

# The Adventist Review and Herald

HOLY BIBLE IS THE FIELD

"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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### HOPE FOR ALL.

BY E. J. JOHNSON.  
(Yulee, Fla.)

THROUGHOUT the length and breadth of Palestine  
There passed a mighty Healer years ago,  
Whose heart o'erflowed with sympathy divine  
For every phase of mortal pain and woe.

No agonizing cry for succor fell  
Unheeded on the Saviour's open ear,  
But blind and deaf and paralytic tell  
Of his great power and mercy, far and near.

Not one who sought his aid was turned away;  
With wondrous love and pity he forbore  
To question of their moral leprosy.  
"He healed them all;" then bade them "sin no more."

The ages come and go, but Jesus lives,  
The same kind, loving Friend to-day as then,  
Pity and pardon still he freely gives;  
There's hope for all the sinning sons of men.

## Our Contributors.

"Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

### THE SINNER NEEDS COMPASSION.

BY MRS. E. G. WHITE.

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ON one occasion the disciples came to Jesus with the question: "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." The little ones here referred to who believe in Christ, are not simply those who are young in years, but little children in Christ. There is a warning contained in these words lest we shall selfishly neglect or hold in contempt our weak brethren; lest we shall be unforgiving and exacting and judge and condemn others, and thus discourage them. "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be

cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost."

The work of Christ is here plainly presented, and his followers are expected to do a similar work. They must use their God-given talents to save that which was lost. It is not the saint but the sinner that needs compassion, for whom we must labor earnestly and perseveringly. The angels have special charge of weak and trembling souls, those who have many defects, many objectionable traits of character. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." If any injustice is done to them, it is counted as if done to Jesus himself; for Jesus identifies his interest with that of the souls he has purchased at an infinite cost. Angels are ever present where they are most needed. They are with those who have the hardest battles to fight, with those who must battle against inclination and hereditary tendencies, whose home surroundings are the most discouraging. True followers of Christ will be laborers together with God. They will seek for harmony, for peace, for oneness in Christ Jesus. Let no one venture to work with Satan to discourage souls who have much to contend against. Let them not by word or by deed push them upon Satan's battlefield.

Jesus assures us that he came to our world to save those that were lost, those that were dead in trespasses and sins, those who were strangers and enemies to God. Shall those to whom Christ has shown mercy and bestowed forgiveness, neglect or despise those whom Jesus is seeking to take home to his heart of infinite love? It is the work of Christ to bring back to God those who have strayed from him, and he requires every member of the church to work together with him in returning the wanderer to the fold. If those who are unforgiving and merciless would only listen and hear the reproof of the Saviour, "He that is without sin among you, let him first cast a stone," would any hand be lifted? Would not every mouth be stopped? These words of Jesus to the Pharisees brought their own sins to their remembrance, and, self-condemned, they went out one by one.

Brethren and sisters, if you are workers together with God, you will not only seek to help those whom you fancy, but you will also seek to help those who most need your help to correct their errors. Many in the church have not the Spirit of Christ; for they neglect the very work that he has given them to do. Unless the converting power of God is felt on their poor hearts, they will not be rich in good works. Jesus thus illustrates the work that devolves upon those who claim to believe on his name: "How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into

the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

What a wonderful lesson of mercy, forbearance, patience, and love is this! As the shepherd cares for the sheep of his flock, so Jesus cares for perishing souls that are helpless in sin and liable to be destroyed by the arts and snares of Satan. Jesus represents himself as the good Shepherd who knows his sheep by name. He gave his life for them, and he goes to seek them before they (go to) seek him. There is more rejoicing in heaven over one sinner that repents than over ninety and nine just persons that need no repentance. Let ministers and people work according to God's plan. Let them exchange their way for God's way; then they will be zealous not to grieve the weak, or cause them to stumble by a hard, unforgiving, accusing spirit, but will seek to encourage and strengthen them.

We greatly need to fall on the Rock and be broken; then the melting, subduing love of Jesus will be in our hearts. We shall then follow the example of Jesus, the Majesty of heaven, and work in co-operation with the angels; and not be like the Pharisees, who were unsympathetic, proud, and hardhearted. God is not willing that even the lowest and most degraded soul should perish. In what light, then, can you regard the neglect of those who need your help?

Many of you are self-willed, proud, hard-hearted, and condemnatory, when on the contrary your whole heart should be aroused to devise ways and means for saving souls. You draw apart from your brethren because they do not speak and act in a way that is pleasing to you, when in the sight of God your course is more displeasing than theirs. You do not seek to establish that unity which Christ desires should exist among brethren. What impression do these variances, this emulation and strife, make upon your families and your neighbors, upon those who do not believe the truth? And yet Jesus says, "By this shall all men know that ye are my disciples, if ye have love one to another."

How many of you are unsanctified in heart, and while sensitive yourselves to any reproof, you make another an offender for a word! How many of you speak words which cannot produce union, but only heartache and discouragement! How many give cause for anger and are themselves angry without a cause! Jesus, the world's Redeemer, has laid down a rule to prevent such unhappy conditions, but how many of you in our churches and in our institutions have followed the directions of Christ? "If thy brother shall trespass against thee [tell it to every one you meet?], go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neg-

lect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

When a person comes to a minister or to men in positions of trust with complaints against a brother or a sister, let the minister ask, "Have you complied with the rules our Saviour has given?" And if he has failed to carry out any particular of this instruction, do not listen to a word of his complaint. In the name and Spirit of Jesus, refuse to take up a report against your brother or your sister in the faith. If members of the church go contrary to these rules, they make themselves subjects for church discipline, and should be under the censure of the church. This matter, so plainly taught in the lessons of Christ, has been treated with strange indifference. The church has either neglected her work entirely in the matter of correcting evil, or has done it with harshness and severity, thus wounding and bruising souls. Measures should be taken to correct this cruel spirit of criticism, of judging the motives of others, as though Christ had revealed to men the hearts of their brethren. The neglect of doing aright, with wisdom and grace, the work that ought to have been done, has left churches and institutions almost inefficient and Christless.

Jesus adds to the lesson these words: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." After the rules of Christ have been followed out to the letter, the assurance is given that the decisions of the church will be ratified in heaven. This gives a solemn significance to the action of the church. No hasty action from impulse should be taken to cut off names from the church books or to place a member under censure, until the case has been investigated according to the Bible rule in every particular. The word of God shows that it is necessary for church officers to be free from prejudice and selfish motives, and that they should have the sympathy and the love of Jesus. Human minds and hearts, unless wholly sanctified, purified, and refined from partiality and prejudice, are liable to commit grave errors, to misjudge, and to deal unkindly and unjustly with souls that are the purchase of Christ's blood. The decisions of unjust judges will be of no account in the court of heaven. They will not make an innocent man guilty nor change his character in the least before God. As surely as men in responsible positions become lifted up in their own esteem, and act as though they were to lord it over their brethren, they will render decisions which Heaven cannot ratify.

#### "AS THE ORACLES OF GOD."

BY ELDER E. J. WAGGONER.

(London, Eng.)

WHEN the apostle Paul was in Rome, a prisoner for the faith, he made this request of the brethren: Pray "for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak." Eph. 6:19, 20. It will be noticed that his sole burden was for the gospel, that it might be presented in a proper manner. How one ought to speak in such a case is set forth by the apostle Peter: "If any man speak, let him speak as the oracles of God; . . . that God in all things may be glorified through Jesus Christ." 1 Peter 4:11.

While we are positively forbidden to take any thought, when we are brought before councils, as to how or what we shall speak (Matt. 10:19), we are as positively commanded to study the sacred oracles, since they are the only light for our steps. The Spirit will bring to our remembrance only that which has been pondered upon. In the

Sabbath controversy which is now progressing, the oracles of God must be made especially prominent. The fourth commandment is our warrant for keeping the seventh day of the week, instead of any other day or no day at all; and therefore it is a matter of course that it must be that around which the battle will center. And it is a matter for thanksgiving that the case has been made so simple that an unlearned people need have no difficulty in presenting it.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20:8-10. And then follow the facts upon which the Sabbath is based and the account of its institution. In this we have a divine warrant that will do to present before kings. In the repetition of the commandment in Deut. 5:12, we have the same thing stated in reverse order. "Keep the Sabbath day to sanctify it." This is the same as, "Remember the Sabbath day, to keep it holy," since to keep holy, or hallow, and to sanctify, are the same thing. The same Hebrew word is used in each case.

The force of the commandment rests in the word "sanctify." What does it mean? The Scriptures make this very plain. It was very necessary that the people should be kept away from Mount Sinai when the Lord came down upon it to speak his law. So the Lord told Moses to set bounds so that the people could not come up to it. This was done, and when the Lord repeated the charge after he had come down, and Moses had gone up to meet him, Moses said to the Lord, "The people cannot come up to Mount Sinai; for thou chargedst us, saying, Set bounds about the mount, and sanctify it." Ex. 19:23. It is evident that a barrier—"bounds"—had been erected which made a plain division between the ground that was sacred because of the presence of the Lord and that which was common. The mountain was so set off from the surrounding country that no one could fail to see the distinction. It was sanctified.

To sanctify a thing, therefore, means to make such a distinction between it and other things that nobody need have the slightest difficulty in distinguishing it from everything else. To sanctify the Sabbath, as required by the commandment, is to make a marked difference between it and every other day of the week.

How is this difference shown in the case of the Sabbath? The commandment tells us. It says that we are to sanctify the Sabbath by resting upon it. The words, "Six days shalt thou labor, and do all thy work," cannot be held to be an absolute command to work on every one of the other six days; but in the command to sanctify the seventh day we are charged to make a difference between it and the other six days in the matter of work. If we treat any other day as we do the Sabbath, we break down the distinction and fail to sanctify the Sabbath.

If we work on the seventh day, it is very clear that we do not sanctify it, because we treat it just as we do all other days. Suppose now that instead of working on the seventh day, we rest, and that we also habitually rest on another day of the week as well; is it not clear that in this case we fail to sanctify the Sabbath just as surely as we do in the other? We break down the distinction, so that, so far as our actions are concerned, no one could tell which of the two days is the Sabbath.

It is very clear, therefore, that in order to keep the Sabbath day according to the commandment, we must not only rest on the seventh day, but we must also habitually treat all other days of the week as laboring days. This would be true in any case; but when there is a day, as the first day, which is put forth as a rival to the Sabbath of the Lord, and which claims to be the Sabbath in its stead, the duty of emphasizing the difference

becomes more urgent. We are by the commandment bound not only to show that the seventh day is the Sabbath, but also that the first day of the week is *not* the Sabbath. Of course in all this we are to keep in mind the golden rule, and the injunction of the apostle, "If it be possible, as much as lieth in you, live peaceably with all men." But by no means are we to compromise the truth of God; and when a power sets itself up against God, and demands that we give to the first day of the week the same outward honor that we give to the Sabbath of the Lord, then we are bound, as loyal subjects of the King of kings, to sanctify the Sabbath in the fullest sense of the word.

In a word, then, the fourth commandment is our sole and sufficient warrant for working on Sunday when the laws of men require us to cease from labor on that day. Whether speaking to the people from the free platform or from the prisoner's dock, we have a simple and clear line of truth to present; namely, the commandment of the Lord of heaven and earth. There can be no stronger ground than this. It is so simple that any child can hold it against all opposition or cross-questioning, and it is all the warrant that is needed. Whoever, therefore, presents something aside from the commandment, by just so much weakens the force of his testimony. As opposed to this ground, let us consider in another article the question of rights.

(Concluded next week.)

#### CHRIST'S SWORD.

BY ELDER O. O. FARNSWORTH.

(Penrith, Eng.)

WHEN Christ shall come to this earth the second time, out of his mouth will proceed a sharp sword with which he will smite the nations. Rev. 19:15. That which proceeds from his mouth is called a sword because it does the same work that a sword would do. The sword is the instrument by which a nation conquers its enemies, so Christ subdues his enemies by that which goes forth from his mouth. In Rev. 1:16 this sword is said to be a sharp, two-edged one. Comparing this with Heb. 4:12, it would seem that it was the word of God; and in Eph. 6:17 we are told that the sword of the Spirit is the word of God. No sharper sword than this is needed, for it can divide asunder soul and spirit, the joints and marrow, and discern the thoughts and intents of the heart.

All things were brought into existence by the word of God and the breath of his mouth. The prophet Isaiah, writing by the Spirit of Christ concerning Christ's birth, death, and kingdom, said: "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Isa. 11:4. There is power in the word of God to perform whatever is spoken. The law, which is distinctly the word of God, says, "Thou shalt not." Now when men go contrary to that, there is power in the law to slay them. This the law would have done to every sinner had not Christ stepped in and taken the stroke upon himself. This he did, and the law slew him, he tasting death for every man.

Once when Israel stood at the foot of Sinai, Christ spoke the law, and the whole earth trembled. The curse was upon the earth as well as upon the people; therefore it shook when the holy oracles were proclaimed. The people fled in terror. They saw only death before them. In anguish they cried out, "Let not God speak with us, lest we die." God spoke his word that they might see its power and "sin not." The law did not destroy them at that time, because it was ordained in the hands of a mediator. But the time will come when the Lord Jesus

Christ will cease to be a mediator. And then when he speaks the law, and it says, "Thou shalt not," it will consume every one who is not in harmony with it.

Moses said that from God's right hand went a fiery law. Moses received that law from the hand of God and was not consumed, for he was in harmony with it. It was the law of ten commandments, a transcript of God's holy will. Our God is a consuming fire, but he consumes only sin. So it is with the law. God is love, his law is love. Sin is selfishness, the opposite of love. Love, if allowed to work in a man's soul, will utterly destroy all selfishness. It will thoroughly cleanse him. "Now the end of the commandment is charity [love] out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Tim. 1:5. Now the law demands a pure heart and love flowing out of it, a good conscience, and a faith unfeigned. That kind of faith takes God at his word. Adam and Eve failed here, and the law spoke death. And now if, when Christ is carrying on the work of the law, men will not let it accomplish its work, or design, it will take them, and in the process of cleansing will consume them as dross.

This work is described in the fifth chapter of Zechariah, where the law is seen as a flying roll, going over the whole earth and cutting off all who had violated its precepts. Here the command, "Thou shalt not steal," is made to cover the law, "Thou shalt love thy neighbor as thyself." This embraces the last six commands of the ten. Also the command, "Thou shalt not take the name of the Lord thy God in vain," stands as the equivalent of, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This roll was to enter every house where its principles were violated and to consume, not only the men but also their works.

