rightfulness of this power to rule? Rom. 13:2. Note 1.

5. What are civil rulers called in Rom. 13:4; Jer. 27:6; and Isa. 45:1?

6. In what words are Christians commanded to show respect to the civil power? Rom. 13:1, 5; Titus 3:1, 2; 1 Peter 2:13, 14, 17. What are they exhorted to do in 1 Tim. 2:1, 2?

7. When and because of what did civil governments become a necessity? Notes 1 and 2.

8. What is the business of civil rulers? Rom. 13:3, 4; 1 Peter 2:14.

9. Cite instances to show that the powers that be were not ordained to control men by law in religious things. Daniel 3 and 6.

10. What power is higher than the higher powers? Eccl. 5:8. What king above all earthly kings? Dan. 4:37.

11. In any conflict between the higher powers and the highest, whom should we obey? Acts 5:29. Note 3.

12. When Nebuchadnezzar commanded Shadrach, Meshach, and Abednego to bow down and worship the golden image which he had set up, how did they answer him? Dan. 3:16-18.

13. When Daniel knew that a law had been made pro-

"Lift up your eyes and look on the fields; for they are white already to harvest."

hibiting prayer to God for thirty days, what did he do? Dan. 6:10.

14. When King Ahasuerus commanded all his servants to bow before Haman and do him reverence, how did Mordecai conduct himself? Esther 3:1, 2.

15. When the apostles had been forbidden by the Sanhedrin to preach in the name of Jesus, what did the angel of the Lord tell them to do? Acts 5:17-20.

16. From all these examples, what lesson should the world have learned by this time? Note 4.

17. What bearing has the threefold message of Rev. 14:6-11 upon this subject?

18. What are those who are to give this message commanded to do? Isa. 60:1-3; 58:1.

Notes.

1. We should not disparage the utility or importance of civil governments. They are a necessity under the existing condition of things. They became a necessity in consequence of the fall. To secure men in their persons and property is a good thing. To check the vicious, and what would otherwise have been a wild, unrestrained career of crime, civil government was ordained, the sword was placed in Cæsar's hand, and the law laid down, "Whoso sheddeth man's blood, by man shall his blood be shed." Gen. 9:6. These governments may be very imperfectly organized, they may abound in abuses, and fail often in executing justice; yet, as Macaulay says, "It seems reasonable to believe that the worst that ever existed was, on the whole, preferable to complete anarchy." They are needed to protect the good and to punish the vicious, to define what the well-disposed may do, and what the evil-disposed must not do. They are ordained "for the punishment of evildoers, and for the praise of them that do well." No Christian, therefore, should despise government, speak evil of dignitaries, or bring a railing accusation against rulers. See 2 Peter 2:10; Jude 9; Acts 23:1-5. "The less we make direct charges against authorities and powers,

The Son of God beggared Himself to enrich us.

the greater work we shall be able to accomplish, both in America and in foreign countries." (*Testimonies, Vol. VI, page 395.*) The rather should we pray "for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2:1, 2. As with the church, Satan does all in his power to pervert civil governments, and to change them from protectors of the people to oppressors of the people. But not until civil governments have finally and fully taken their stand against the law of God, and withdrawn their protection from those who keep the commandments of God, will they have served their purpose and finished their usefulness in this world.

2. Andrew W. Young, in his "Government Class Book," page 12, explaining why civil governments are necessary, says: "Man is by nature selfish, and many would infringe the rights of others, for their own selfish ends, unless restrained. Hence we see the necessity of some fixed rules, that each one may know what he may do and what he must not do. These rules for regulating the social actions of men are called laws. . . . But law can not exist without government. Law is a rule of action laid down by the supreme power, and if there is no supreme power there can be no law. Hence we see the necessity of government. It will be noticed that the force of this argument all rests upon the statement that 'Man is by nature selfish.' Civil governments are a necessity because men are selfish. But God did not create man selfish. Selfishness is an evil acquired through the fall. Hence civil governments are a necessity because of the entrance of sin into the world and the fall from innocence and obedience to God."

