

# The Adventist Review and Herald

Eliza Smith box 686

THE FIELD IS THE WORLD

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

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### GOOD IN ALL THINGS.

BY ELLA CORNISH.

(Reduced Falls, Minn.)

ALL present good seems joy-in-chief,  
All present sorrow, deepest grief;  
Each cloud that hides the sunlight bright  
Seems close akin to darkest night.

Should this be so? — No; doubting soul,  
Kind Providence permits the whole;  
Not clouds or sunshine ever bring  
The worst, or best, of anything.

By faith find good within the ill;  
For all things work together still  
For good to those who love the Lord,  
The called according to his word.

Though seeming good or ill, 't is one, —  
All good if but His will is done;  
For mercy, justice, truth, and love  
Shine on our pathway from above.

## Our Contributors.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, 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.

### QUALIFICATIONS FOR THE WORKER.

BY MRS. E. G. WHITE.

WE have before us a great work, and it is essential that we depart from every evil way, and serve God in the beauty of holiness, as though living in his presence. Let us put away all cheap talk, all suspicions and jealousies, all evil-surmising, and work according to our several abilities. Let us cherish no thought as to who shall be accounted greatest. He who keeps his heart open to the bright beams of the Sun of Righteousness will ever be prepared to diffuse light. Let us walk in the light of Christ's righteousness, and pursue such a course as will make us faithful shepherds of the flock. The Spirit and grace of Christ must vitalize our daily experience, and cause us to assimilate the divine image, cleansing, refining, uplifting, supporting, and ennobling us until we shall have the mind of Christ, and learn meekness and lowliness of heart from the greatest Teacher that the world ever knew. By revealing a high and holy character we may make manifest to the world the fact that God loves us even as he loves his only begotten Son.

Let every one of us seek to be Christlike. The world is in great need of representatives of Christ. They need lives like the divine life, in order that they may have some tangible proof of the power of Christianity to uplift humanity in this world of sin and corruption. As laborers

together with God, we should make our plans daily with an eye single to the glory of God. We should appreciate the condescension and love of Jesus in giving us finite beings the great privilege of bearing the yoke of Christ. We are to put on the Lord Jesus Christ, and work in his spirit, manifesting his grace, his love, his gentleness. We are to fear to indulge the spirit of self-sufficiency or to cherish the desire to be thought the greatest. The Lord knows every heart. He looks beneath the surface. He sees into the true inwardness of the soul-temple, and he will manifest himself to every one who will use the gift of his grace to bless others, and not for the purpose of exalting himself. Every ability, every power, is received from God. The human agent can originate nothing. If we are meek and lowly of heart, we may link ourselves with the forces of heaven, and be strong because Christ is strong, be great because Christ is great. We may hang our helpless souls upon Jesus, and be complete in him. The resolutions that are formed when the heart is deeply moved by the love of Christ will be high and holy, and will lead to the formation of wise plans of action. Put ye on the Lord Jesus Christ, and walk in his counsels. Superficial piety will lead to self-sufficiency.

There are some people who are crippled in mind, who struggle with morbid peculiarity, who have had a wrong education, which colors all their labors. Every path of duty which they tread is tinged with their own defects. Unless they control these difficulties, humbly relying upon Christ as their only sufficiency, they will walk in continual uncertainty. They will resist the Holy Spirit in its influence upon their minds, and will not yield to its power. To him that hath shall be given. Those who receive the divine light will be molded in spirit and character by its holy influence; but those who choose their own way, and follow their own inclinations, will extinguish the light. Jesus said, "Walk while ye have the light, lest darkness come upon you."

O that all would look to Jesus and find in him all that precious love and affection which they fail to find in any human being! There are souls all around us starving for love, yearning for kindly, tender, appreciative words. But in Christ discontent will be healed by immeasurable love. The soul can find satisfaction in Christ. Jesus says, "If any man thirst, let him come unto me, and drink." Again he says: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Losing sight of ourselves, and looking unto Jesus, we obtain brighter and more glowing views of God. Our hearts are melted by contemplating his great love in giving us Jesus, his priceless gift. We receive Jesus, as we appreciate the love of God.