Thus will it be when Christ speaks forth the law again; its words will have power to devour whatever is forbidden by them. "The law is spiritual," but man is carnal. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Now one of two things must take place: either the mind must be brought into subjection to the law and be made spiritual, or it must be destroyed. God has made the first possible to all by submitting to the righteousness of Christ. Thus obtaining the spirituality of the law, man receives eternal life.

"For the letter killeth, but the spirit giveth life." A formal recognition of the law is not enough. They must be partakers of the spirit of the law, which is love. Love is stronger than death, Christ conquered death by it, but it is the last enemy to yield. So love conquers every enemy. When God made bare his holy arm, it was by showing his love. Therefore love is the power of God and is above all other power. The law which is love was ordained unto life, but it will be found to be unto death to all who transgress it, and it will consume them soul and body. Isa. 10:17, 18. It is men themselves who treasure up wrath unto themselves against the day of wrath and righteous judgment of God. It will be a day of wrath because all the treasures of the wicked will be given them.

God's judgment is righteous. The law is righteous, and is only working righteousness when it consumes unrighteousness. In the new heavens and earth nothing but righteousness will dwell, showing that the law which is love has triumphed, having destroyed all sin. The child of God will not fear the sword of Christ; for, as in the governments of this earth, the same sword that destroys all enemies protects the loyal.

The men to whom God committed the law broke it. And now those who go up and repair the breach, or mend the broken sword, will stand in the battle in the great day of the Lord. It requires faith for men to step into the place

where the sword has been broken and to let God wield it through them. In the Sabbath was the law broken, and now God wants men who will so keep the Sabbath and teach it, that all the world will feel the sword cutting right across their violation of it. Those who will let the sword cut off all the dead works now, will be spared the sad fate of having it cut off the last remnant of life when Christ shall wield it again. For a scepter of righteousness is the scepter of his kingdom.

#### "COME UNTO ME."

BY HARRY ARMSTRONG.

(London, Eng.)

"Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Matt. 11:28.

"Come unto me," the Saviour's loving voice  
Comes in a whisper like the summer's breeze;  
As to the captive heart he says, Rejoice,  
For with my life I've purchased thy release.

My precious blood I gave, e'en to atone  
For all thy sins, since naught else could suffice;  
Therefore thou art no longer now thine own,  
Thy life I ransomed at a costly price.

I saw thee struggling 'neath the tempter's snare,  
And for thee left my heavenly home above,  
In all thy sufferings I did freely share,  
To gain thy heart's companionship and love.

Laboring beneath a load of guilt and crime,  
With grief and pain thy heart is sore oppressed;  
And yet my voice is pleading all the time,  
Come unto me, and I will give you rest.

Come, thirsting one, and let your soul be led  
Where streams of living waters gently flow;  
Hunger no more, for thou shalt now be fed  
With heavenly manna, pure and white as snow.

Proclaim the freedom I so freely give,  
Cast off thy gloomy doubts and unbelief,  
Then through eternal ages thou shalt live  
With me, whose greatest joy is thy relief.

#### FRUITS OF PERSECUTION.

BY E. D. HASKELL.

(Montgomery, Ala.)

PERSECUTION is a sure legacy to the true follower of Jesus. "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. Said the Saviour, "If they have persecuted me, they will also persecute you." "If the world hate you, ye know it hated me before it hated you." John 15:20, 18. As this is a necessary portion of the Christian's lot, how shall he deport himself concerning it? Our Master has declared, "In the world ye shall have tribulation; but be of good cheer." John 16:33. Paul's testimony is important: "Being reviled, we bless; being persecuted, we suffer it." 1 Cor. 4:12. "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." 2 Cor. 12:10. The midnight songs in the jail at Philippi afford us an illustration of his manner of enduring suffering wrongfully inflicted. In like manner Peter and John "departed from the presence of the council, rejoicing that they were accounted worthy to suffer shame for his name."

Now, what are the fruits, or results, of persecution? The effect upon the persecuted one presents itself first. It will develop long-suffering and patience. "Tribulation worketh patience." Rom. 5:3. It brings a knowledge "of the fellowship of his [Christ's] sufferings" (Phil. 3:10), and gives the assurance that we will later reign with him. "If we suffer, we shall also reign with him." 2 Tim. 2:12. "Great is your reward in heaven," says Jesus, "when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Matt. 5:12, 11. Then, to sum up all, the Lord has declared that his blessings are for such ones. "Blessed are they which are persecuted for

righteousness' sake." Verse 10. Now "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Prov. 10:22.

Next, is the effect upon the church of God and the cause of truth in the earth. Immediately following the death of Stephen, there was a great persecution against the church which was at Jerusalem. Behold the result: "They were all scattered abroad," and "went everywhere preaching the word." Acts 8:1, 4. It aroused the servants of Jesus to greater activity and faithfulness in carrying the gospel to the world.

Lastly, there is the influence upon those who are beholders. "The appearance and words of Jesus during his trial produced a deep impression upon the minds of many who were present on that occasion." Among those added to the church, after the resurrection, "there were many whose conviction dated from the time of Jesus' trial." — "Spiritual Gifts," p. 44. The apostle Paul could not efface from his mind the manner in which Stephen met his death; and the seed was there sown which brought forth fruit in his conversion and a life of untiring zeal and devotion, more than filling the place of Stephen. Truly it has been said, "The blood of the martyrs is the seed of the church." All through the centuries this has been the record. During the long period of papal persecutions, many were brought to a knowledge of the truth by witnessing the tortures inflicted on the faithful saints. In one of the public squares of Paris, John Calvin witnessed the burning of a heretic. The expression of peace and joy upon the martyr's countenance filled the zealous papist with wonder, and he longed for the same sustaining power. He found it by going to the same source—the Holy Scriptures. It was a like circumstance that raised up that fearless defender of truth in Scotland, John Knox, who "feared not the face of man."

Coming to later times, the persecution of the Baptists commands attention. In the early settlement of this country they stood in the vanguard of the cause of truth, and they nobly endured the hardships and sufferings inflicted upon them, for the word's sake. Many readers of the REVIEW are acquainted with the account of the public whipping of Elder Holmes; but the leading facts may well be rehearsed, and fixed in our minds.

In the year 1651, Elder Holmes and two others went from their church at Newport, R. I., to visit one of their brethren at Lynn, Mass. While conducting a service at that home, two constables appeared with a warrant for their arrest. The magistrate committed them to prison, and they were taken to Boston. After a confinement of two weeks, a trial was given them before the Court of Assistance, and a fine imposed upon each one. The fine of one was paid without his knowledge, another was released; but Elder Holmes's fine, which was £30, remained unpaid. He was kept in prison for several weeks, and then publicly whipped. He thus describes his thrilling experience: "As the strokes fell upon me, I had such a spiritual manifestation of God's presence as the like thereof I never had, nor felt, nor can with fleshly tongue express; and the outward pain was so removed from me that indeed I am not able to declare it to you. It was so easy to me that I could well bear it; yea, and in a manner felt it not, although 'it was grievous, as the spectators said, the man striking with all his strength (yea, spitting in his hand three times, as many affirmed) with a three-corded whip, giving me therewith thirty strokes." Afterward, however, for many days, he could rest only on his knees and elbows, not being able to touch any other part of his body to the bed whereon he lay.

Did this shameful persecution of modern times yield any fruit? "Divers were put upon a way of inquiry," said Elder Holmes. Among these was one man of great learning and influence



in the colonies, who had been educated at Cambridge, England, where he was a fellow-student of Jeremy Taylor and John Milton. This was Henry Dunster, the first president of Harvard College. A powerful impression was made on his mind as he beheld the persecution of the Baptist brethren for worshipping God according to the dictates of their own consciences. After a careful examination of their belief with the word of God, he was convinced that they were right, and at once boldly preached against infant baptism. He was indicted by the grand jury for disturbing that ordinance, sentenced to public admonition, laid under bonds to keep the peace, and compelled to resign his position as president. Truth was dearer to him than all else, and he chose to "suffer affliction," with those who had truth, rather than continue in a career that offered him fame, popularity, and grand earthly inducements.

May not we as a people find encouragement from these experiences? Already the cruel hand of persecution has been raised in different parts of the land against those who keep the Sabbath of the Lord. Brethren, be patient, and of strong courage in the Lord, for *he will suffer with us*. There are many who will identify themselves with the "remnant" people when they behold their unjust sufferings. The Lord has said that men of influence will do this, when the last warning is given, who are now doing their utmost to stem the tide of evil. Let us be looking for the *fruits of persecution*. They can be only good fruits, for "all things work together for good to them that love God."

#### INDIANAPOLIS MINISTERS VS. SUNDAY BASE-BALL.

BY L. H. HANSEN.  
(Indianapolis, Ind.)

In the law of Indiana is a statute which declares it to "be unlawful for any person or persons to engage in playing any game of base-ball where any fee is charged . . . on the first day of the week commonly called Sunday." An agreement has been entered into recently by the managers of the Indianapolis Base-ball Association and the officers of the street railway company, whereby there is to be Sunday base-ball playing. This called forth quite a bit of discussion on the question. The newspapers have had editorials and columns of matter from the public on the subject, some in favor of it and some against it. Some reasons for Sunday base-ball are, that it will give the working classes a chance to see the game; that it is healthful exercise; and that visitors would have a place of amusement to attend while in the city. Objections are that it will demoralize the community; it will be a violation of the law; it will be a desecration of the Sabbath, and it will draw from the attendance at church. One able article of considerable length was printed, giving the origin and a brief history of Sunday laws and a comparison of the reasons for the observance of the first and seventh days as Sabbath.

Last Sunday, March 31, the ministers of the city preached on the subject, by request of the Good Citizens' League, an organization formed for the purpose of purifying politics. We give some brief extracts from the sermons of the leading ministers. Some of the sermons were printed in full, while only the main points of others were noticed. It is to be observed that almost every one makes reference to the law. It is quite probable that this law was enacted through the influence brought to bear by these very ministers or others who are seeking to have laws framed to which they can appeal.

J. A. Milburn, Presbyterian minister, indorsed base-ball as a game, and thought that a half holiday on Saturday should be given to it. He said further: "I think it is a delightful game, and I believe that every citizen in Indian-

apolis would be improved if he would indulge himself occasionally in this game; but there is a statute in this State which prohibits ball playing for pay or any kind of reward upon the Sabbath day. And now if we are going to keep the saloons closed after eleven o'clock at night, and if we are going to put thieves in prison because they disobey the laws, then I say we should not discriminate against wrong-doers, and, therefore, must make the managers of our base-ball association stand square up to the letter of the law."

R. Roberts, Methodist, said that he would rather see all the stores open, and every factory running on Sunday, than to see them closed, and know that those who worked there were "contributing to the success of Sunday base-ball; contributing toward the quickening in the community of a spirit of resistance against the divine law which has said, 'Remember the Sabbath day, to keep it holy;'" contributing to the encouragement of the violation of the statutory law which says that Sunday base-ball players shall not desecrate God's own day of rest. It is no day or time to experiment with this evil. Sunday base-ball playing will necessarily breed in the minds of all who attend the games a contempt for the holy Sabbath day; it will cut down the attendance on church services and the exercises in the Sunday-schools. . . . Why should there be tolerated in this city an evil which is an open violation of the established law of the State and the written law of God? Let every one who believes that it will be to the detriment of the community to permit the playing of Sunday base-ball, from this time on use his or her most vigorous effort to prevent this evil thing."

Another Methodist pastor, Dr. Sargent, said: "We are asking that men should be compelled to observe the Sabbath laws of our State, not in order to convert them to our theological views, but to preserve public morals and the welfare of the State. . . . If the time for a conflict has come, if the insolence of anti-Sabbath conspirators is forcing the crisis upon us, then let all good citizens who love our good city and State, stand up and defend our wholesome laws. We are not asking men to adopt our religious views, we are asking them to protect society."

At the First Presbyterian church, Pastor M. L. Haines said: "I want to express my sympathy with the movement inaugurated in our city to prevent, if possible, the threatened violation of State law by the playing of professional base-ball on Sunday." He believed that those who had gone into the agreement for Sunday base-ball had not considered the matter well, how that their example in violating the law would breed in the minds of many the disregard of all law.

Another minister said: "That is a step backward, and leads to Sunday theaters and shows of every sort. Our laws are not over strict in respect to Sunday peace and quiet. . . . If this project for Sunday games is pushed into our faces, let all good citizens join in asserting the value and dignity of the laws as we have them."

Another M. E. pastor, Dr. Henry Buchtel, said: "Laws for a civil Sunday are necessary to the safety and good order of society. Sunday mails, Sunday newspapers, and Sunday trains—except in so far as such trains are fairly under the head of works of necessity and mercy—are all a menace to our civil institutions. How much more are Sunday saloons and Sunday theaters and all laborious Sunday sports a menace to the very life of the Republic! . . . When the 2087th section of the Revised Statutes of 1894 specifically names base-ball as absolutely prohibited on the first day of the week, commonly called Sunday, who are these gentlemen that are free to set that statute aside at their pleasure? . . . But even if the proposition were not so high in favor of a decent Sunday, yet the law must stand. No man can call himself a true friend of the government who would defy the law."

It can easily be seen how the plea that disregard for law will undermine society will affect the cases of others who will not obey the laws for conscience' sake, and who are, in fact, already being accused of these very things.

Among the ministers of the city was one, however, who gave some very good reasons for not discussing the subject from his pulpit, as he had been requested. This was a Presbyterian minister, G. L. Mackintosh. He said that he believed that the churches should take no part in politics. He believed that it would be better for the churches to keep clear of all political questions, as history shows when the church has become involved in political questions, it has been to her detriment. He said that there are several different conditions of people in Indianapolis, representing different opinions. Some believed Saturday was the Sabbath, and some believed that Sunday as a day of rest does not make it necessary for everybody to attend church. Many of this country's population come here from other countries, and they have been taught to believe that this is a land of freedom. He did not think it was the church's place to make persons holding opposite views conform with those of the churches.

#### FAITH AND WORKS.

BY ELDER S. J. HERSUM.  
(Mt. Holly, N. J.)

SOME thoughts with reference to the relation that exists between faith and works will be the subject of this article. The apostle says: "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." 2 Cor. 4:13. It will be seen by this testimony that faith underlies the act of speaking; it is that which gives rise to the action; without it the action would not be performed, and the performance of the action is an evidence of the presence of the faith which lies at the basis of it; and the action shows whether the faith that prompts it is genuine or false.