3. "Obedience is to be rendered to all human governments in subordination to the will of God. These governments are a recognized necessity, in the nature of the case, and their existence is manifestly in accordance with the divine will. Hence the presumption is always in favor of the authority of civil law. Any refusal to obey must be based on the moral conviction that obedience will be sin. The one who proposes to disregard human law must be persuaded in his own mind that, in that course, he will meet the approval of God. It is too obvious to need discussion, however, that the law of God, the great rule of life, is supreme, and that in any case of conflict between human law and the divine, 'we ought to obey God rather than men.'"—*Fairchild's Moral Philosophy, ch. 6.*

4. From all the examples and test cases which have oc-

The needs of the cause of God are world-wide.

curred from Pharaoh's time on down, it would seem that the world ought, by this time, to have learned that it is not the business of civil rulers to attempt to direct men by force in matters of religion, and, especially, that it is a wrong and vain thing for them to command that which is contrary to God's command. That it has not, shows how slow men have been to learn God's lessons, and how great and how gross is the darkness that still covers the earth and the people. Isa. 60:1, 2.

LESSON VI.—The Final Conflict.

FEBRUARY 11, 1905.

Questions.

1. What has been the common experience of God's people down through the ages? Note 1.

2. What direct issue is brought to view in the closing conflict? Rev. 13:14, 15; 14:9, 10.

3. How will this conflict compare with all preceding conflicts? Note 2.

4. Because of the universal apostasy, what will God bring upon the world? Isa. 24:1-6. What did He bring upon Israel of old because of their apostasy? 1 Kings 17:1; James 5:17.

5. Who was accused of troubling Israel during her judgments? 1 Kings 18:17. And what was the prophet's reply? Verse 18.

6. Who will be accused of causing these latter-day judgments? Note 3.

7. Show the parallel between the tests which came to the three Hebrew worthies and to Daniel, and the test

"One dollar now is of more value to the work than ten dollars will be at some future period."

that is to come to the remnant people of God. Note 4.

8. How universal is to be the decree to receive the mark of the beast? Rev. 13:16. How general do the advocates of Sunday legislation say that Sunday must be observed? Note 5.

9. What is meant by receiving the mark in the right hand or the forehead? Note 6.

10. What measure is to be adopted to compel all, by force of circumstances, to keep Sunday sabbath? Rev. 13:17.

11. What will be the character of the final decree that will be issued against the loyal and obedient? Rev. 13:15. Note 7.

12. What will the people of God then do? See note 4, under lesson 1.

13. In this conflict, against whom are the powers of earth arrayed? Rev. 19:19.

14. What will be their fate? Rev. 19:20; 2 Thess. 1:7-10.

15. Where did the prophet see the saints after this conflict? Rev. 15:2. What song of triumph will they sing? Verses 3 and 4.

16. Before God sends His final judgments on earth, what will He do? Mal. 4:5, 6. Note 8.

17. After all the conflicts, trials, and afflictions are over, what will the righteous be able to say? Ps. 119:71. Note 9.

Notes.

1. The common experience of God's people down through the ages has been that of conflict with the powers of dark-

"There shall be delay no longer"—our confidence.

ness and with the rulers of this world. Witness Israel in Egypt, in Babylon, and under Persian rule. See the Christians under pagan emperors, under so-called Christian emperors, and finally under the papal power. A double object has been accomplished in all these experiences. By them God has tried and purified His people, and brought light to those in darkness.

2. "A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us. Events which, for more than thirty years, we have, upon the authority of the prophetic word, declared to be impending, are now taking place before our eyes."—*Testimonies, No. 33, page 239*. "Fearful is the issue to which the world is to be brought."—*Great Controversy, page 604*.

3. "Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth."—*Great Controversy, page 592*. (See, also, pages 590, 591, 614.)