"Behold the Lamb of God, which taketh away the sin of the world!" We see in him the perfection of wisdom, might, truth, and righteousness. With grateful wonder we repeat the words: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have

everlasting life." Each individual may say, "He so loved me, that he gave me Jesus. I receive him as my personal Saviour. He is the God of forgiveness, the God of compassion and love. I receive his precious gift, he is mine and I am his." The more we behold the character of Christ, the more lovable it appears; then why is there so much silence everywhere? Why are not the praises of God heard from every voice? When we contemplate the love of Christ, when we behold him and become changed into his image, gratitude and thanksgiving spring up. We exclaim, "Who shall not praise thee, O Lord, and glorify thy name?"

The law of God, which so many cannot bear to hear, is the proclamation of his pure and holy character. It was because God loved mankind that he gave men his holy precepts. They are a testimony of his character, and are holy, just, and good. They bring a good report of God to the world, by presenting his holy character to mankind. "Let everything that hath breath praise the Lord." Shall we not be able to persuade the silent lips and voices to sing his praises? The time will come when all will praise him. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests. . . . Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." O let us begin to sing the songs of heaven here, and then we can join the heavenly company above.

Righteousness within is testified to by righteousness without. He who is righteous within is not hard-hearted and unsympathetic, but day by day he grows into the image of Christ, going on from strength to strength. He who is being sanctified by the truth will be self-controlled, and will follow in the footsteps of Christ until grace is lost in glory. The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven.

We need missionaries, but we fear to call men to the missionary field, who, though they appear to have ability, are not fitted for the work, because they are not devoted, humble, pious men. They may go forth to far countries; but because of their lack of consecration to God, they are not self-denying, and therefore they make a failure of the work. How long will it be before men will learn to be wise, before they will have the mind of Christ? Missionaries should be shepherds to seek and save that which was lost. There are men who have been chosen as counselors in our churches whom God has not chosen for such positions. They are hard-hearted and unfeeling; but when God places men as caretakers of his flock to work in the interests of his

kingdom, he chooses men who have hearts of flesh, who have not an education that will spoil them for dealing with human minds. The love of Christ pervades the soul and creates a kindly atmosphere. They watch for souls as those who must give account. They do not follow inclinations and give up to selfish indulgence. They have a living zeal for the work of Christ; they do their work with fidelity, and their influence leavens those with whom they associate. As soon as they hear of a field, whether it be nigh at hand or afar off, they feel like saying, "Here am I; send me."

#### "BELOVED, LET US LOVE ONE ANOTHER."

BY ELDER J. G. MATTESON.  
(College View, Neb.)

THIS precious exhortation is found in the following connection: "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." 1 John 4:7, 8. This is spoken to persons who are beloved, because the love of God has found room in their hearts; and yet they need to be exhorted to love one another. Love is a tender, heavenly plant, and it needs to be nourished; otherwise it will fade and die. Dear reader, let this kind exhortation from the Spirit of God minister to the nourishment of your love.

The first great reason why we should love one another is this, That love is of God. "God is love." This attribute is the most prominent in his nature. By becoming partakers of God's love we become best acquainted with him. We have no true knowledge of God except so far as we have become partakers of his love, righteousness, and holiness. This knowledge brings eternal life, for this is eternal life, that we know the only true God and his Son Jesus Christ. He who does not love his brother does not have this knowledge, but "every one that loveth is born of God."

"God is love," and God has loved us first and given his beloved Son to die for us while we were yet his enemies. This makes it possible for us to love him again and to love one another. If God had not loved us first, the mild light of love would never have entered into our hearts. But now God has loved us and does love us with fatherly love. When we believe this and suffer God to plant his love in our hearts, we can also love one another. Then we are born of God and know him, and "then we can love as" he loves us.

All other Christian virtues borrow their light from love. Without it all eloquence is a tinkling cymbal, and without it all knowledge and faith and benevolence are nothing. 1 Cor. 13:1-3. I therefore repeat the words of God, and pray that you may listen to them as to a voice from heaven: "Beloved, let us love one another; for love is of God." Do not try only to get knowledge of God's word, but try also to obtain life,—the life of God, the life of Christ, the life of love, from God's living word.