Again: the same apostle, in his letter to the Hebrews, speaking of the faith of Abraham, declares: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Heb. 11:8. Here, again, we have the same fact brought out that is established by 2 Cor. 4:13. Abraham was called to leave his home, directed to go to a foreign country, and promised that at some future time he should receive it for an inheritance. The call and the promise came from God, and he believed the promise and obeyed the call. The act of obeying manifested his faith, and faith was what prompted that action. Hence, the illustrations which we have in this chapter of the manifestations of faith prove what is said in verse 1, that faith is the substance, or that which underlies, or ground for the actions performed by all who have had living faith. Abraham looked for a city whose builder and maker is God, and he offered up Isaac. Isaac blessed Jacob and Esau. Moses was hidden three months by his parents. He refused to be called the son of Pharaoh's daughter, and chose rather to suffer affliction with the people of God, esteeming the reproaches of Christ greater riches than the treasures in Egypt. All of these actions were performed because of the faith which these devoted persons had. This conclusion is also confirmed by the apostle James, when he says: "Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works." Chapter 2:18. No work is reckoned good or is accepted by the Lord unless it is actuated by faith; and faith is not faith unless it has some activity; for the Scriptures declare

that "faith without works is dead." Verses 20, 26. "Good works" is the evidence, or sign, of life in faith, and faith is the motive power of good works.

Christ is the author, or originator, of faith (Heb. 12:2); every child of God lives by the faith of his Son (Gal. 2:20); every Christian is a new creation (2 Cor. 5:17, Englishman's Greek New Testament); and he is the workmanship of God created in Christ Jesus for good works. It is with a view to "good works" that this creative work has been accomplished. In writing to Titus, Paul exhorts him constantly to affirm "that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." Titus 3:8. God's people will be a working people, and no one need fear the doctrine of "works" if he rightly understands the relation it sustains to faith. God has ordained that his people should "walk in them" (Eph. 2:10) and that they should be zealous of them. Titus 2:14.

### THE BIBLE THE TRUE TEACHER.

BY E. S. BAILEY.

(Rantoul, Ill.)

I PRAISE the Lord for a full development of conscientiousness. Even when a child, I often wondered why nearly all Christians kept the first day of the week instead of the seventh for the Sabbath. One day I asked a first-day Adventist minister why it was so. He replied that originally the seventh day was the Sabbath, but that we were living under a new form of law; that we were under the New Testament, the laws of the Old Testament having been abolished. So I contented myself with those words and still continued to observe the first day, until I reached the aged of twenty-three. The Sabbath question then arrested my attention again. I resolved that I would read the Bible through and see if what I believed was its teaching. While reading it through, I prayed to God daily to teach me his statutes, that I might discern the right from the wrong. After I had read it through, I found that there was not a word of command in the word of God to keep holy the sun-day. I also read that where "no law is, there is no transgression." I could not see why it was wrong to labor on the first day of the week, as there is no law against it. I resolved then and there that I would never dishonor God again by using his holy day, the seventh, for my own pleasure. Nearly eight years have passed, and my pledge is still unbroken. Truly there is peace in believing. I thank the Lord that in the way of righteousness is life, and in the pathway thereof there is no death.

### EXTRACTS FOR TO-DAY'S CONSIDERATION.

BY MRS. H. E. S. HOPKINS.

(Oakland, Cal.)

"JESUS is our Saviour to-day."

"We can have the assurance to-day that Jesus lives and pleads for us."

"Live the life of faith to-day; do not become anxious about the time of trouble."

"We cannot live our lives over again. The only thing we can do is to live to-day as well as we can. Time spent in mere idle regrets is worse than wasted. Regrets should be avoided as we avoid malarial atmospheres."

"Do not keep thinking, 'I'm afraid I shall not stand the great testing time.' You are to live for the present, for this day only. To-morrow is not ours. To-day you are to maintain the victory over self. To-day you are to live a life of prayer. To-day you are to fight the good fight of faith. To-day you are to believe that God blesses you."

## The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

### THE RING AND THE CROSS.

"CAN a jeweled hand lift the cross on high?"

The voice of my friend was grave;  
"Can the slender wrist that is weighted so  
Raise over the ranks of sin and woe  
The sign which alone can save?"

My questioning eyes met the speaker's own,  
Love-lit of the Christ above,  
Then dropped on the single ring I wore,  
A ring which for me the legend bore  
Of an earthly father's love.

"The hand that once to the cross has clung,"

Went on the low, grave tone,  
"Must ever be proffered to human need,  
Must be one in whose palm the world may read  
Marks like to the Master's own."

"The flash of your diamond may blind the eyes

Of one who is seeking light;  
And what if, because of its cold, hard ray,  
One soul that ere now might have found the day  
Be wandering still in night?"

"If your sharp-cut jewel should wound a hand

You take in a loving grasp,  
Can you pray that the Master who sends you forth  
To walk as he walked through a suffering earth,  
Will hold your own in his clasp?"

O loving Lord, through thy servant's lips,  
Spoke thine own sweet voice to me!  
My hand is bare, and my heart is light,  
And the token of love is laid to-night  
"On the altar," Lord, for thee.

—S. F. S., in "All the World."

### AHEAD OF THE NEIGHBORS.

NEARLY every housewife takes delight in telling her husband at dinner time that her washing was out on the line long before her neighbor's. Her triumph is even greater, if she can thus get ahead of the entire neighborhood. The same sentiments prevail about house-cleaning. It adds to the peculiar pleasure of such seasons to know that when the last floor is scrubbed, the last carpet cleaned and returned, papering, painting, white-washing, and all done, the neighbors are only just well under way.

Such little manifestations of self-congratulation might be almost excusable were they not so often bought at a very dear price. The woman who deprives herself of a needed two hours' sleep, in order to have her washing on the line before her neighbor knows what she is about, gratifies her pride at too great a cost. The evil would be in some degree repaired if, when the washing is done, the two hours borrowed from sleep were honestly returned, but that is not the case. The success of the first attempt excites the ambition for a full day's work after the first hard day's work is done. Thus two days' labor are crowded into one day's time.

So also in house-cleaning; the expostulation of aching back and weary limbs, of throbbing brows and stiffened joints, is not heeded. The work must be done whether the body consents to it or not. The tired members are promised a rest that does not come, for there is always work to be done even after "cleaning" is over. After a few days, more probably weeks, nature may seem to have recuperated. But the facts are that strength has been sacrificed that never will fully return. Such exertions tell on any system. Especially do they sap the vitality of those whose strength is barely sufficient for the usual routine of work.

Good sense dictates moderation in labor. The measure of our strength should always be the limit of labor. And if the stock of strength be limited, it is better not to tax it. More labor can be performed in a better manner if the amount undertaken be always kept within safe

limits of the daily capabilities. Let the washing, cleaning, and other extra work be done only as rapidly as can be, while the strength is preserved. To sit down a few moments "while the clothes boil" or even while they wait, will not be time lost. To move deliberately and take all the forenoon for it will often be better than to wind up at 9:30 with a ringing headache.

All women do not need this caution, but many do; and to such we would say, Take time; do not sacrifice health and strength for speed. Work so that you will be as fresh at the close as at the beginning of the week—at the close as at the commencement of the year, and your middle life and your age may be a blessing.

T.

### BILIOUSNESS.

BILIOUSNESS is a condition of the system in which there is too little bile produced, instead of too much. The waste elements, which ought to be removed from the blood by the liver in the form of bile, are left in the body and accumulate in the tissues. It is this that gives the dingy color to the white of the eye, the dirty hue to the skin, and the coppery taste to the mouth, and which produces the giddiness, the floating specks before the eyes, and the general feeling of languor and discomfort which characterizes the condition commonly known as biliousness. This dingy hue of the skin is actually due to the accumulation of waste matter, or organic dirt. The skin is dirty, perhaps not upon the surface, but all through its structure. Not only the skin but the muscles are dirty. The brain and nerves are dirty. The whole body is clogged with dead and poisonous particles which ought to have been promptly carried out of it, but have been retained on account of the inefficient action of the liver.

The causes of biliousness are various. One of the most frequent is overeating. This is due to the fact that the liver becomes enlarged through the absorption of digested food after a meal has been taken. If one goes on eating too much in this way, day after day and week after week, after awhile the vessels of the liver will be so relaxed by frequent distention that the organ will grow permanently enlarged and congested. When in this condition, the liver cannot make bile readily, and so does not do the proper amount of work, and the waste elements which it ought to remove from the body are left to accumulate in the tissues, and all the symptoms of biliousness follow.

Biliousness is sometimes the result of eating too freely of fats. Animal fats being particularly difficult to digest, and likely to be taken in too large quantities in the shape of butter, lard, suet, and fat meats, are apt to produce this condition.

Some years ago a French physiologist fed various animals liberal supplies of fat, and then observed the quantity of bile produced. He found that the amount of bile was lessened just in proportion to the amount of fat added to the food. In order to ascertain the reason for this result, he killed some animals, after having fed them freely with fat, and examined their livers with a microscope. By this means he discovered that the little cells which chiefly compose the liver, and which form the bile, were crowded full of little drops of fat, and were thus so burdened and hampered in their work that they were obliged to work very slowly, and hence produced only a small quantity of bile.

Similar experiments show that the excessive use of flesh food also renders the liver torpid and produces biliousness. Flesh food generally consists of albumen, a nitrogenous substance which can be used in the body only in a very limited amount. The average person can use only three ounces of this kind of material each twenty-four hours. Now if a person eats several times this

amount in the form of beefsteak, mutton-chop, or any other flesh food, the superfluous amount must all be removed in the form of waste matter. That is, if the person eats meat sufficient to supply four ounces of nitrogenous matter, the extra ounce must be carried off by the kidneys in the form of urea, or uric acid, and this must be acted upon by the liver to prepare it for removal by the kidneys. If the liver has more of this work to do than it should have, the work will be imperfectly done, and much waste matter which ought to be removed will be left in the system, producing biliousness, rheumatism, muscular pains, sick headaches, and many other uncomfortable symptoms.—*J. H. Kellogg, M. D.*

#### BREAD.

BY M. C. GUILD.  
(Bridgeport, Mich.)

FROM the earliest ages down to the present time, bread has been used in some form by large numbers of the human race. It is first mentioned in the Bible in Gen. 14:18. Few things that come upon men are more dreaded or cause greater distress than a bread famine. Such was the effect on the land of Egypt and Canaan in the time of Joseph. "And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine." Gen. 47:13.

Without doubt the people would have perished had not the Lord pointed out the danger, and so ordered affairs that during the plentiful years preceding this time of want there was a good supply of grain stored, so that the people might be kept alive during the famine. Even in times of plenty there are many who suffer for lack of bread. In our own country at the present time is a large amount of breadstuffs, but suffering and want are still found in many dwellings. Last winter the papers contained a very touching account of a poor man in New York City who was without money or provisions and could get no work. He wandered about in sight of large elevators filled with grain, past groceries well stocked with all manner of provisions, and then past bakeries which turned out thousands of loaves of bread daily. There were hotels and restaurants in which were served sumptuous repasts, and happy homes where want was never known, but it was all a mockery to him. His own family was suffering with hunger, while he walked the streets day after day in search of work, until finally, worn out and starved, he died—for want of bread!

When the Lord brought the children of Israel out of Egypt, in order that he might perfect a people that should bear his name to all the earth, he provided them food which was the best suited to their physical, mental, and moral well-being. "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you." Ex. 16:4. "And the house of Israel called the name thereof manna; and it was like coriander seed, white; and the taste of it was like wafers made with honey." Verse 31. "Man did eat angels' food." Ps. 78:25.

When Jesus was here on earth, he took occasion to draw a very important lesson from the account of the manna. The Jews pointed with pride to the fact that their fathers had partaken of the bread of heaven. "Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger." John 6:35. "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." Verses 49-51. He further says:

"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Verse 53. He explains this by saying: "The words that I speak unto you, they are spirit, and they are life." Verse 63.

I presume that most of those who read the REVIEW have enough of common, every-day bread to eat; but as I read the account of that poor man in New York City, the thought came to me, "How many there are who are starving to death in sight of the bread of life." Had bread been offered him, he would gladly have eaten it. But now, while there is a bountiful supply of this life-giving bread, and it is freely offered to all, but few care even to "taste and see that the Lord is good."

After making such wonderful provisions for us, there are still those who complain about the Lord's dealings, as did the Israelites of old. Instead of living and feeding on "every word that proceedeth out of the mouth of the Lord," thousands are seeking to find that which will appease the hunger of the soul in the unsatisfying things of earth.

Then begin at once to feast on the word of God; let Jesus in your heart fully, and receive this gracious assurance as yours, "For they shall be filled." Store away this precious word in your heart and mind, and then should you live in the time when there shall be a "famine in the land, . . . of hearing the words of the Lord" (Amos 8:11), you can calmly rest in this promise: "He shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his water shall be sure."

#### SPOILING OUR PICTURES.

THE famous Thomas Nast, in a public exhibition of his skill, once performed a strange feat with his brushes. Taking a canvas about six feet long by two feet wide, he placed it nearly horizontally upon an easel before his audience, and began to sketch rapidly a landscape. In quick succession appeared green meadows, with cattle, fields of grain, the farmhouse and surrounding buildings, with orchard near; while over all the bright sky, with fleecy clouds, seemed to pour Heaven's benediction upon the scene below.

At length no finishing touch was necessary. Still the artist held his brush, as he stepped aside to receive the hearty plaudits of the admiring audience. When the applause had subsided, Mr. Nast stepped back to the canvas, as if he had not quite completed the picture.

Taking darker colors, he applied them most recklessly to the canvas. Out went the bright sky. "Did you ever see a picture like this?" he asked, as he blotted out meadows, fields, orchard, and buildings. Up, down, and across, passed the artist's hand, until the landscape was totally obliterated, and nothing but a daub, such as a child might make, remained. Then, with a more satisfied look, he stepped aside, laying down his brushes, as if to say, "It is finished."

But no applause came from the perplexed audience, as Nast then ordered the stage attendants to place a gilded frame around the ruined work of art, and to turn it to a vertical position. The mystery was revealed, for before the audience stood a panel picture of a beautiful waterfall, the water plunging over a precipice of dark rock, skirted with trees and verdure. It is needless to say that the audience burst into rounds of applause.

And thus it is that a greater Artist works. We paint our landscapes. How beautiful we make them! All manner of earthly prosperity, with bright skies above. We imagine our sketching perfect, but an unseen hand finishes, more grandly, our crude designs.

Houses and lots, farms and merchandise, disappear. Yes; our portraits of loved faces are blotted out. We cry, "Hold, hold!" but the

Hand that applies the darker colors moves relentlessly on. We bewail our ruined pictures because we have not the true angle of vision. At last God turns the canvas, and there appears a work, not for time, but for eternity.