4. Nebuchadnezzar's decree was in violation of the second commandment, or a command to worship in a false way. The decree under Darius was in direct conflict with the first commandment, or a prohibition to worship in the right way. One decree meant that "you must worship a false god," the other "you can not worship the true." So in the closing conflict "the decree will go forth that they must disregard the Sabbath of the fourth commandment, and honor the first day, or lose their lives,"—*Testimonies, Vol. I, pages 353, 354*. The test with Shadrach, Meshach, and Abednego answers to the requirement that we *must* keep Sunday, and Daniel's test to the *prohibition* to keep the seventh day, the true Sabbath.

5. "Let a man be what he may—Jew, seventh-day observer of some other denomination, or those who do not believe in the Christian sabbath—let the law apply to every one, that there shall be no public desecration of the first day of the week, the Christian sabbath, the day of rest for the nation. They may hold any other day as sacred, and observe it; but that day which is the one day in seven for the nation at large, let that not be publicly desecrated by any one, by officer in the government, or by private citizen, high or low, rich or poor."—*Dr. McAllister, in speech at Lakeside, Ohio, July, 1887*.

6. The hand is the symbol of labor. "Whatsoever thy

"Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

hand findeth to do, do with thy might." Eccl. 9:10. The mind is that with which we worship. "With the mind I myself serve the law of God." Rom. 7:25. To receive the mark in the hand will be for men, in the last final issue, to cease to labor on Sunday in deference to the law. To receive it in the forehead will be to voluntarily and wilfully keep the day in the face of light and opportunity to know that another day is the Sabbath of the Lord.

7. Justinian gave non-believers six months in which to embrace Christianity, under pain of loss of office and the right of inheritance. Pope Leo X gave Luther sixty days in which to recant his "errors," otherwise "to be seized and sent to Rome to be dealt with as a heretic." In the decree against the Jews, King Ahasuerus gave just eleven months to prepare for the slaughter. Esther 3:12-15. "The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther."—*Testimonies*, No. 32, page 206. See "Josephus' Antiquities of the Jews," Book XI, ch. 6, on this.

8. "The Lord of heaven will not send upon the world His judgments for disobedience and transgression until He has sent His watchmen to give the warning. He will not close up the period of probation until the message shall be more distinctly proclaimed. The law of God is to be magnified; its claims must be presented in their true, sacred character, that the people may be brought to decide for or against the truth. Yet the work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel."—*Testimonies*, Vol. VI, page 19.

9.

"Sometime when all life's lessons have been learned,
 And sun and stars forevermore have set,
 The things that our weak judgments here have spurned,
 The things o'er which we grieved with lashes wet,
 Will flash before us, out of life's dark night,
 As stars shine most in deepest tints of blue,
 And we will see how all God's ways were right,
 And how what seemed reproof was love most true."

"One dollar now is of more value to the work than ten dollars
 will be at some future period."

LESSON VII.—Appetite and Its Control.

FEBRUARY 18, 1905.

Questions.

1. Upon what point was the test brought to our first parents? Give in outline the story of the temptation and fall. Gen. 3:1-5.

2. Wherein was their weakness and the cause of their sin? Gen. 3:6. Note 1.

3. In Eden if the physical senses, sight, taste, smell, etc., were not a safe guide to Adam and Eve, what dependence can be placed upon them now? Note 2.

4. What has been one of Satan's strongest points of attack upon men ever since the fall? Note 3.

5. What largely contributed to the conditions existing before the flood? Matt. 24:37, 38; Luke 17:26, 27. Note 4.

6. Did man learn the lessons God designed from the flood? Gen. 13:13; Eze. 16:49; Luke 17:28, 29. Note 5.

7. When God set His hand to deliver His people, after their sojourn in Egypt, what were the first provisions made for the supply of their wants? Ex. 16:4. Note 6.