Notice next how love is manifested. It is not love when you search for the weak points in your brother's character, and draw the conclusion that you are above him in this thing, that you are more able, that you have advanced farther, or that you can govern yourself better and are strong on the point where he is weak. Neither is it love if you, in the next place, try to depreciate his merits or ridicule him by witty remarks or sneers, whether you do it for fun or in earnest. Remember that however weak he may be, he is purchased with the blood of Christ; and he who despises one of the least of his disciples, despises Christ, who gave his life in death for us. Love pities those who stumble; it has compassion on the weak, and endeavors to help them. Love is not stern, but tender;

not sharp and important, but kind and gentle toward all. It cannot be united with pride, but is always found in company with humility.

Neither is it love that makes a person cross and sour when he suffers unjustly or thinks that he is abused by others, even if it is from those of whom he has expected something better. If he thinks that the conduct of others is the reason why his own love grows cold, he is very much mistaken. Love is not something that can be pressed out of the conduct of our fellow-men. "Love is of God;" the Lord is the fountain from which all true love flows; and from him every contrite, humble soul can obtain it in abundance. When we get the love of God, we shall love others, not because of their goodness, but because God has loved us and given his love in our hearts. God did not love those the most who were most lovable, but those who were most deeply fallen. The love of God is manifest above all other places through the cross of Christ, and there is nothing in time or eternity which more gloriously reveals his love than the fact that he gave his only begotten Son to die for a fallen race. Beloved, if God so loves us, "let us love one another; for love is of God."

#### THE TEMPLE OF EZEKIEL.

BY ELDER W. H. LITTLEJOHN.  
(Battle Creek, Mich.)

IN chapters 40 to 48 inclusive of his book, the prophet Ezekiel gives a detailed account of the temple which he saw in vision. Not only are the measurements of the temple seen by him, furnished quite fully, but the laws which are to regulate the priesthood and the service are narrated with great minuteness. Respecting this temple, there has been much divergence of opinion. It is generally agreed, however, that up to this time nothing answering to it has ever been possessed by the Hebrew people. Those who hold to the view that the Jews will finally be restored to Jerusalem and rule over the nations in the so-called "Age-to-Come," usually locate the building of this temple and the conducting of the services therein, at a point of time subsequent to the second coming of Christ. There is, however, a certain class who hold that the temple will be built previous to the second advent. A third view—the one which is adopted by the writer of this article—is that the temple which Ezekiel saw in vision has never as yet been built, and never will be built, for the reason that it was promised to the Jews on condition of their fidelity to God, a condition which they did not meet; and they therefore deprived themselves forever of the sanctuary shown to Ezekiel.

While it must be admitted that the latter view is not based upon statements as explicit as one could desire, it is, nevertheless, insisted in this connection that the other two views are utterly untenable, while this one rests upon the hypothesis which is at least plausible. In the following scripture, for example, there is a distinct intimation that the building of the temple seen by Ezekiel was something that depended entirely upon the attitude which the Jewish nation should maintain toward Jehovah: "Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them forever. Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them." Ezek. 43:9-11.

The chapter containing the foregoing citation

bears the chronological date, B. C. 574. In other words, the prophecy was written about thirty-six years before the return of the Jews to Jerusalem at the close of the Babylonian captivity. At the time in question, the temple of Solomon was in ruins. The presumption, therefore, is that the temple promised through Ezekiel was one which the Lord offered to the Hebrews when they should return to their native city, provided—as previously stated—they should prove true to him in all respects. In other words, had they been faithful in their devotion to the Most High, he would have reared for them, upon their return to Judea, the duplicate of the temple which was shown to Ezekiel.

This he did not do, however, as is evident from the fact that the temple of Zerubbabel was far from being a counterpart of the one which Ezekiel saw. As we must not presume for a moment that God was derelict in the fulfillment of the promise which he made, the only conclusion which remains is that the Jewish people never rendered to Jehovah that perfect service which alone could have secured for them the temple shown to the prophet. That such a conclusion is justified by the facts, there is no room for dispute so far as the obedience and consecration of the Jews are concerned. Neither at Babylon nor after their return to Jerusalem, did they manifest such a devotion as would entitle them to demand from Jehovah the temple, the building of which was conditioned upon their fidelity to him. From first to last, the Hebrew people continued rebellious. Even after their return from captivity, they seem to have been as stiff-necked as ever, setting at naught all the requirements of the law of Moses.