While Mr. Nast was spoiling the landscape to produce the falls, he might have said to the mystified audience, "What I do thou knowest not now, but thou shalt know hereafter." What puzzled the audience was plain to him. In each destructive stroke upon the one picture, he saw a constructive stroke of the other; and what in the providence of God appears so strange to us, is most clear to Him who would save us from being "conformed to this world," and would help us to be transformed by the renewal of our minds, that we "may prove what is that good and acceptable and perfect will of God."—*Selected.*

#### MEMORIES OF HOME.

BY EUNICE M. JONES.  
(Tingley, Ia.)

It was only a tiny farm-house, completely surrounded by trees of all kinds, from the towering cottonwood to the leafy box-elder, and one lone mountain-ash, with its scarlet berries, stood by the gate. It was my favorite. To a city person the quiet of the farm might have seemed lonely, but to us children it was delightful, and we never went to the city for one day, but we were glad to get home again at night. To the south lay the apple orchard, where we used to hunt bird's-nests—not to rob them. Some of the trees were thirty or forty years old, and in the spreading branches of one tree we sometimes found six or seven nests. What a bower of blossoms and song the old orchard was in spring, and scarcely less attractive in the autumn when the fruit was ready to be gathered. In one corner of the rail fence the Johnny-jump-ups grew thick, like blue stars among the grass, and all along the fence climbed bittersweet and wild grapes.

What huge bouquets we gathered of the larkspur, sweet-william, and goldenrod which grew in the pasture. Then there was faithful old Towser, the lambs, the calves, the colts, the kittens, and the doves,—all our pets and companions which we loved, and which loved us in return. Surely the old home will remain a pleasant spot in our memories as long as life lasts.

"My earthly home is bright and fair,  
And loving voices greet me there;  
And O! that this a type may be,  
My better home in heaven, of thee."

#### CHRIST IN THE VESSEL.

WE have little idea of how much we lose by not leaning more on the arm of Jesus day by day. We are so easily terrified. Every breath of wind, every wave, every cloud, agitates and depresses us. Well may he say to us, as he said to his disciples, "Why are ye so fearful? how is it that ye have no faith?" Mark 4:40. But O, his tender love! He is ever near to shield and succor us, even though our unbelieving hearts are so ready to doubt and suspect. He does not deal with us according to our poor thoughts of him, but according to his own perfect love toward us. This is the solace and stay of our souls in passing across life's stormy ocean homeward to our eternal rest. Christ is in the vessel. May there ever be, at the very center of our hearts, that deep repose which springs from real trust in Jesus; and then, though the storm rage and the sea run mountains high, we shall not be led to say, "Carest thou not that we perish?" It is impossible that we can perish with the Master on board, nor can we ever think so, with Christ in our hearts.—*Selected.*



## Special Attention.

### SUNDAY IN THE SUPREME COURT.

THE famous decision of Judge Brewer of the United States Supreme Court given in February, 1893, that this is a Christian nation, gave to Sunday-law advocates the very aid and comfort for which they longed. That decision gave to the iniquitous cause of Church-and-State union the most powerful impetus it has ever received in this country. Since that time this decision has been freely quoted by those who advocate religious legislation, and the effect has been the material strengthening of existing laws, the enactment of new ones, and a universal agitation all along the line of State intervention in church affairs.

Now, behold how consistent the Supreme Court itself is with all this hullabaloo about the paternal duties of the State. On Sunday, April 7, eight of the august judges of this Court, including the Chief-justice and even including Judge Brewer himself, sat in conclave for much of the day, not discussing theology, or the evangelization of the country by law, but discussing the constitutionality of the income-tax law.

There were the church bells ringing about them, and people were going to the services, but these guardians of national piety heeded them not. Down in Tennessee were some poor men languishing in jail for doing their work on Sunday; twenty more are awaiting their turn behind the bars. Here is the highest tribunal, the most august body in our land, the conservators of our rights, tugging and sweating with a law for sordid pelf on Sunday! Where is Wright Raines or some other guardian of public morals? The fact is, there is no more religion in the whole push and posse than is manifested in this instance. These men do not pretend to let Sunday scruples stand in the way of what they consider their duty to the world. Others make religious capital out of the decision of the Court, with which to fire zeal in a cause where zeal must stand for righteousness. But real piety does not enter into it. Bigotry will build its images on a false basis, and commands all men to worship in the name of truth. T.

### A GIGANTIC PROJECT.

THE project for utilizing the energies of Niagara Falls for mechanical purposes is about to be realized on a gigantic scale. The work has been in progress for four and a half years. The sum of \$4,000,000 has been expended in preliminary work. Above the falls a canal 2000 feet long leads out from the river. Along the banks, gates are set in through which water is conducted to the wheel-pits. Steel penstocks 140 feet deep conduct the water in a perpendicular fall upon the gigantic turbine wheels. The water is given an upward turn through the wheels, thus relieving their bearings of their immense weight as well as of that of the heavy shafting. The water is then discharged into an exit tunnel, constructed at a cost of \$1,250,000, which discharges the water forty feet below the surface of the stream. This tunnel lies 200 feet below the surface of the ground.

Although various manufacturing interests are centering there, depending upon this power, the principal object before the company is the generation of electricity for distribution through

the surrounding country. It is expected that the cities along the New York Central and Erie railways will be supplied with this mysterious force for mechanical, lighting, and heating purposes. The Niagara Company contemplate the generation of 500,000 horse-power for this distribution. This amount would be more than sufficient to run all the machinery in the State of New York. T.

### "A SIGN OF THE TIMES."

SUCH is a sub-heading in the New York Letter of the *Catholic Mirror* of April 6. It is followed by this statement:—

"The movement for the preservation of the sanctity of the Sunday bids fair to remove some of the barriers which stand between the churches. The fact that a cordial invitation has been sent by the committee on the Sabbath, representing clergymen of all denominations, to Rev. Father Doyle, of the Paulists, to attend a convention at the Fifth avenue Baptist church, is a proof not only of Father Doyle's great hold on earnest men, but of the great change for the better in the spirit of fraternity among the denominations."

This is truly one of the prominent signs of our times. The Sunday cause is common ground for Catholics and the predominant Protestant churches of our day. Upon this platform they need to affiliate, because here is one of the weakest points in their theological bulwarks. Here they are absolutely without Scriptural defense. The Catholics do not require the Bible for the defense of their grounds. The other parties would not require it, provided they can find other material. This can only be found in the doctrine of force which the church of Rome has long wielded. Consequently we have the pitiful spectacle of the Protestant churches seeking unto Rome to supply the lack of divine sanction by the arm of her strength. T.

### THE INCOME TAX.

THE ignominious record made by the last Congress is not relieved at all by the fact that its principal and almost only production, the income-tax law, has been virtually set aside by the United States Supreme Court, and is sure to be abrogated by the next Congress. It is perhaps well enough to let that Congress and its unsavory record lie where they are buried, deep under the reproaches of a justly indignant people.

In reference to the law, however, much may be said pro and con. The public exchequer is in such straits that it would almost seem to justify some desperate means for redeeming the nation's credit at home and abroad, and replenishing its coffers. It is urged that the burden of taxation falls with disproportionate weight upon the poorer classes. Import duties raise the prices of commodities which the poor as well as the rich must purchase. An income-tax levies only on what the rich receive over and above that which those in merely comfortable circumstances receive. It takes the burden from the poor and places it upon those able to bear it.

On the other hand, it is held that after a man has paid taxes upon income-producing property, he has a right to the income free from any claim of the government. Upon this ground the Court decided that the tax on real estate rentals were unconstitutional. Upon the same grounds others might also claim exemption. It is evidently illegal for the government to issue and sell its own obligations, and then turn around and levy a tax upon the interest it pays to the bondholders. Altogether the act is of a

questionable legal status. It will not long survive to perpetuate the memory of the fifty-third Congress. T.

### OVER THE WORLD.

GLANCING at the existing complications among nations as they stand at present, we see in the far East the negotiations for peace progressing quite satisfactorily to Japan, at least, for China seems quite willing to have peace at almost any cost. In Cuba the rebellion is expanding into a general revolution, and the Cubans have formally declared their independence of Spain. But General Campos has just arrived with supplies of men and money, full of confidence in his ability to subjugate the rebels.

Venezuela is disposed to make a peaceable settlement with England and thanks the United States for its kind interest. Nicaragua has not yet acceded to England's demand for indemnity, and it is reported that England and the United States have each a powerful war vessel on the scene, the one to enforce the demand, the other to protect Nicaragua. The troubles between Mexico and Guatemala have been adjusted to mutual satisfaction.

But the trouble brewing between England and France in regard to African questions has not been settled. France has augmented her forces in Madagascar, and the civilized world is sitting by while she swallows that valuable but defenseless country.

King Oscar, of Sweden, finds it difficult to satisfy the demands of the Norwegian *Storting*, not so much because any one demand is unreasonable, but because they keep coming. T.

### TO OBEY IS BETTER THAN SACRIFICE.

LENT having passed, the Christian (?) world will breathe easier once more without the embarrassment of conscientious compunctions over excess in pleasure-seeking or the still more troublesome feeling that their neighbors are criticising their mock humility. The observance of Good Friday as the hypothetical anniversary of crucifixion day is becoming more popular in Protestant churches year by year. But it is hardly able to overtake in this respect the joyous season of Easter, which represents the resurrection of Christ. Feasting has more attractions than fasting for the average of people.

It is well established and generally known that this feast is but the perpetuation of a heathen festival to *Eostre*, the goddess of spring. And in the profuse decorations of churches with flowers we have a strong intimation of the ancient purpose, as well as in the name.

But the most serious objection to these observances is that they are offered to God as substitutes for his own appointed memorials. The primeval Sabbath was dethroned by the early church, and a heathen festival substituted because it suited a popular demand. Baptism, the sacred symbol of Christ's death and resurrection, proving inconvenient to proud hearts, was set aside for sprinkling. The Lord's Supper was corrupted to the idolatrous mass. Now as if to offset these unscriptural deviations from plain precepts, the sacrifices (?) of Lent, Ash Wednesday, Good Friday, Easter, etc., are offered to God. It will not answer. In these things we have a parallel to the case of Saul, who disregarded God's word and substituted an offering which he never required; though in Saul's case the substitution was not a heathen custom. T.

# The Review and Herald.

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## THE CIRCUMSTANCES AND CHARACTER OF JOB.

THE manner in which Job is introduced to the readers of the Bible does not furnish all the particulars which the critical student of biography might require. It is evident that inspiration does not undertake to satisfy this class, but rather desires to impress upon the mind the practical lessons to be drawn from his experiences.

Job is represented as an oriental chief in prosperous and affluent circumstances. He was in favor with God and with men. As a benevolent and wise dispenser of his power and his goods, he had gained the confidence and affections of all who knew him. As a just man, faithful in his integrity to righteous principles, he gained from the Lord of all that high encomium,—“None like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil.”

Satan, in a sneering way, asked the question which has ever since been on the lips of his followers: “Doth Job fear God for naught?” Upon this question much depends. It is one of the main pivotal points of the book. Does godness exist irrespective of reward? Can the devoted, faithful service of God be sustained when selfish inducements are all withdrawn? Does confidence in God depend upon the gratification of our wishes? These questions underlie the stronghold of infidelity. They are answered in the experience of Job. They have been answered many times since, though human frailties often have hidden the truth.

To the enemy is given the fearful permission to make the trial. Nothing loth, he assays to undertake the to him congenial task. Word comes to Job that his oxen and asses with their keepers are gone. Ere the messenger departs, another says that his sheep and shepherds are consumed. While this is speaking, still another breathlessly announces that the camels and their drivers are gone. Only his children remain. But Satan would not spare them. A messenger arrives at that moment with the word that sons, daughters, and servants are all dead. There was nothing more. Job and his wife stood like the stumps of trees which the tempest has stripped. Fruit, foliage, and branches were swept away. The evidences of divine favor in whose sunshine he had so long basked were all clouded over; not a ray of light pierced the dark prospect that had so suddenly eclipsed his earthly glory.

How will it be now? Will Job still trust in God? since the Lord has apparently changed his attitude, will Job abandon his confidence?—No; Job rent his robe in anguish, shaved his head, a sign of his grief, and worshiped God, using these words: “Naked came I out of my mother’s womb, and naked shall I return thither; blessed be the Lord, and the Lord hath taken away; BLESSED BE THE NAME OF THE LORD.”

Satan was not yet satisfied. Job had shown beyond question that he did not serve God on account of worldly prosperity; but if he were

allowed to press the test closer and touch his frame, rack his system with pain, and make his life a burden, the shallow nature of his trust in God would then be revealed. This permission was given, though life itself was to be spared. The faithful servant of God was at once plunged into dreadful humiliation and distress.

His wife, who to this time had perhaps stood by him, now failed under the test, and deserted to the enemy. She tauntingly exclaimed, “\* Bless God [if you will], and die.” “If you choose to continue your loyalty to such a Being, you may; I will not.” Job reproved her rashness: “Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?” He maintained his integrity.

So deep was his misery that when three of his former friends, men of piety and philosophy, heard of his trouble, they assembled to comfort him. But their eyes beheld such unspeakable wretchedness, the groans were so full of unutterable anguish, they were astonished out of speech. They had no words for such grief. In mute pity they waited upon him for seven days, “for they saw that his grief was very great.”

Job longed for death; he deplored his existence; he sighed for the quiet grave. How great was his fall! From opulence to beggary. From a palace to an ash-heap. From rich robes to sackcloth. From happiness and prosperity to the deepest pit of woe! Mocked by Satan, derided by his wife, forsaken of all, Job clung to God. His faith under those circumstances, established some lasting monuments which have been as beacons to succeeding ages. “Though He slay me, yet will I trust in Him.” “He knoweth the way that I take; when He hath tried me, I shall come forth as gold.”

As far as the book pertains to the insinuations of Satan, we might close the lesson here. Satan was again proved a liar, a traducer. Not only in the sight of Satan was the problem worked out, but all the assembled sons of God, representing the universe, witnessed a demonstration of the power of sustaining grace. The tribute thus won does not redound to the glory of man, but to that of God, whose grace proved a sufficient support under the most terrible pressure of trial and loss.

Nor was it for their benefit alone who witnessed the struggle. It was even for us. What divine grace did for Job it will do for us. The trials he bore, we may bear.

But we are not done with the book yet. The lesson we have learned is but one among others of equal importance. G. C. T.

## THE UNITED STATES IN DISGRACE.

THE United States seems to be losing influence and prestige just now among the nations of the earth. This is owing to the incapable administration of national affairs, to municipal rottenness, the evils growing out of the management of labor and capital, political corruption, the imperiled condition of our currency, the mismanagement of some of our great corporations, like railroad lines (causing loss and distress to many who have invested capital in them), the loss of confidence in men who have a leading influence in the affairs of the nation, and the measures that are resorted to to carry out partisan ends without regard to the public good. On all

\* Many critics prefer this rendering.

these scores the ground is open for serious charges against America.