8. How did they regard the plans of God for their welfare? Num. 21:5.

9. What was the result? Ps. 106:14, 15; 78:17-31.

10. What meaning has Israel's experience for God's people to-day? 1 Cor. 10:11.

11. Were the lessons of self-control and purity of life wholly lost in ancient Israel? Note 7.

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

12. What, besides the physical benefits to be received, was God's object in giving the sanitary restrictions to Israel? Lev. 20:7, 8, 26.

Notes.

1. In depending upon their own physical senses, instead of a simple faith in the Word of God, was the weakness of our first parents. Eve saw that the tree was good, though God said it was not.

"Eve was beguiled by the serpent, and made to believe that God would not do as He had said. She ate, and, thinking she felt the sensation of a new and more exalted life, she bore the fruit to her husband. The serpent had said that she would not die, and she felt no ill effects from eating the fruit,—nothing that could be interpreted to mean death, but, instead, a pleasurable sensation, which she imagined was as the angels felt. Her experience stood arrayed against the positive command of Jehovah, yet Adam permitted himself to be seduced by it."—*Christian Temperance*, page 42.

2. "As our first parents lost Eden through the indulgence of appetite, our only hope of regaining Eden is through the firm denial of appetite and passion. . . . The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, then they would have had the moral power to gain the victory over every other temptation of Satan. But those who are slaves to appetite will fail in perfecting Christian character. . . . As we near the close of time, Satan's temptations to indulge appetite will be more powerful and more difficult to overcome."—*Testimonies*, Vol. IV, page 491.

3. "One of the strongest temptations that man has to meet is upon the point of appetite."—*Christian Temperance*, page 42.

4. "The inhabitants of the antediluvian world were intemperate in eating and drinking. They would have flesh meats, although at that time God had given man no permission to eat animal food. They ate and drank till the indulgence of their depraved appetite knew no bounds, and they became so corrupt that God could bear with them no longer."—*Christian Temperance*, page 43.

5. "As men multiplied on the earth after the flood, they

"The advent message to the world in this generation"—our watchword.

again forgot God, and corrupted their ways before Him. Intemperance in every form increased, until almost the whole world was given up to its sway. . . . The gratification of unnatural appetite led to the sins that caused the destruction of Sodom and Gomorrah."—*Id.*, page 43.

6. "When God led the children of Israel out of Egypt, it was His purpose to establish them in the land of Canaan, a pure, healthy, happy people. . . . He subjected them to a course of discipline, which, had it been cheerfully followed, would have resulted in good both to them and to their posterity. . . . It was His purpose to supply them with food better suited to their wants than the feverish diet to which many of them had been accustomed in Egypt. The perverted appetite was to be brought into a more healthy state, that they might enjoy the food originally provided for man,—the fruits of the earth, which God gave to Adam and Eve in Eden."—*Christian Temperance*, page 118.

Not only were directions given to Israel regarding diet, but the most perfect system of sanitary laws ever written was given them, as recorded in Leviticus.

7. While, as a nation, Israel refused to heed God's voice, there were many who gladly listened to the instruction, and, either from the standpoint of mere ceremonialism or with simple faith in and obedience to God's Word, carried out the laws as instituted at Sinai. The story of murmuring and disobedience is not the only one left on record.

The Levites, Daniel and his companions, and John the Baptist are notable examples of what obedience to the principles God laid down did for the faithful in Israel; and even to-day the Hebrew race is regarded as immune to certain diseases due to intemperance and impurity, as a result of the more or less rigid obedience to the sanitary laws given by Moses.

LESSON VIII.—*Daniel That Was and Daniels That May Be.*

FEBRUARY 25, 1905.

Questions.

1. Relate briefly the events leading up to the experiences of Daniel and his companions. Dan. 1:1-4.

"There shall be delay no longer"—our confidence.

2. What was the test brought to bear upon these Hebrew children? Verses 5-7.

3. What request did they make? Verses 8-13.

4. With what result? Verses 14-20.

5. What training did Daniel and his companions have as a preparation for this experience? Deut. 4:8-10; 6:6-9, 20-25. See also "Education," pages 54-56.