This much for the promise of the temple and the failure of the Jews to comply with its conditions. Perhaps a word should be offered in this connection to prove that in urging, as we do, the failure of God to build for the Hebrews the temple outlined to Ezekiel because the conditions of his promise were not met, we are not assuming a situation of affairs either impossible or unusual. To justify our logic it is only required to demonstrate that the principle upon which Jehovah acted in this case is one recognized and carried out by him on other occasions in his general dealings with mankind. A single text will be sufficient on this point.

Here it is: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them. Jer. 18:7-10.

Having demonstrated the reasonableness of the view that the temple of Ezekiel was never erected at Jerusalem because of the fact that the Jews were unfaithful to God, attention should now be given to the theories controverted in this article; namely, the one that the temple in question is to be built before the coming of Christ, and the other one to the effect that it will be reared in the age succeeding the second advent. Inasmuch as the line of argument to be pursued will overturn both of these theories, provided that it will overturn either of them, we will, for the sake of brevity, discuss simply the more plausible of the two; namely, the one which locates the building of the temple of Ezekiel after the second coming of our Lord. To accomplish our purpose, certain passages of Scripture will be quoted in order, and their contents considered with reference to the propositions under investigation. The reader will note the fact that all these are taken from the prophecy in which the temple under consideration is described.

(To be continued.)

## CHRIST THE SINNER'S FRIEND.

BY ELDER J. O. BEARD.

(Liberty Center, Ia.)

WITHOUT are only filthy rags—  
My nakedness appears;  
Within my heart an aching void  
Distressed by doubts and fears

I vainly strive my shame to hide,  
Fast fall the blinding tears;  
My wounded heart still sorer grows,  
More grievous are my fears

For far and wide, with longing eyes,  
I've searched the world to find  
Some fountain sweet, some soothing balm,  
To heal my sin-sick mind.

In deep despair I, groaning, fell,  
And helpless on the ground,  
I cried aloud in agony:  
"Can no relief be found?"

"Is there no help for sinful man?  
Will no one succor give?  
O God, grant mercy now I pray,  
And help, that I may live."

Then came a Stranger, roughly clad,  
And weary, worn, and sore;  
His hands were pierced, and on his brow  
A crown of thorns he wore.

Upon my feet He made me stand,  
My gaping wounds he bound;  
To hide my shame and filthy rags  
He spread his cloak around.

Again I look; the thorns He wore  
Are turned to jewels bright;  
His garments rough, now smooth and fair,  
Are radiant with light.

And from the wounds within His hands  
Bright beams of glory spring;  
His face transformed, its grace proclaims  
My new-found friend a king.

He softly whispers in my ear,  
"May I abide with thee?"  
I open wide the door, and say,  
"My heart thy throne shall be."

I gladly place Him on the throne,  
Before him bow the knee;  
And say, "To hear and do thy will,  
Henceforth my life shall be."

O love untold! O grace divine!  
With me, a beggar mean,  
Abides a King, in majesty  
The greatest ever seen.

Yea, more; he takes my rags away,  
My wretched, filthy dress,  
And clothes me with his shining robe,—  
His matchless righteousness.

He now with me sweet converse holds,  
As friend confides in friend;  
He calls me his beloved son,—  
His blessings never end.

My heart, no more an aching void,  
He doth with glory fill;  
No more distressed by doubts and fears,  
I love to do his will.

## TITHING AND THE SABBATH.

BY D. C. BABCOCK.

(Huntington, W. Va.)

IN its issue of March 27, 1895, the *Baptist Banner*, published in Huntington, W. Va., contains a very interesting article upon the subject of tithing. Not only does the article make a strong argument in favor of tithing in this age of the world, but acknowledges the law of the Sabbath yet binding.