Speaking of the unfortunate condition of things in these respects in this country, the *Outlook* of April 6, says: “The true way to maintain the dignity of the flag, and command the respect of the world . . . is to make republican institutions synonymous with honesty, honor, and human happiness. We have been grossly unfaithful in our custody of the great idea of free government. We have identified it in the mind of the world with corruption, inefficiency, and general wastefulness. Our first mission is to rescue that idea from the dirt in which we have trailed it.”

In reference to the deplorable condition of the American currency, the *Review of Reviews* of March, 1895, says: “Strong superlatives are seldom justified. Nevertheless it would not seem ill-advised to declare that the whole financial history of modern nations furnishes no instances of incapacity so great, of statesmanship so utterly wanting, of common sense so pitifully abdicated, as our own country has shown in the past two years. There has been frittered away the highest credit that any nation had ever attained. And this change has been wrought when no difficulties whatever existed, except the one difficulty that the party in power could not agree upon any policy.”

Speaking of American stocks in the European markets, Mr. Francis E. Clarke, in the same number of the *Review of Reviews*, referring to the fact that he had visited England and the continent of Europe frequently within the last six years, says: “Having but just returned from another visit to these lands, if the truth must be told, I found that respect for America and Americans has sadly waned within the last half dozen years. Individual Americans are as popular as ever, undoubtedly. Individual authors and preachers and men of science are loved and honored; but America, as a whole, has undoubtedly fallen in the scale of nations of late, in the eyes of the people of Europe. It is a bitter thing for the American to hear the slighting remarks concerning his country, and which he would give all his possessions to be able to resent if he could honestly say that there was no truth in them. The reason for this change of attitude toward America is not far to seek. Our financial difficulties and business failures and railway complications of the last few months, have touched many Englishmen and Germans in their tenderest spot—their pocket-books. Millions of dollars worth of the stocks of the Atchison road, the Union Pacific system, and the Northern Pacific, are owned in Great Britain and Germany. The juggling with the accounts, the misrepresentations which have been put forth concerning the value of the properties, and the appalling bankruptcies of these great systems of communication, have given to thousands of people who have lost their little all, the impression that American railways are managed by swindlers and sharpers for the benefit of an interested ring.”

He continues that in “Frankfurt on the Main,” he was the only one in that city of bankers to stand up for America. He says that in Christiania, the capital of Norway, he recently read a most furious and bitter attack of American securities, warning the people to have nothing to do with them if they valued their property. Then he refers to the horrible



lynchings of the past few years, the increase of crimes, the destruction of property that attended the Chicago strike last summer, the frequent train robberies, the weakness of State governments to quell disturbances, and above all the great depths of corruption which have been unearthed in several of our great cities. These have conspired to give a decided upward tendency to the noses of our transatlantic cousins, when speaking of this "home of the free."

This is a terrible arraignment of the condition of society and government in this country; but it will be some compensation if this feeling in Europe shall tend to restrain them from following this nation as it goes on in its blind career toward a union of Church and State, till it gets down on all fours and grovels in the dust before the Romish beast, as foretold in Revelation 13.

U. S.

#### A LESSON OF TRUST.

"WHY do the heathen rage?" exclaims the psalmist, "and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us." Ps. 2:1-3.

In the unceasing conflict between good and evil it may have been some circumstance then transpiring within the knowledge of David, that called forth this shout of victory from his trusting pen. But the language overleaps all the local barriers of time and place, and covers all conflicts between heavenly and earthly powers, in all time to follow. The disciples, in the days of Christ, applied it to the conflicts of their own time. Acts 4:20-27. But that did not exhaust nor wholly fulfill the prediction. It comes on down through the persecutions of the gospel dispensation, and will apply even until the end, until the last charge is made by the evil upon the good, and eternal victory crowns the patience of the saints.

The conflict is between earth and Heaven. It is Jehovah himself that is assailed in the persons of his saints and the cause of his truth. The most powerful agencies known upon the earth are gathered upon one side. They are the tumultuous assemblies of the heathen (margin) the kings and rulers of the earth; and their plans are well considered and matured (margin). They seek to throw off all restraint, and break down all the barriers God has thrown around his people. The rebellion against Jehovah by earthly powers will not cease until the effort to crush out truth is made in its last and most deadly form, when sin shall be overthrown forever, and the kingdom under the whole heaven shall be given to the saints of the Most High.

The "thing" which these opposing powers mean to do, however, is wholly a "vain thing;" all the thousands of the earth gathered together, and exercising their mightiest power, can accomplish nothing whatever. They cannot bury out of sight the truth of God, and they cannot destroy his people. Then let the multitudes, tumultuously assemble together, as the margin says, to stop the work of the Lord in the earth. It is a vain thing. It is like the assembling together of a lot of thistle-down to stop a locomotive. It may look to men from their standpoint that wrong is gaining and holding the upper hands. But Jehovah and his Anointed

are the ones who watch over the conflict, and who will take care that it will issue in the safety of his people and his own glory. Lowell well expresses it in these well-known, impressive lines:—

"Right forever on the scaffold, Wrong forever on the throne;  
But that scaffold sways the future, and behind the dim unknown  
Standeth God within the shadow, keeping watch above his own."

Then comes the climax of the psalmist's declaration, in verse 4, in this unapproachable language: "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." The psalmist's bold, poetical stroke, here given, can hardly be expressed in feeble prose. It sets forth the utter futility of revolt against God. The strength of the Almighty and the pillars of the eternal throne seem to arise before the writer. He looks upon the scene, from the standpoint of the strength and majesty of God, and, surveying all the feeble, foolish wisdom of the world that sets itself against God, he can find no words better to express the utter vanity of man's revolt, than to say that God shall "laugh" at it.

Bishop Perowine remarks on this passage: "There is something awful in the representation here given of God: First, as if in calm contempt, he laughs; then there is the bitter derision which, in its effect, brings their counsels to naught, and baffles their purposes. He mocks them. Then at last, with the thunder of his word, he discomfits them."

"Who thought," says Luther, "when Christ suffered and the Jews triumphed, that God was laughing all the time?" to which J. A. Alexander adds: "Beneath this bold anthropomorphism there is hidden a profound truth; namely, that to all superior beings, and above all to God himself, there is something in sin not only odious but absurd; something which cannot possibly escape the contempt of higher, much less of the highest, intelligences."

There is comfort in all this for the last church in its last conflict. One can hardly possess his soul in patience, when he sees Romanism, Mohammedanism, heathenism, and all the other forms of error flaunting their impious claims, misleading their millions of dupes to ruin, and setting themselves more or less directly in array against the light and truth of God, as they have done, and will do more and more till the close of the controversy. But the child of God need not be disturbed. It is "a vain thing," in which the Lord's enemies are engaged; and when they have made a sufficient display of their impotence, God will have them in derision, as their feeble and foolish plans are swept forever away, and the people of God enter into their glorious reward.

U. S.

#### IS THIS SO?

WE have received a letter from a first-day evangelist, who says that in his travels in different sections of the country he often comes in contact with some of our people, and of course antagonizes them on their Sabbath views and practices. But here comes the surprising part of his letter. He says that when he presents his arguments against the Sabbath, the Sabbath-keepers reply that they "cannot answer him, but their ministers can"!

Is this so? Of course we cannot put all confidence in the assertions of the boastful, would-be

Goliaths on the Sunday question; but we have our fears that in many instances there may be too much truth in what this man claims. If persons become so afraid of "theory" and "doctrine" that they do not acquaint themselves and keep acquainted with the solid steel framework of what we denominate the "present truth," they will soon find themselves in the pitiable condition alluded to above. It will be a shame if any Seventh-day Adventist is obliged to fall back upon the ministers to give "a reason of the hope that is in" him. And this applies not only to the Sabbath question, but to all the other great fundamental doctrines which this people are called to defend.

The time was when first-day ministers were just as loath to try to defend their views before any of our lay members as before any of our ministers; and this should always be the case. Every man, woman, and child, old and young, should know, and be able to tell, why he holds the views he entertains. How many years, and how earnestly have we all been exhorted by the voice and pen of sister White and others, to make ourselves thoroughly intelligent on these great questions, by an earnest and continual study of the word of God, not merely that we may be able to meet in argument those that oppose us, but lest we be brought into confusion and disaster before our enemies in the trying times that are just before us.

In the standard works of our various publishing houses (see catalogues) every point of truth is clearly presented, and the errors, traditions, and sophistries of men exposed. Post up.

U. S.

#### THE GOOD SHEPHERD.

By the use of many figures the Saviour sought to illustrate the relations he sustains to his people. He is the light of the world; the bread of life; the true vine; the door of the sheepfold; the good shepherd. In every character by which he chooses to represent himself, the essential elements are benevolence, kindness, tender care; solicitude and burden-bearing in behalf of those to whom he is attached by the bonds of confidence and love. Austerity, arbitrary power, official dignity, or vindictiveness have no part in any picture which the Saviour draws of his own character or of the relation which he sustains to the church.

Among all these illustrations perhaps none more fully and pathetically reveals those relations than that of the good shepherd. The good shepherd leaves the comforts of home, the ninety and nine that are safe in the fold, to seek a lost world. He did not really need the lost one, but the lost one sadly needed him. He could better afford, so far as his own convenience was concerned, to let it perish and buy another than to risk his life and sacrifice his comfort for one sheep. So would the hireling reason. Not so the good shepherd. He not only owned the sheep, he *loved* them; they were as his own children. He could not sleep in comfort with the thought upon his mind of that bleating, bewildered sheep, exposed to wolves. He *must* seek and rescue it. "God *so loved* the world."

In the tenth of John this figure is more fully carried out. The Saviour in this connection shows not only the relation of the good shepherd to his sheep, but the relation of good sheep to the shepherd as well. None will receive the benefits of his guardianship who do

not follow him. The sheep must be attached to the shepherd as well as the shepherd must have a love for the sheep.

There is also another phase of this subject which we need to bear well in mind. By this figure Jesus not only represents his relation to his sheep, he would show to his followers the relations that they should sustain to each other. When he left the world, he delegated to others the work of caring for his flock. He, the Chief Shepherd, left under-shepherds who were to sustain to the people of God the same relation which he so fully exemplified. The apostles speak on this line in their most solemn injunctions. Said Paul to the Ephesian elders: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Peter also writes: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:1-4.

These words are not exclusively for the benefit of those who have been called to or have chosen the profession of teaching, or the position of elders. There is to each one of us intrusted talents of influence which, according to our ability, we are required to use. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." What we have received, we ought to impart. The light we have should not be hidden. We should minister to others the grace bestowed upon us as good stewards, as shepherds feed their flock, as living examples of what we teach. In the passages just quoted, the same principle of tenderness and compassion that Christ used toward his flock is enjoined upon us. This is further emphasized in what he says of a shepherd: "When he putteth forth his own sheep, he goeth before them, and the sheep follow him." Peter says, "Neither as being lords over God's heritage, but being ensamples to the flock." Neither sheep nor people will follow one whom they fear; nor will they be driven without a great deal of trouble, running, bawling, and worry.

There is where so many of us make a mistake. It is easier, we think, to tell people what to do and what not to do, than it is to give them practical examples, and by our good work lead people to glorify our Father in heaven. The power of a Godly example is not alone in the ocular spectacle it affords; it is even more in the subtle, irresistible influences that virtue exerts as the rose gives off its fragrance. To win souls to the truth and to Christ is our sweet privilege; but in driving people, both they and we are separated from him. Our hard knocks, sharp thrusts, and "clinchers" may break heads, but do not soften hearts. The flock will starve to death on such treatment. There is a glorious beauty, an attractive charm in the graces of Christ's Spirit that act with magnetic power upon those that behold them. Let Christ be lifted up in our lives, so will he draw all men unto him. We do not need to cultivate sharpness in debate or in criticism; nine tenths of us have all the

cynicism in our natures that we can make a good use of, and more, too; but every one of us needs more power to draw and to lead men and women to Christ. We need more of the shepherd and less of the drover. G. C. T.

#### CHRIST'S RELATION TO THE PASSOVER.

CHRIST was the antitype of the paschal lamb. The crucifixion of Christ was the antitype of the slaying of the paschal lamb. 1 Cor. 5:7. That lamb was slain on the 14th day of the first month, and the law that the fulfillment of the antitype must be on the same month and the same day of the month as the celebration of the type, is shown by the Pentecost. Why was it necessary to wait just fifty days after the resurrection of Christ before the Pentecost?—Because the fulfillment; namely, the outpouring of the Holy Spirit, must be on the same month, and day of the month, as the type, the Feast of Weeks, which was just fifty days from the wave sheaf, which last was the type of the resurrection of Christ. Christ the first-fruits. 1 Cor. 15:20. Christ's crucifixion, therefore, must have been on the 14th day of the month. To admit a variation here would destroy the unity between type and antitype, take away the key by which we determine the true fulfillment of the type, and destroy the argument by which we locate the termination of the 2300 days on the 10th day of the seventh month, in 1844.

Christ was crucified on Friday. If that was the 14th (as it must have been), the next day, or Sabbath, was the 15th, and was a double Sabbath; that is, it was both the passover sabbath (Lev. 23:6, 7) and the seventh-day, or weekly Sabbath; and because it was thus a double Sabbath, it was called a "high day." John 19:31. The next day, the 16th, the morrow after that passover sabbath, was the day of the wave sheaf, which typified the resurrection of Christ, which took place on Sunday. Fifty days after that event was Pentecost, which was also on Sunday, and was fulfilled by the outpouring of the Holy Spirit in that remarkable manner upon the disciples. These appear to be the plain and immovable facts in the case. Then, if Christ died on the true day of the passover, what was that meal of which Christ partook with his disciples the evening previous, and which is spoken of as the passover? Matt. 26:17; Mark 14:12-18; Luke 22:7-15.

In these passages the disciples speak of the matter as if it was a settled fact, and well understood, that that day was the time for the passover to be killed, and as a matter of course they were to celebrate it. But if this was the true time to kill the passover, then Christ's death on the following day was not the true time. If this was the true day of the passover, then the death of Christ took place on the 15th day of the month and not on the 14th. If Christ's death took place on the 14th, as we have seen that it must, to be true to the type, then this passover which Christ ate with his disciples was the 13th, and yet is called the passover. How can this difficulty be explained?