6. Relate an experience in the life of the three companions of Daniel which showed the results of their loyalty to principle and regard for God's Word. Daniel 3.

7. In the life of Daniel. Chapter 6.

8. In these experiences, did they receive a special zeal just at the moment which enabled them to stand? Dan. 6:10, last clause.

9. When are habits of self-control best acquired? Prov. 22:6. Note 1.

10. What lessons can we learn from the life of Daniel? Rom. 15:4. Note 2.

11. What similarity can you see between the moral conditions of the people among whom the youthful Daniel lived in Babylon and the conditions surrounding the youth to-day?

12. If careful, prayerful training in principles of strict temperance and obedience to God's law brought such results in the lives of Daniel and his companions, what may we expect to see now if a similar course is followed?

13. Is there hope for sturdy, reliable recruits for the Lord's army as His people live and teach the principles of true health reform?

"One dollar now is of more value to the work than ten dollars will be at some future period."

14. What testimony is left by the great apostle Paul?
1 Cor. 9:27.

Notes.

1. There is now an urgent call for strong young people to take an active part in the work God has given to His people. Not only the youth, but even children will be called upon to bear an important part in the closing work. See Testimonies, Vol. VI, pages 202, 203.

2. "Those who will not eat and drink from principle will not be guided by principle in other things."—*Health Reformer*.
"To make plain natural law, and urge obedience to it, is the work that accompanies the Third Angel's Message to prepare a people for the coming of the Lord."—*Testimonies, Vol. III, page 161*.

"Parents should seek to awaken in their children an interest in the study of physiology. Youth need to be instructed in regard to their own bodies. . . . If parents themselves would obtain knowledge upon this subject, and felt the importance of putting it to a practical use, we should see a better condition of things. Teach your children to reason from cause to effect. Show them that if they violate the laws of their being they must pay the penalty by suffering. . . . Recklessness in regard to bodily health tends to recklessness in morals. Do not neglect to teach your children how to prepare healthful food. In giving them these lessons in physiology, and in good cooking, you are giving them the first steps in some of the most useful branches of education, and inculcating principles which are needful elements in a religious education."—*Christian Temperance, page 71*.

LESSON IX.—*John the Baptist, Type and Antitype.*

MARCH 4, 1905.

Questions.

1. What was the work of John the Baptist? Mal. 6:1; Matt. 3:3; Luke 1:17, 76.

"The advent message to the world in this generation"—our watchword.

2. What special instruction was given his parents in regard to his habits of life? Luke 1:15.

3. What is said of his after life? Luke 1:80; Mark 1:6; Matt. 3:4. Note 1.

4. Why was this temperate, self-denying life necessary? Note 2.

5. Of what was John a type? Note 3.

6. In what movement does the type meet antitype?

7. What were the conditions in John's day calling for his abstemious life? Note 4.

8. What are the conditions existing under the antitype, or the proclamation of the Third Angel's Message? James 5:1-6; 2 Tim. 3:1-5.

9. What, then, should characterize, in an especial manner, the lives of those who are giving that message? Note 5.

10. What was the burden of John's message? Matt. 3:2; John 1:29.

11. Where is this message found? Isa. 40:9, last clause.

12. Where is the character of Christ to be seen? Gal. 2:20. Note 6.

13. What will enter into the preparation of a people for the kingdom? Note 7.

Notes.

1. "John's life was without pleasure. It was sorrowful and self-denying. . . . His life was lonely. He did not cling to his father's family, to enjoy their society, but left them in order to fulfil his mission."—*Redemption, by Mrs. E. G. White (out of print), page 44.*

"Lift up your eyes and look on the fields; for they are white already to harvest."