The article was written in the interest of the women's mission work in West Virginia. It quotes Rev. E. P. Wallan as saying: "It is a rule, both in law and also in morals and religion, that the reason for a law remaining, the law itself remains." Resting its arguments upon this basis, it brings not only the tithing system but the Sabbath of the Lord, over into this dispensation. We quote the greater part of the article:—

"Of course we are to pay into the Lord's treasury according 'as the Lord has prospered.' But we are utterly at sea if left thus. What is the constant ratio to be maintained between our income and our payment to the Lord? If this ratio be subject to individual caprice, then proportionate giving is not a constant law, but breaks down in the very point which is essential. Then what proportion?—*One tenth*. 'And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.' Lev. 27:30-32. I will not quote further here, but if you will look, you will find this law referred to about twelve times in the Old Testament, either as a command from God or as an acknowledgment from his people.

"Under this dispensation God has not left himself without witnesses; and this command is not without New Testament sanction. When the Pharisees boasted of tithing even in such insignificant matters as herbs, Christ said, 'These ought ye to have done, and not to leave the other undone.' Matt. 23:23. We do not see how any one can possibly deny that the tithe is the Lord's. But the objection is raised that this was simply a Jewish custom, and not in force under the New Testament dispensation.

"This is certainly a misapprehension. Good and devout men set apart the tithe of their increase for the Lord's service long before the Jewish nation was in existence. Abraham paid tithes to Melchisedec as if it were a well-established usage. Jacob vows the tithe as though it were a familiar practice with the God-fearing. The Levitical expression in reference to the Lord's proprietorship in everything, and his rightful claim to the tenth as an expression of loyalty to him, is not made as though it were a new enactment, but a simple statement of a well-understood obligation.

"A great many thoughtful and excellent people stumble right here, and say, 'But there is no enactment of the tithe in the New Testament.' But, my brother, did you never hear any one speak in that way in reference to the Sabbath? Did you never hear any one say that all time and every day is holy unto the Lord under the New Testament? Have you not said many a time, that an Old Testament law not abrogated passes over into the New? And thus does the Sabbath. The tithe did not originate in Jewish law even as the Sabbath did not. But, like the Sabbath, it passes through successive dispensations, never abrogated in any. The tithe has Christ's approval, 'This ought ye to have done.'

"Was there, then, any reason for paying tithes under the Mosaic dispensation that does not exist under the Christian dispensation? 'The reason for paying tithes under the Mosaic law, as well as before that law, were love and gratitude to God as the giver of every blessing and source of all prosperity; also as an expression of loyalty to God and to his government as supreme.' So do the uses to which God devoted the tithe under the former dispensation, remain under the present one. So, then, every one is still bound by the law of love and loyalty to God and his church to pay at least one tenth of his income to the support of the Christian church, whether that income be large or small, or from whatever source it may come. For the tithe is the Lord's, and not to pay it is robbing him. No man is too poor to be honest, hence no man is so poor that he can afford to rob God. Let the poor man and also the rich man remember that nine tenths of income with God's blessing, is far better than ten tenths without his blessing.

"Brother, be wise; obey God, pay him his tithe, and trust him for your daily bread and all things needful. 'Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.' All great moral and funda-

mental laws of the Bible, which are applicable now, are just as binding now as when they were first given."

How true the above statement. So we must say: "Brother, be wise; obey God;" keep the day God has enjoined upon you; namely, the seventh day. "A great many thoughtful and excellent people stumble right here," and say that all time and every day are holy unto the Lord under the New Testament. But God does not so speak. He says: "The seventh day is the Sabbath of the Lord thy God." As with the Sabbath, so with baptism; the word is often perverted.

God would have us understand that when he says the tithe is the Lord's, he means it *now*, just as he did in all past ages; and that when he says, "The seventh day is the Sabbath," he means that also.

## "THE RESTORER OF PATHS TO DWELL IN."

BY FLORENCE A. H. POTTERTON.

(St. Helena, Cal.)

"AND they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isa. 58:12. We notice there are two names here applied to the people engaged in this work: (1) "The repairer of the breach." We all understand this to refer to a people who teach the law as it is, especially the proper observance of the true Sabbath; for the changing of the day by the Catholic power is the greatest, most widely accepted breach which has been made in the law of God, which is the "foundation of many generations;" (2) "The restorer of paths to dwell in." This people, while repairing the breach, are to restore right paths to dwell in.