The Jewish months, as all understand, began with the new moon. The method of ascertaining this time, according to Maimonides, was as follows: "Watchmen were placed on commanding heights around Jerusalem to watch the sky. As soon as each of them detected the moon, he hastened to a house in the city, which was kept for the purpose, and was there examined

by the president of the Sanhedrim. When the evidence of its appearance was deemed satisfactory, the president rose up and formally announced it, uttering the words, 'It is consecrated.' The information was immediately sent through the land from the Mount of Olives by beacon fires on the tops of the hills."—*Smith's Bible Dictionary, Art., New Moon.*

Under the word "month," the same authority has the following: "According to the rabbinical rule there must at all times have been a little uncertainty beforehand as to the exact day on which the month would begin; for it depended not only on the appearance [of the moon], but on the announcement. If the important word "*mekuddash*" (Hebrew, consecrated) were not pronounced until after dark, the following day was the first of the month. If before dark, then that day was the first of the month. And if the heavens were obscured by clouds, so that the moon could not be seen, then the beginning of the month had to be determined by the count of the days of the preceding month.

There was a possibility, therefore, of the Jews' beginning the month one day before or after the true time, so that there might be a difference of opinion of one day in regard to the date; and the day fixed for the beginning of the month would of course govern the numbering of the days all through the month.

Now, on the hypothesis that a portion, at least, of the Jews, including the disciples, had commenced the month one day too early, they would call the 13th day the 14th, and do on that 13th day just what is recorded of them in the passages named above, concerning the passover.

But if they were laboring under a mistake in supposing that that was the 14th day, when it was only the 13th, why did not Christ correct them? He may have had what with us would be a very apparent object in this, and that is to have the privilege of eating the passover with them on what they thought was the true day of the passover, and yet himself die on the day following, the true 14th day, in accordance with the type.

On this supposition there is one more passage that remains to be explained, that is John 18:28. This passage shows that those who were engaged in securing the condemnation of Christ had not partaken of the passover meal, as late as the morning of the day on which Christ was crucified. But this can be accounted for on the ground that they were among those who considered that to be the 14th day, or that they were so bitter in their enmity against Christ, that they would let the passover go until they had carried their point and secured his condemnation.

This view, it seems to us, will reduce to a minimum the difficulties connected with all the records bearing upon this event. And what is said concerning the Pentecost seems to add more confirmation to this treatment of the question. Acts 2:1. The record says, "And when the day of Pentecost was fully come." Why put in that word "*fully*," if there was not some question with certain ones concerning the true date? If some thought, dating from the previous passover and wave sheaf, that the Pentecost came the day before the scenes described in Acts 2, and others thought it came on that day, they could say that it had *fully* come on the latest day to which any one might defer it.

Smith's Bible Dictionary, Article Passover,

says that the current opinion of modern times has set in favor of taking the more obvious interpretation of the passages in St. John, that the supper was eaten on the 13th, and that our Lord was crucified on the 14th; and fifteen authorities are named who take this view, and five different theories are presented by which they attempt to sustain it. But the solution herein suggested seems to us to be most in accord with the known and established facts in the case and the various records of the different evangelists upon the subject.

U. S.

### In the Question Chair.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

#### 499.—USE OF PROPERTY.

If a woman receives money from her father's estate, will her husband be robbing God if he uses the money without its being tithed, the woman being a Seventh-day Adventist?

J. S. F.

*Answer.*—If a woman receives money from her father's estate or from any other source, which is her own, she should control it herself. Her husband should have no more claim upon it than any other man, without her voluntary consent. We do not of course know what the law in Iowa is concerning such matters, but we think the woman should keep control of her own property, so far, at least as tithing it when it comes into her hands is concerned.

#### 500.—THE 144,000 AGAIN.

If those who have fallen asleep help to constitute the 144,000, how can it be said that they come "out of great tribulation," that they are "redeemed from among men," and are able to "sing the song of Moses and the Lamb"?

F. M. F.

*Ans.*—1. It is only those who fall asleep in the *third angel's message* that are counted in as a part of the 144,000, and they must be included, because that message, which is synchronous with the message of Revelation 7, is the means of sealing, or preparing for heaven, only 144,000. But there are some who have had *all* their religious experience in this message. When saved, it will be *wholly* by means of that message; so they must be included in the 144,000, or it follows that the message seals *more* than 144,000, which would be contrary to the prophecy.

2. When these are raised in the special resurrection of Dan. 12:2 and Rev. 1:7, they will be raised *only to mortal life*, and take their place with that portion of the 144,000 who never have died, and they themselves are then just as though they never had been dead. And when they are translated at the coming of Christ, they are redeemed from among men, and made immortal just like the others.

3. They come out of "great tribulation," and can sing the "song of Moses and the Lamb," because they are raised by the voice of God at the beginning of the seventh plague, and live through the time of that plague like all the others, and are like them also redeemed from among men. They live through the seventh plague, which is the climax and embodiment of all the plagues, and behold, and pass through, the intensity of that tribulation with which the scene closes, so they can be said to come out of that great tribulation with the rest. They are accounted as having gotten the victory over the beast, etc., because that would have been literally true of them had they lived during all the time of the message.

U. S.

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

### SEPARATE FROM THE WORLD.

BY ELDER L. D. SANTEE.

(Princeville, Ill.)

"Wherefore come out from among them, and be ye separate, saith the Lord." 2 Cor. 6:17.

Separate from the world. With lifted face,  
I follow Thee, and all thy footsteps trace;  
I see where thorns have pierced thy tender feet,  
And in thy steps find every suffering sweet.

Separate from the world. 'E'en Calvary  
Has lost its terrors as I follow thee;  
The blood-stained footprints for our pattern given  
Lead through the vale of earth, but end in heaven.

Separate from the world. O Son of God,  
My joy to follow where thy feet have trod;  
And following thee, I count each burden light,  
Until I reach thy home so fair and bright.

Separate from the world, but fixed on heaven,  
So shall each longing of my heart be given;  
And 'mid the heaviest waves of life's rough sea,  
Chastened, but not dismayed, I'll follow thee.

Separate from the world. Gethsemane  
Loses its darkness as I press near thee;  
Thou givest strength to face earth's bitter frown,  
Thy sufferings sharing, we shall share thy crown.

Separate from the world, and each fond tie  
Fixed and united to the home on high;  
And thus, dear Saviour, would I ever be—  
Separate from the world, but one with thee.

### SKETCH OF THE PUBLISHING WORK IN LONDON.

AUG. 1, 1889, in response to a request made by the General Conference Association, the Pacific Press Publishing Company, of Oakland, took over the publishing work in London, which, for the preceding five years, had been carried on in a small way by the British Mission. William Saunders was appointed manager of the new office, and as soon as possible after the purchase of the stock of publications owned by the British Mission was effected, he put in a two-horse-power gas engine and a cylinder printing-press. Up to that time, the *Present Truth* had been printed by an outside house, our own office doing the composition, folding, and dispatching of the paper, which was then issued fortnightly, and had a circulation of about 3000 copies. Since the machinery was put in by brother Saunders, all the work in connection with the paper has been done by our own office.

July 6, 1893, the paper began to be issued weekly, and has now reached a circulation of between nine and ten thousand copies. We have only about three hundred and sixty names on our regular subscription list, and with the exception of 600 copies sent to Cape Town, nearly all that remains of our weekly edition is sold by the agents in the United Kingdom at one penny per copy. As far as we know, the *Present Truth* occupies a unique position in this respect.

The increased circulation of the paper is having a marked effect in calling the attention of the people to the truths it presents. It goes without saying that the circulation might be increased indefinitely if only our present very inadequate force of twenty-five canvassers could be augmented.

#### PREMISES IN LONDON.

We have two offices in London. One, which we call our City Office, is situated at 59 Paternoster Row, where we have a nicely fitted shop on the ground floor with over ten feet of window space. We carry a full line of Bibles, stationery, fountain-pens, Scripture cards, etc., in addition to *Present Truth* and our other publications. Paternoster Row is the center of the

book market, and as such is visited continually by great numbers of people who desire to become familiar with all that is new and of interest in literature. As these people pass down the Row, their attention is called to the striking titles of the books and tracts exhibited in our window, and we are glad to report that our patronage is increasing. Paternoster Row being known among reading people all over the world as the place from which many of the most valuable works are issued, to be able to insert this address on our imprint, gives a prestige to our publications that no other address in the world could confer, and is a material help to our colporters, not only in the United Kingdom, but in most of the other countries of the world.

Our other office is at 451 Holloway Road, about four miles north from the city office; and here our business offices and factory are situated. The building is a three-story one, and affords ample accommodation for all our present requirements, as it extends to a considerable distance in the rear; and if it becomes necessary, we have room for expansion.

The publishing work in London, as in nearly all our enterprises, had very small beginnings. For over six months after coming to London, the Pacific Press did little or nothing in the way of publishing books. At that time our working force consisted of seven persons.

Brother Saunders returned to California, March 1, 1890. Three months later W. D. Salisbury came to London to take charge of our manufacturing department. He held this position until November, 1892; when he went to Melbourne, Australia. In July, 1893, his place was filled by H. E. Simkin, of the REVIEW AND HERALD Office, who is still with us.

It was originally intended to put in enough machinery to enable the London office to handle the printing of our own publications; but after getting prices from local houses, and investigating the matter thoroughly, it was concluded that the wisest course would be to invest as little as possible in plant and machinery, and have the bulk of our printing and all of our binding done by outside houses. This plan was adopted and adhered to, so that to-day our stock of plant and machinery stands where it did five years ago, with a few trifling additions. Subsequent events have demonstrated the wisdom of our having a comparatively small amount of money tied up in machinery, which is liable at any time to be levied on by the authorities for our alleged infringement of their Sunday laws. Our machinery consists of a two-horse-power gas engine, which costs two cents per hour to run, a cylinder printing-press, and one job-press. In the folding-room we have a wire stitcher, operated from the engine, and a cutter worked by hand. The number of persons employed in the office, exclusive of the editorial staff, is at present twelve. In addition to *Present Truth*, we print on our own press all of the small books, pamphlets, and tracts, sent out from the office. The printing of our subscription books and all our binding are done by Messrs. Hazell, Watson & Viney, Ltd., of London and Aylesbury.

#### TRANSFER OF THE BUSINESS TO THE GENERAL CONFERENCE.

April 1, 1893, the General Conference Association bought the London office as a going concern, together with the stock in trade pertaining to same, from the Pacific Press Publishing Company, and from that time the business has been conducted under the name of the International Tract Society. In order to remove some of the disabilities under which the office has been laboring, through not having a legal existence, it was deemed advisable to effect registration under the Companies' Acts, and accordingly, with the approval of the General Conference, the society became a Limited Company on Aug. 23, 1894, with a nominal capital of £10,000



(\$48,700), divided into 10,000 shares of £1 each.

Since the office was opened in London in 1889, we have issued copies of our subscription books as follows:—

"Prophetic Lights," 7000; "Bible Readings," English, 37,000; "Bible Readings," unillustrated, 3000; "Bible Readings," Holland, 4000; "From Eden to Eden," 6000; "Patriarchs and Prophets," English, 37,000; "Patriarchs and Prophets," Holland, 3000; "Patriarchs and Prophets," Spanish, 5000; "Great Controversy," 11,000 (we are just about to go to press with a third edition of 10,000 copies); "Man the Masterpiece," 11,000; "Ladies' Guide," 14,000; "Home Hand-Book," 3000."

In addition we have published the following trade books:—

"Steps to Christ," English, 11,000; "Steps to Christ," Welsh, 2000; "Gospel in Creation," 5000; exclusive of very large numbers of pamphlets and tracts.

The following figures will show the amount of sales during the past three years at retail value:—

In 1892, \$70,455.70; 1893, \$82,701.70; 1894, \$77,471.64. In 1893 we were exceeded in the amount of sales by the REVIEW AND HERALD Office only, ranking second highest among all the printing-houses of the denomination.

#### FUTURE PROSPECTS.

Situated as we are in a city upon which the eyes of the whole world are continually fixed, the metropolis of an empire whose subjects number 375,000,000 souls, it is but natural to expect that the message which is to go to every nation and kindred and tongue and people, will in this city of London attain to proportions of which our present growth affords no indication. Our policy of putting out all the printing and binding of our larger works has had the effect of making us well-known and establishing our credit in business circles; and if it became necessary to make large developments in our work, this could be done without delay by employing more fully the resources which are at our disposal, so long as we have the means to pay for work. The success that has attended the efforts put forth in the past gives us confidence that no advance moves that we can make will prove disproportionate to the power of the truth or the readiness of the people to receive it. We believe that there is a vast work before the London office, and that as a means in the hand of the Lord for preparing the truth to be circulated in very many of the languages of the earth, it is called into the front rank of the agencies that the Lord will use to scatter the good seed of the kingdom.

JOHN I. GIBSON.

#### NEBRASKA.

WE held our general meetings at Ragan, according to appointment, March 16 and 17. Elder W. B. White came on Thursday evening and remained till Monday morning. Brethren from Atlanta, Alma, Ash Grove, and Minden, were with us. We had a good meeting, the older brethren were strengthened, and those who have recently embraced present truth were instructed more fully in the message and the Christian life. Twenty-one were baptized on Sunday the 17th. It was a very pleasant day, and a large congregation gathered at the home of brother Chas. Evans, a short distance from town, to witness the ceremony. Most of the congregation were Swedish Lutherans; and although curiosity may have led many to the place, we believe the administering of the ordinance, together with a short sermon on the memorials, made a deep impression on their minds in favor of the truth.

We trust that the work may be carried for-

ward at this place till a strong church is fully organized, and a building erected and dedicated to the worship of God.

DANIEL NETTLETON.

#### WISCONSIN.

SPARTA.—After returning from the General Conference I spoke to the church, Sabbath, March 9. It was thought best, as I expected to remain at home for some time, to hold a few meetings for the benefit of the church, giving an invitation to all to come who wished to. After holding meetings one week, I was requested to continue another week. We have held meetings now three weeks with good interest. On one evening I was speaking of Babylon, and stated that there were Christians in her, but that she was not, as a body, with the pope as her head, a part of the body of Christ. A minister who was present said he believed she was. This was a surprise to all in the house.

A number are deeply interested, and we think some will take a stand. We have closed our meetings on account of the busy times and short evenings. But we shall visit and do all we can for them.

R. J. WHITE.

#### NORTH CAROLINA.

SINCE Jan. 1 we have visited Raleigh, Durham, Greensboro, and other places, where we found people who are interested in the truths of the Bible and are calling for preaching. At Raleigh our canvassers have done good work and soon the field will be ready for tent work.

A good interest has sprung up at Durham. We have visited this place twice and held cottage meetings. There is an earnest call for public meetings. We organized a small church at Greensboro. Brethren Martin Creasey and A. W. Sanborn moved to this city to help build up the work. This church has paid into its treasury since organized about \$50 in tithes. We now expect to pitch the tent in this city in a few days. If any have friends in the cities named above that they would like to have us visit, they will please write us, giving their addresses.