2. "John was to go forth as Jehovah's messenger, to bring men to the light of God. . . . Such a messenger must be holy. He must be a temple for the indwelling Spirit of God: In order to fulfil his mission, he must have a sound physical constitution, and mental and spiritual strength. Therefore, it would be necessary for him to control the appetites and passions."—*Desire of Ages, page 100.*

3. "John came in the spirit and power of Elijah to proclaim the first advent of Jesus. He was to represent those who should go forth in the spirit and power of Elijah to herald the day of wrath, and the second advent of Jesus."—*Redemption, by Mrs. E. G. White, page 45.*

4. "In the time of John the Baptist, greed for riches, and the love of luxury and display, had become widespread. Sensuous pleasures, feasting and drinking, were causing physical disease and degeneracy, benumbing the spiritual perceptions and lessening the sensibility to sin. John was to stand as a reformer. By his abstemious life and plain dress he was to rebuke the excesses of his time. Hence the directions given to the parents of John,—a lesson of temperance by an angel from the throne of heaven."—*Desire of Ages, page 100.*

5. "It means much to be true to God. He has claims upon all who are engaged in his service. He desires that mind and body be preserved in the best condition of health, every power and endowment under the divine control, and as vigorous as careful, strictly temperate habits can make him. . . . Only those who appreciate these principles, and have been trained to care for their bodies intelligently and in the fear of God, should be chosen to take responsibilities in this work."—*Testimonies, Vol. VI, page 375.*

6. "Through observing our lives, the people of the world form their opinion of God and the religion of Christ. All who do not know Christ need to have the high, noble principles of His character kept constantly before them in the lives of those who know Him."—*Testimony for the Church, Vol. VI, page 258.*

"Christ is to live in His human agents, and work through their faculties, and act through their capabilities."—*Mount of Blessing, page 138.*

We expend sixty per cent of our efforts upon four per cent of our field.

7. "If man will cherish the light that God in mercy gives him upon health reform, he may be sanctified through the truth, and fitted for immortality."—*Testimonies for the Church, Vol. III, page 162.*

LESSON X.—Our Pattern and Our Sufficiency.

MARCH 11, 1905.

Questions.

1. What was the work of Christ? John 1:29.
2. Whose place did He take when He came into the world to redeem man? 1 Cor. 15:22, 45.
3. Since it was on the point of appetite that the first Adam fell, where did the second Adam begin His work of redemption? Matt. 4:1, 2. Note 1.
4. What was the condition of Adam, physically, in Eden, and with what was he surrounded? Gen. 1:27; 2:8-16. Note 2.
5. What contrast appeared in the life of Christ in the wilderness? Luke 4:1, 2; Mark 1:12, 13.
6. What was the significance of the long fast? Note 3.
7. Describe the temptation brought upon Christ under these circumstances. Matt. 4:3; Luke 4:3.
8. What was Christ's reply to the words of Satan? Matt. 4:4.
9. Under what circumstances were these words first uttered? Deut. 8:3.
10. What was their significance? Note 4.
11. What is one of the most important lessons in this first great temptation of Christ? Note 5.

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

12. Of how great significance is this lesson to us?
Note 6.
13. What is made possible by Christ's victory? Note 7.
14. How are we to overcome? Rev. 3:21.

Notes.

1. "With Christ, as with the holy pair in Eden, appetite was the ground of the first great temptation. Just where the ruin began, the work of redemption must begin. As by the indulgence of appetite Adam fell, so by the denial of appetite Christ must overcome."—*Desire of Ages*, page 117.

2. "When Christ bore the test of temptation upon the point of appetite, He did not stand in beautiful Eden, as did Adam, with the light and love of God seen in everything his eye rested upon; but He was in a barren, desolate wilderness, surrounded by wild beasts. Everything around Him was repulsive. With these surroundings, He fasted forty days and nights, 'and in those days He did eat nothing.' He was emaciated through long fasting, and felt the keenest sense of hunger. His visage was indeed marred more than the sons of men."—*Redemption*, by Mrs. E. G. White, page 35.

3. "The Redeemer, in whom both the human and divine were united, stood in Adam's place, and endured a terrible fast for nearly six weeks. The length of this fast is the strongest evidence of the great sinfulness of debased appetite, and the power it has upon the human family."—*Id.*, p. 36.