Mrs. Shireman visited Reidsville, where brother and sister Woods are keeping the Lord's Sabbath alone, letting their light shine. May the Lord bless this dear family, and may the light of truth shine clear and bright.

There are those in various parts of the State who are loudly calling, Come over and help us. Since we came home, another family, formerly from England, has accepted the Sabbath, for which we thank the Lord. Three were added to this church. We shall expect to see some four or five go out into the harvest-field to labor for souls. We had a good visit with our friends at Waynesville. Those whom Elders Butler and Brunson left there are growing strong in the truth, and we hope soon to see others shaping their business and taking a stand for the Sabbath.

This summer we desire to hear from those who will help us by correspondence and sending reading-matter. Precious fruit is now developing in this branch of the work. Let us not faint; we shall reap in due time, if we faint not. Soon they who sow in tears, and the faithful reapers, will mingle in the city of God.

D. T. SHIREMAN.

#### THE RIGHT RING.

THE pastor of the First Methodist church of Battle Creek, Rev. George B. Kulp, has the right idea of the danger and the mischief attending a Church-and-State alliance. Commenting upon the late Encyclical of Pope Leo

XIII., that gentleman gave a powerful and pointed discourse in his church Sunday evening, April 7, and the same was well and enthusiastically received by the large congregation assembled, including quite a number of our own people, who had turned out to hear him in response to the general invitation published in the papers of the city.

Mr. Kulp expressed himself as utterly and forever opposed to the persecution, arrest, and imprisonment of *any one* for conscience' sake, and against the appropriation by the government or State of *any* money for the support of *any* church or creed, appropriately adding that if a church could not exist without such help, the sooner it went down the better it would be both for the church and the community.

We are glad to see that in this day and age of the world, when, as Mr. Kulp said, "Protestantism is falling into the lap of the Mother of Harlots, and receiving her embraces," religious liberty has at least one champion among the clergymen of this city who has the firmness of principle and the boldness of utterance to stand up and protest, both by pen and voice, against so unjust and iniquitous a thing.

M. B. DUFFIE.

#### WHAT THE PAPERS SAY.

It is a source of great encouragement to those who love the principles of liberty, the principles laid by our fathers in the foundation of our government, the principles of the gospel of Christ, that while many religionists and the majority of the religious press are turning their backs upon these principles,—sacrificing everything to gain control of secular power,—many of the newspapers of the country are coming to the front and championing the cause of civil and religious liberty. Witness the following expressions taken from various newspapers—some editorials, and some from articles contributed:—

"How one Christian (?) can stoop to persecute another who does not agree with him on doctrinal points, is more than we can see. And still we call this a Christian nation."—*Pine Island (Minn.) Record*.

"It would seem that the old Connecticut Blue Laws regarding Sunday are again coming into use in many localities. People who keep the Sabbath taught by the Bible, are being persecuted by so-called Christians, although these same professors of piety will all unconsciously walk by one of their own number or a non-professor at work on Sunday, and never say a word. . . . Let a man keep the Sabbath and attempt any manner of necessary labor on Sunday, and the people who profess to believe and recommend the Bible immediately begin to persecute the man who lives according to the teachings of that Bible."—*Le Roy (Minn.) Independent*.

"The religious (?) fanatics of Minnesota are now trying to get in their deadly work against the religious liberty of the citizens of the State. Two bills designating the 'Sabbath day' as 'the first day of the week,' and prescribing punishment for non-observance thereof, have been presented to the legislature. Down with such . . . bigotry!"—*The Hills (Minn.) Crescent*.

"Evidently the last two Rhea county grand juries thought it was no crime for anybody but a Seventh-day Adventist to work on Sunday."—*The Dayton (Tenn.) Leader*.

"There have been times when good citizens did not obey all civil laws. Daniel, though the prime-minister of the Persian court, and the three worthies, refused to obey the highest civil authority in the then known world, and that God whom they worshiped justified them in this disobedience."—*Red Wing (Minn.) Argus*.

"No government of State is the custodian of its subjects' religious conviction, nor can be, although such claim is often made. The men convicted in Tennessee are not criminals, but according to all testimony, 'good citizens'! They simply exercised their rights as free moral agents, yet the State of Tennessee has undertaken to expound to them the duties of conscience, and to enforce its exposition under penalty of imprisonment!"—*Medical Lake (Wash.) Ledger*.

"There is no record in history of moral revolutions by lawmaking. Freedom in thought and deed, independence of character, are the bulwarks of a republic. Without such freedom, without individuality, a government of the people, for the people, by the people, is a fraud."—*Kate Field's Washington*.

"In all this we can see that Sunday laws do 'elevate a religious institution by force of civil law,' and all the arguments of the advocates of these laws and all the decisions of courts will never change the facts in the case. If all the courts in the world should decide that white were black, or vice versa, it would not make it so. So also, if all the theology in the world should agree that the Lord's day was Sunday, and if all the Sunday laws in the world should enforce it as such, it would not make it a fact."—*The Daily (St. Paul) Globe*.

"When the civil government enacts laws conflicting with our duties and service to God, it is our first duty to obey God, and leave the results with him. . . . There is a strong effort being made, and a world-wide movement in the earth, to compel people to violate the fourth commandment, which claims obedience to the seventh day; and a false institution is being forced upon those who would observe it, in its stead."—*The Anaconda (Mont.) Standard*.

"No one would ever have heard of a Sunday law if the church had not elected that the Sunday should be a day of worship and rest; hence all such legislation is purely religious legislation, and nothing else. During the century past these laws have all been relegated to the shades of the past, where they belong, and every effort to revive them is but to add to the infernal fires of persecution that have already been lighted in this fair land; and the inquisition is but the logical result."—*St. Paul Pioneer (Minn.) Press*.

"The *Christian Statesman* publishes with special commendation a string of resolutions by a 'Sabbath Convention' held at Altoona, Pa., in which it is desired that the Constitution of the United States be amended so as, among other things, to acknowledge 'Christ as the nation's sovereign Lord and King.' . . .

"The acknowledgment, by each individual, of Christ as the individual's teacher and master, is well and good; but the constitutional statement that he is 'the nation's sovereign Lord and King,' would at once bring to light the necessity of some earthly representative, vicegerent, vicar, delegate, deputy, or whatever name may best suit the ear, authorized and empowered always and everywhere to interpret, apply, and enforce through subservient agencies, the supposed will of the 'Lord and King.' . . .

"We have been looking forward to the probable, the logical, results of a proposed plan. Have we been at the same time reading a page of history already made? Look backward. Read the past, ponder, beware! No religious expression or distinction can have any rightful place in the Constitution of the United States; and if it shall ever be placed there, the day will be one of direful import, a day dark with gloomy forebodings of a future whose depths of intolerance, of infamy and outrage, only time can tell in full, though history does give fair warning."—*Midland (Mich.) Republican*.

C. G. HOWELL.

## Bible Readings.

"Search the Scriptures."—John 5:39.

### READING ON THE LAW OF GOD.

1. Who has promised to be our teacher?—"And they shall be all taught of God." John 6:45. "And all thy children shall be taught of the Lord." Isa. 54:13.

2. Those who have been taught of God have considered what?—"Consider what I say." 2 Tim. 2:7. They have considered not what some learned man has said, but, instead, what the Lord has said.

3. What have those who have considered what the Lord says rather than what learned men say, been given?—"And the Lord give thee understanding in all things." Chapter 2:7. They have the Lord's understanding of things.

4. What does the psalmist say concerning God's law?—"Thy law is the truth." Ps. 119:142.

5. Is God's word to be depended upon?—"Thy word is true from the beginning." Verse 160.

6. How many of God's commandments are truth?—"All thy commandments are truth." Verse 151.

7. How many commandments are there?—"And he declared unto you his covenant, which he commanded you to perform, even ten commandments." Deut. 4:12, 13.

8. How many of these ten commandments are binding to-day?—"Every one of thy righteous judgments [commandments] endureth forever." Ps. 119:160.

9. Then is the fourth commandment binding upon Christians to-day?—"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. What, then, shall be said of those who speak not in accordance with every one of the ten precepts of God?

10. Which day does the fourth commandment say is the Sabbath?—"The seventh day is the Sabbath." Ex. 20:10.

11. Whose words will the man who is sent of God speak?—"For he whom God hath sent speaketh the words of God." John 3:34. The man whom God sends will speak the words which God gave him to speak; and when he shall cease speaking the words of God, then he is no longer sent of God. He cannot be a true servant of God so long as he will not speak the words of God. "For he whom God hath sent speaketh the words of God."

12. But did not the Saviour abolish the fourth commandment, and then substitute another day for the Sabbath?—"Think not that I am come to destroy the law, . . . till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. Heaven and earth have not yet passed away, therefore not one jot has passed from the law, much less one whole commandment. Then, although it could be proved that there was a first-day Sabbath, the fact would remain that there was a seventh-day Sabbath still.

13. Did Christ keep the Sabbath, and if so which day? Was it the first-day or the seventh-day?—"I have kept my Father's commandments." John 15:10. But the Father's commandments require the observance of the seventh-day; therefore, if Christ kept his Father's commandments, he must have observed the seventh-day Sabbath.

14. What is the greatest proof that we are the friends of Christ?—"Ye are my friends, if ye do whatsoever I command you." Verse 14.

15. What has he commanded?—"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but

whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:29.

16. What privilege will be granted those who keep God's commandments?—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:2. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21. God's will is expressed in his law. Christ came not to do his own will but the will of him who sent him. He kept the commandments of his Father. We should do as he has done. "For I have given you an example, that ye should do as I have done." John 13:15.

CHAS. P. WHITFORD.

## News of the Week.

FOR WEEK ENDING APRIL 13, 1895.

### NEWS NOTES.

The Massachusetts legislature shows the drift of popular sentiment by enacting a very strict Sunday law, which now requires only the signature of the governor. One clause of the act is that "whoever, on the Lord's day, keeps open his shop, warehouse, or workhouse, or does any manual labor, business, or work, except works of necessity and charity, or takes part in any sport, game, or play, except a sacred concert, shall be punished by a fine of \$50 for each offense, and the owner of any hall in which said law is violated is liable to a fine of \$500.

Dr. I. J. Lansing, a Methodist minister of Boston, took occasion during a temperance lecture at Salem, to charge President Cleveland with habitual intemperance and with drunkenness. The President saw fit to retort sharply through the press, denying the charges. This placed the minister in close lines, and he was compelled to acknowledge that his remarks were based only upon hearsay. His performance has called down a violent storm of indignation upon his head. Even his associate ministers repudiate his action and censure his inconsiderate rashness.

Oscar Wilde, the prince of fops, who cut such a prominent figure in esthetics in this country and England, saw fit recently to resent some aspersion against his name by a libel suit. The result was that the report was not only justified, but Wilde was arrested and sent to jail without the privilege of bail, charged with the most abominable crime. Others are implicated with him, revealing a condition that would shame Sodom. It is probable that this awfully uttermost fine dandy will spend the remainder of his days in prison. Truly the friendship of the world is enmity with God.

During the past week the price of dressed beef has advanced thirty per cent in New York. It is claimed by many that the advance is the result of the manipulations of a "combine," and that the promoters have laid themselves liable to heavy criminal prosecution. On their part it is claimed that the advance in prices is wholly owing to inadequate supplies. It is not at all probable that the multi-millionaires who are pocketing immense gains by these unlawful means are in any wise uneasy about the law's hurting them. The proverb says, "Money is a defense," and the proverb is right. On their part it is claimed that the sudden rise is the result of long-continued drouth in the West.

The United States Supreme Court, after holding the income-tax law under consideration for a long time, finally rendered such a decision as they were able to do on Monday, the 8th inst., after a long sitting held on Sunday. The undivided opinion of eight justices was that a tax on interest derived from State or municipal bonds was unconstitutional. Six of the eight decided that a tax on rentals of real estate was unlawful. The rest of the law was upheld by an equal division of four against and four in favor of a reversal of the decisions of lower courts. These courts had upheld the law, and a failure to reverse their decisions sustains the law with the exceptions named. But it is considered a foregone conclusion that such a decision cannot perpetuate a law against which there is such a clamor; and it is sure to be repealed.

The wound which Li Hung Chang, the Chinese peace envoy to Japan, received, is now healed, and negotiations have been resumed. It is said that they are nearing completion, so that peace between the two countries may soon be expected. The conditions proposed and agreed upon have not been authoritatively published, but upon good grounds some of them are stated to be as follows: A new Japan-China treaty conceding Japan extra-territorial courts in China, but denying the latter country extra-territorial courts in Japan; independence of Corea; an indemnity of 400,000,000 yen, or about \$188,000,000; occupation of Port Arthur and Wei-Hai-Wei for a term of years; cession of the island of Formosa. These terms are fully confirmed by the later developments of the conference. Three stipulations have been added, and these, it is believed, relate to trade matters.

#### ITEMS.

—The immigration to this country fell from 623,000 in 1892 to 314,000 in 1894.

—The steamship "St. Paul" was successfully launched in Philadelphia on the 10th inst.

—The Jewish feast of the passover was celebrated throughout the world last week by devout Jews.

—Reports that come from Armenia continue to confirm previous reports of the cruel ferocity of the Turkish massacres.

—The nearest approach to the north pole was on May 13, 1892, when Lieutenant Lockwood stood within 396 miles of that coveted spot.

—There is a sharp advance in the price of petroleum ascribed by oil brokers to inadequate supplies; but by others to stock speculators.

—Joseph Dennison, a Kentucky horse-trainer, has gone insane over the loss of a promising colt which, on account of an injury, had to be shot.

—Two United States war-ships have been ordered to eastern Mediterranean ports to protect American citizens from threatened violence by the Mohammedans.

—Joshua P. H. Marvel, governor of Delaware, died on the 8th inst., after an illness of some months. His successor in office is W. P. Watson, president of the Senate.

—Furious storms of snow and sand have prevailed on the plains of Kansas and Colorado, effectually blocking railway trains in some sections. Cattle and sheep perished in some sections.

—The decision of the question in regard to the use of public-school funds for parochial schools in Manitoba has been postponed by the adjournment of the legislature at Winnipeg until May 9.

—President Cleveland replies to Dr. Lansing's apology, that while his so-called retraction is an aggravation of his original offense, he is willing that his further punishment should be left to his conscience and the contempt of his neighbors and the American people.

—London is to have a big exposition the first year of the twentieth century. It is intended to be imperial in scope, not international, the idea of the projectors being that Great Britain and her possessions can furnish all that is needed for the most comprehensive of exhibitions.