4. "The demands of appetite were not to supersede strict faith in and obedience to God's Word. His Word brought the manna from heaven, and the water from the smitten rock. It was a perverted appetite which could not be satisfied by faith in God's promise 'bread shall be given him; his waters shall be sure.'"

5. "Of all the lessons to be learned from our Lord's first great temptation, none is more important than that bearing upon the control of the appetites and passions."—*Desire of Ages*, page 122.

6. Read "Desire of Ages," page 122 (next to last paragraph).

"Christ was our example in all things. As we see His humiliation in the long trial and fast to overcome the temptation of appetite in our behalf, we are to learn how to over-

The Son of God beggared Himself to enrich us.

come when we are tempted. If the power of appetite is so strong upon the human family, and its indulgence so fearful that the Son of God subjected Himself to such a test, how important that we feel the necessity of having appetite under the control of reason. Our Saviour fasted nearly six weeks that He might gain for man the victory upon the point of appetite."—*Redemption, pages 50, 51.*

7. "And here in the wilderness Christ achieved a victory in behalf of the race upon the point of appetite, making it possible for man, in all future time, in His name to overcome the strength of appetite on his own behalf."—*Redemption, page 46:* Also, read "Desire of Ages," pages 123 (second paragraph.)

LESSON XI.—*Our Reasonable Service.*

MARCH 18, 1905.

Questions.

1. What was the mission of Christ to the earth? Luke 19:10.
2. How much was included in the redemption of man? 1 Cor. 6:20. Note 1.
3. What admonition does Paul give in Rom. 12:1?
4. That the sacrifice may be complete, what steps must be taken? 2 Cor. 7:1.
5. What is the great object to be obtained through health reform? Note 2.
6. What did Christ say would be the conditions existing in the last days? Luke 17:26-30.
7. What warning did He give us? Luke 21:34.
8. What led to the giving of the principles of health reform to us as a people? Note 3. Compare Deut. 33:2, 3.

The offerings for this quarter go to the most needy fields.

9. What desire is expressed through the pen of inspiration? 3 John 2.

10. What is our duty in view of such loving interest on the part of our Father? Rom. 12:1. Note 4.

11. What promise is made to the obedient? Isa. 1:19.

12. How only can obedience be acceptable? Rom. 14:23.

Notes.

1. "God is the owner of the whole man,—soul, body and spirit are His. God gave His only-begotten Son for the body as well as the soul, and our entire life belongs to God, to be consecrated to His service, that through the exercise of every faculty He has given, we may glorify Him."—*Mrs. E. G. White, in Youth's Instructor, Sept. 7, 1903.*

2. "It should ever be kept prominent that the great object to be obtained through this channel [health reform] is not only health, but perfection and the spirit of holiness, which can not be attained with diseased bodies and minds."—*Testimonies, Vol. I, page 554.*

"Health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the Third Angel's Message as the hand is with the body."—*Testimonies, Vol. III, page 161.*

3. "It was in love that our heavenly Father sent the light of health reform to guard against the evils that result from unrestrained appetite."—*Christian Temperance, page 134.*

4. "Our first duty, one which we owe to God, to ourselves, and to our fellow men, is to obey the laws of God, which include the laws of health."—*Testimonies for the Church, Vol. III, page 164.*

LESSON XII.—*Temperance in All Things.*

MARCH 25, 1905.

Questions.

1. How much is included in health reform? 1 Cor. 9:25. Note 1.

"There shall be delay no longer"—our confidence.

2. What is the standard set by Paul in all things?
1 Cor. 10:31.

3. What question should serve as a guide in the matter of diet? Note 2.

4. What is an essential requisite of a good diet?
Note 3.

5. Is the quality of the food the only point to be considered? Luke 21:34, first clause. Note 4.

6. What principles may be regarded in the matter of drinking? Prov. 23:31; 1 Tim. 3:3. Note 5.

7. What is God's standard of dress? 1 Peter 3:3, 4;
1 Tim. 2:9.

8. What besides simplicity and modesty should be regarded in dress reform? Note 6.

9. What besides pride and gluttony is mentioned as one of the prevailing sins of the last days? Eze. 16:49;
Luke 17:26-30.

10. What command was given to Adam after he had sinned? Gen. 3:19.

11. What law does Paul lay down on this point? 2
Thess. 3:10.

12. What is our responsibility in view of the light God has given? John 12:35; 1 John 1:7. Note 7.

13. What is Paul's prayer for us? 1 Thess. 5:23.

Notes.

1. "Temperance in all things of this life is to be taught and practiced. Temperance in eating, drinking, sleeping and dressing is one of the grand principles of the religious life."—*Testimonies, Vol. VI, page 375.*

2. "Is my diet such as will bring me in a position where
"Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

I can accomplish the greatest amount of good?"—*Mrs. E. G. White, in Review and Herald, 1880, No. 25.*

3. "There is religion in good cooking." "Food should be prepared with simplicity and yet with a nicety that will invite the appetite."—*Testimonies for the Church, Vol. II, pages 537, 63.*

4. "It is possible to eat immoderately, even of wholesome food. . . . Masticate slowly and allow the saliva to mingle with the food."—*Christian Temperance, pages 51, 52.*

5. "Many make a mistake in drinking cold water with their meals. Food should not be washed down. . . . Eat fruit with the meals, and the irritation that calls for so much drink will cease to exist. . . . Never take tea, coffee, beer, wine or any spirituous liquor."—*Christian Temperance, page 51.*

6. "Dress reform proper provides for the protection and development of every part of the body."—*Testimonies, Vol. IV, page 635.*

"There should be no carelessness in dress. For Christ's sake, whose witnesses we are, we should seek to make the best of our appearance."—*Testimonies, Vol. VI, page 96.*

"You should cultivate a love for neatness and strict cleanliness. God is a God of order. He will not sanction slack and disorderly habits in any of His people. In your dress, in your house, in all things, manifest taste and order."—*Testimonies, Vol. II, page 66.*

7. "In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the Psalmist to exclaim, 'I will praise Thee, for I am fearfully and wonderfully made.'" "It is best for those who claim to be sons and daughters of God to avail themselves, while they can, of the opportunities now presented to gain a knowledge of the human system, and how it may be preserved in health. . . . The Lord will not work a miracle to preserve any one in health who will not make an effort to obtain knowledge within his reach concerning this wonderful habitation that God has given."—*Mrs. E. G. White, in Medical Missionary, Vol. II, page 216.*

Instructive Tracts and Pamphlets

TEMPERANCE

The Name	A. G. L., No. 72 . . .	1 c
Chat with My Tobacco Loving Brother	“ “ “ “ 67 . . .	$\frac{1}{2}$ c
Food: Its Mental and Moral Value “ “ “ “	68 . . .	$\frac{1}{2}$ c
The Demons' Council	“ “ “ “ 80 . . .	$\frac{1}{2}$ c
It Doesn't Pay	“ “ “ “ 82 . . .	1 c

LAW OF GOD

Perfection of Law	B. S. L., No. 122 . . .	$1\frac{1}{2}$ c
Under the Law, or Under Grace “ “ “ “	163 . . .	1 c
Relation of Law and Gospel	“ “ “ “ 166 . . .	$1\frac{1}{2}$ c
The Divine Law	A. G. L., “ 57 . . .	1 c
The Two Laws (Pamphlet)	B. S. L., “ 172 . . .	10 c

SABBATH

Elihu on the Sabbath	B. S. L., No. 42 . . .	1 c
Is Sunday the Sabbath?	A. G. L., “ 76 . . .	$\frac{1}{2}$ c
Which Day and Why?	“ “ “ “ 75 . . .	$\frac{1}{2}$ c
Day of the Sabbath	“ “ “ “ 50 . . .	1 c
Who Changed the Sabbath?	B. S. L., “ 187 . . .	1 c
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