—The first carload of cut-flowers ever shipped from California was sent to Chicago from Los Angeles on April 3. The car contained 35,000 calla lilies and marguerites, English ivy, and many other varieties of flowers. It is regarded as an important experiment in California as the venture promises big returns.

—The situation between Sweden and Norway is not pleasant and is becoming more serious. Norway chafes under the easy bonds by which Sweden holds her in subjection and is continually seeking to enlarge her liberties. But it is not probable that anything short of independence will satisfy the people of Norway.

—While Mr. and Mrs. Gladstone were sitting in a church in Cannes recently, near the pulpit, it is reported that when the sermon began, Mr. Gladstone turned to his wife and said, "I can't hear." "Never mind, my dear," she replied in a whisper loud enough to reach the pulpit; "go to sleep. It will do you much more good."

—Among the great inventions placed in common use since 1880, we may enumerate the self-binding harvester, the type-writer, cable and electric cars, electric light, telephone, electric motors, and type-setting machines. The last is one of the most recent innovations, and from \$15,000,000 to \$20,000,000 worth of them have already been placed on the market.

—Professor James E. Keeler, of the Allegheny Observatory, has made the important astronomical discovery which for the first time is positively demonstrated, that the ring of Saturn is made up of innumerable small bodies or satellites, and that they do not revolve at the same rate of speed about the planet. Professor Keeler has obtained direct proof of this by means of the spectroscope.

## Special Notices.

### WYOMING, NOTICE!

At our late State meeting it was decided to send a tent company to Wyoming the coming summer, and before the tent season arrives, it is expected that Elder States will visit among the isolated Sabbath-keepers. Hence we would ask all such in Wyoming to correspond at once with Elder Geo. O. States, Delta, Col.

N. W. KAUBLE, Pres. Col. Conf.

### GENERAL COUNCIL MEETING FOR ILLINOIS.

THERE will be held a general council meeting for Illinois at Plano, beginning April 25. It will be held at the close of the canvassers' institute. We hope the canvassers will remain. The meeting will continue until Tuesday night, April 30. We hope to meet the members of the Illinois Conference Committee, also the members of the board of the Illinois Conference Association, and as many of the ministers of the Conference as can come. It is expected that Elder J. H. Morrison will attend, also Elder Loughborough a portion of the time. Their counsel will be valuable.

S. H. LANE.

## Appointments.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

### CAMP-MEETINGS FOR 1895.

THE General Conference Committee has arranged for camp-meetings the coming season as follows:—

#### DISTRICT NUMBER ONE.

Quebec,	June	14-24
Pennsylvania,	"	19 to July 1
Vermont (local),	"	25 to " 1
Atlantic,	Aug.	1-12
Virginia,	"	8-19
Vermont,	"	16-26
Maine,	"	22 to Sept. 2
New England,	"	30 to " 9
New York,	Sept.	5-16
West Virginia,	"	12-23

#### DISTRICT NUMBER THREE.

Indiana,	July	30 to Aug. 12
Ohio,	Aug.	9-19
Illinois,	"	19 to Sept. 2
Michigan,	Sept.	11-30

#### DISTRICT NUMBER FOUR.

Iowa, Des Moines,	May	23 to June 3
Minnesota,	June	4-11
Wisconsin,	"	11-17
South Dakota,	"	18-24
North Dakota,	July	3-9
Nebraska,	Aug.	26 to Sept. 9

#### DISTRICT NUMBER FIVE.

Texas,	Aug.	8-19
Arkansas,	"	16-26
Oklahoma,	"	22 to Sept. 2
Colorado,	"	29 to " 9
Kansas,	Sept.	12-23
Missouri,	"	25 to Oct. 7

#### DISTRICT NUMBER SIX.

North Pacific,	May	9-20
Upper Columbia,	"	16-27
California, Oakland,	"	30 to June 10
" Hanford (local),	April	25 to May 5
Montana, Helena,	June	14-24

#### DISTRICT NUMBER EIGHT.\*

Norway,	June	4-16
Sweden,	"	18-30
Denmark,	July	2-14
Germany,	"	16-28
Switzerland,	Aug.	1-11
England,	"	15-25

\* Perhaps all the meetings in this district cannot be conducted as camp-meetings.

ELDER FRANK STARR, with some of the Battle Creek brethren, will meet with the Convis church, Sabbath, April 27, no preventing Providence. All are cordially invited.

BROTHER R. A. HART appoints to meet with the church at Ceresco, Mich., Sabbath, April 20.

No providence preventing I will meet with churches and companies in Nebraska as follows:—

Decatur,	April	20, 21
Springfield,	"	22, 23
Cedar Rapids,	"	27, 28
Albion,	"	29
Petersburg,	"	30 to May 1
Springview,	May	4, 5
Ainsworth,	"	7
Cody,	"	8, 9

I should be glad to see all scattered ones at these meetings, and I trust they will be seasons of great profit.

W. B. WHITE, Pres. Neb. Conf.

### NOTICES.

FOR SALE.—Eighty acres timber land in Lewis county, Wash. Good soil, well watered, and desirable for a home. That I may be free to go into the work, will sell on good terms, at half its real value. Address F. Deidrichs, 727 E. Taylor St., Portland, Ore.

WANTED.—A Seventh-day Adventist shoemaker, with a small family. Can furnish shop, tools, stock, and dwelling, near church and good school. For further particulars address Dr. J. D. Hough, Watrousville, Tuscola Co., Mich.

WANTED.—Immediately, a Sabbath-keeper to work on farm. Right pay for the right man. Address O. Case, Augusta, Mich.

### ADDRESSES.

We are requested to state that the address of W. H. Thurston and A. B. Stauffer is Caixa do Correo 768, Rio de Janeiro, Brazil, S. America.

The address of Elder D. P. Curtis, secretary of the Minnesota Conference, will hereafter be Pine City, Minn., instead of Sauk Center.

The address of J. G. Lamson is Box 63, Thamesville, Ontario.

### ADDRESS WANTED.

WILL Mrs. C. H. Wood please give us her street and number.

## Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. 14:13.

BUTZ.—Died at Benicia, Cal., Jan. 28, 1895, Edna Fern, infant daughter of E. S. and Florence Butz, aged 1 year and 11 months. Discourse by the writer.

E. E. ANDROSS.

FRANKLIN.—Died March 15, 1895, at her home near Amboy, Minn., Mrs. Martha Franklin, aged seventy years. Words of comfort were spoken by the writer, from John 14:1-3.

W. A. ALWAY.

STEVENSON.—Died at Ola, Mich., Feb. 14, 1895, of inflammation of the bowels, the infant son of David and Lelia Stevenson, aged 7 weeks and 2 days. Words of comfort were spoken by Elder Franklin Squire, of the Ithaca church.

AGNES STEVENSON.

ELDRIDGE.—Died at Middle Grove, Nov. 1, 1894, D. W. Eldridge, aged 83 years and 9 months. He had been an observer of the Bible Sabbath for about thirty-five years, and died in the full faith of the third angel's message.

S. N. ELDRIDGE.

WHITELOCK.—Died at her home in Hutchinson, Minn., Mrs. Emma Whitelock, aged thirty-three years. Sister Whitelock leaves two little daughters to mourn the loss of a kind mother. Funeral services were conducted by the writer.

W. A. ALWAY.

KELLY.—Died at Rock Hall, Md., March 15, 1895, of asthmatic bronchitis, sister Anna Kelly, in the sixty-fifth year of her age. She had for months been a great sufferer, and it was a great relief to rest awhile until the Lifegiver shall come.

G. D. BALLOU.

Downs.—Died at Belvidere, Neb., Feb. 13, 1895, sister Esther Downs, aged seventy-one years. She was converted in her early youth. She embraced the present truth in Wisconsin under the labors of Elder Sanborn. Her last audible words were, "I am not afraid to die. I made my peace with God a long time ago." She sleeps in Jesus.

DANIEL NETTLETON.



Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.  
All meals will be served on through trains in Chicago and Grand Trunk  
fining cars.  
Vulparaiso Accommodation daily except Sunday.  
Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek  
westward 7:05 a. m.  
† Stop only on signal.

A. B. MCINTYRE	A. S. PARKER,
<i>Asst. Supt., Battle Creek</i>	<i>Pass. Agent, Battle Creek</i>

# The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., APRIL 16, 1895.

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Dr. A. S. Carmichael left Battle Creek on the evening of the 14th for Cape Town and Zambesia.

Elder E. H. Gates, accompanied by his wife, sister, and adopted child, sailed from San Francisco for Honolulu on the 6th inst.

Brother J. Klein, laboring in Russia, sends an interesting account of his experiences to his German brethren here. He has been twice imprisoned, but the judge was not satisfied with the charges. A third time he was called before the authorities, and thought that that, perhaps, meant Siberia; but strange to say he was finally let off on some technicality. The result is that twenty have been baptized, and four others who had already been baptized as members of the Baptist Church joined our people, making twenty-four in all who have united with the church.

What a wonderful code of morals, to be sure, Dr. Lyman Abbott must have in mind, as that to which the church of to-day is advancing! In one of his published sermons, referred to by the New York *Observer* of April 11, speaking of the evolution and progress of the church, he says: "It has walked toward a larger morality and a better manhood, but looked back to Old-Testament models and the ten commandments!" This implies that they are not advancing as they might and should do, because they are looking back to the ten commandments. We wish they would look back to them and test their lives by them. We wonder how far they have progressed beyond the ten commandments—those commandments that constitute a "perfect" law (Ps. 19: 7), the transcript of the divine "will" (Matt. 7: 21), the very foundation of the throne of Jehovah (Ps. 89: 14); that law which constitutes the "whole duty of man," and covers everything that will be brought "into judgment," even to "every secret thing." Eccl. 12: 13, 14. This reminds us of the boy in whose charge the captain left the ship while

he took a little needed rest, telling him to steer by the north star. The boy, sleepy or negligent, suffered the ship to veer around, till it was sailing in just the opposite direction—from the star instead of toward it. The captain soon coming up and seeing the situation, asked, in stentorian tones, where he was going, saying, "Did I not tell you to steer toward the north star?" "O," replied the boy, "we got past that long ago!"

Such is the state of morals in many so-called respectable communities at the present time, that special legislation has been found necessary to prevent leading places of amusement from pandering to indecency. The New York *Observer* of April 11, commenting on this state of things, says that it "would not be so surprising if found in Latin communities, without the reticence and reserve on all sexual subjects which characterize the civilization of the English race; but that it should be reached in a nominally Christian community, in which respectable, high-minded people predominate, and in which the morals of the young and the purity of women are supposed to be carefully safeguarded, appalls the imagination! And yet, encouraged by the indifference of good people and the patronage of the bad, the theatrical managers of this city have gone through all the stages of uncleanness and indecency in their public exhibitions." In the same paper of April 4, Dr. Cuyler raises the voice of alarm over the increase of intemperance, the "bottles and the betting" that are the accompaniments of every race-course, and especially the "encroachments of the wine bottles upon domestic tables, where we might expect better things." But all these manifestations are but signs of the times, which show that the world is growing worse, and not better.

In an article in another column concerning the Indianapolis Ministers vs. Base-ball, the reader will notice how often appeal is made to the fourth commandment in behalf of Sunday-keeping, as if the breaking of the sabbatical character they have given Sunday, was a violation of the law of God, the ten commandments, discarding the Lord's day, defying the express law of Heaven, etc. Until the agitation of the Sabbath question began to call out expressions from the ministers on this point, one could hardly realize under what a vast and dense cloud of lazy ignorance the ministry of our land lay sleeping in regard to Sunday as a religious institution, it having not one shred of authority to be found in the word of God as a divine requirement. A friend has sent us a sermon from De Witt Talmage on the same subject, in which he also pours out much fervid eloquence asserting that to violate the Sunday is to break the Sabbath, and defy God's express requirement in the fourth commandment of the decalogue, etc. But the great secular papers, like the New York *World*, the Chicago *Herald*, and others, are teaching these divines better, showing them that Sunday cannot appeal to the fourth commandment for its support, that that commandment requires the seventh day of the week, not the first, as the Sabbath. So it is to be hoped that the ministers will be brought to a fair state of intelligence on this subject after awhile. But the less they find of divine law in their support, the more will they clamor for human enactments to supply the lack.

## A REQUEST.

PERSONS having copies of extras, Nos. 7, 17, 18, 19, and 20, of the General Conference *Bulletin*, which they are willing to donate, will confer a favor on us by sending the same to the International Tract Society, Battle Creek, Mich. They are wanted to complete files for some of our leading brethren.

A. O. TAIT.

## PARDONED.

OUR readers will be interested to learn that our brethren who have been previously referred to as in jail at Dayton, Tenn., have all been pardoned out by Governor Turney. It came about in this way: Colonel Baker, the Republican leader in the House, proposed to ask the governor to pardon them. The governor replied that if the trial judge would recommend it, he would issue a pardon. Brother Bollman wrote to Judge Parks, asking him if he would kindly recommend a pardon. He did so, and Colonel Baker took it to the governor and secured the pardon as stated above. The Nashville *Banner*, in its issue of April 9, makes a fair statement of the case and the principles involved.

U. S.

## THE LAST "SENTINEL."

As your eye catches the above heading, do not imagine that we are going to tell some story of a hero that has stood at his post until all others have fallen, and he is standing alone. We are simply calling your attention to the important fact that the latest *American Sentinel* was dated April 11, and that it contains most valuable matter, and should be circulated everywhere. This number of the *Sentinel* is made attractive by having on the first page a cut of the county jail in which the brethren in Tennessee have just been confined. On the third page there is another cut of the scene in the court-room. These pictures will catch the eye and awaken the interest of the reader to know the contents of the paper.

The first article headed, "In Jail for Conscience' Sake," will no doubt cause the man who sees the paper to say, "Well, I want to read that article anyway," and after he has read that article through, and thus gained quite a full knowledge of the arrest and imprisonment of the brethren in Tennessee, he will be ready to read the second article entitled, "The Vital Principle Involved." This article is bristling with truth upon the Sabbath question, and gives some of the reasons why Seventh-day Adventists would rather suffer imprisonment than yield their consciences to any civil authority.

We will not describe the paper further, but request, if you have not already seen this issue of the *American Sentinel*, that you get a copy of it at once, and do not stop till you read it through, and then see if you are not filled with a strong desire to do everything that you know how to circulate it. If you have not already done so, order a supply from your State secretary, distribute them among your neighbors, send them to your friends through the mails, and then get as many people to subscribe for the paper as you can, telling them that this paper is devoted to discussing just such important issues as the rights of conscience and the encroachments that are being made in this country upon the religious freedom of the people. The paper is furnished at one cent per copy when ordered in quantities for missionary purposes. Send your orders to your State tract society secretary.

A. O. TAIT.