Why was man created? The Lord says, "I have created him for my glory." Chapter 43:7. How much of him is to be used in glorifying his Maker? "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20. Man, being created for God's glory, is to glorify him in body as well as spirit. Then will not the restoring of paths to dwell in have something to do with the body? Read Isa. 58:6-12, and see if a work for the body is not brought to view. Verse 8 speaks of the health springing forth *speedily* if we follow the instruction given. In verse 11 we are likened to a watered garden, etc. When they do fully restore the paths *and dwell in them*, God will as surely bless them with health of body as with spiritual blessings.

Why was man created?—For God's glory; but we cannot glorify him with sickly bodies and dwarfed minds, so before we can come back to the original plan, we must so live that he can bless us with sound bodies and minds. Does this not bring to view a work we have to do, to place ourselves where God can bless? "God requires all who believe the truth to make special, persevering efforts to place themselves in the best possible condition of bodily health; for a solemn and important work is before us. Health of mind and body is required in this work; it is as essential to a healthy religious experience, to advancement in the Christian life, to progress in holiness, as is the hand or the foot to the human body. God requires his people to cleanse themselves 'from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' All who are indifferent, and excuse themselves from this work, waiting for the Lord to do for them what he requires them to do for themselves, will be



found wanting when the meek of the earth, who have wrought his judgments, are hid in the day of the Lord's anger."—*Christian Temperance and Bible Hygiene*, p. 156. With such solemn statements is it not time to arouse and put forth earnest effort to return to the paths God would have us dwell in? One more quotation: "The victory of our triumphant Head over the most subtle temptations during his forty days' fast, and the glorious promise of reigning with him in his throne, on condition that we overcome as he overcame, establish the fact that one of the highest attainments in the Christian life is to control appetite, and that, without this victory, all hope of heaven is vain."—*Ib.*, p. 206. With Paul let us say, "I can do all things through Christ which strengtheneth me," and go to work; and, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ," will soon be the language of our heart, "This is the victory that overcometh the world, even our faith."

### "THOU SHALT" VS. "YE SHALL NOT."

BY M. B. DUFFIE.

(Battle Creek, Mich.)

UPON what manner of foundation has so-called Spiritualism been builded?—On Satan's contradiction of God's express declaration and warning to Adam and Eve,—"In the day that thou eatest thereof thou shalt surely die." Gen. 2:17.

And in denial of this, the serpent said unto the woman, "Ye shalt not surely die." Chapter 3:4. Man did not stand the test there placed upon him, but fell; and as a result of his disobedience (and in proof that the oath of the Lord is sure), men have died, are dying, and will die until the earth is renewed, brought back to its Edenic purity and beauty, and God's original purpose concerning man is carried out.

Then, if we accept the "thou shalt surely die" of Jehovah, and believe that the dead man is dead, instead of the "ye shall not surely die" of Satan,—who would have us believe that a dead man knows more than a live one,—where is the dead man now? and what is he doing?—He is in the grave, and has no thoughts, not even of God; "for in death there is no remembrance of thee." Ps. 6:5.

The condition of the dead man is likened unto one in a dreamless sleep, from which he is not to be aroused or awakened "till the heavens be no more." Job 14:12. Death palsies the dead man's brain, and wrecks his thinking apparatus. "The living know that they shall die; but the dead know not anything." Eccl. 9:5. When the man lies down in death, the word says, "In that very day his thoughts perish." Ps. 146:4.

This being true, our dear ones who have died are not yet in the presence of God, singing praises to him; for he has caused to be placed on record in his own book the positive assertion that "the dead praise not the Lord." We should not, then, expect them to come back to the homes from which we have so sadly borne them; for God has had engraven in his holy word the emphatic sentence, that the dead man "shall return no more to his house, neither shall his place know him any more." Job 7:10. The dead man's sons may come to honor or be brought low, and he will not be cognizant thereof, to rejoice or mourn over the jeers or the plaudits of the populace; over the rise of the one, or the fall of the other. Job 14:21. We need not hope for them to come up from the grave or down from the skies to love and comfort us; for all the emotions of the dead man's heart, whether of hatred, love, or envy, are alike perished. Eccl. 9:6.

Who is it, then, shall we ask, who perchance may come, and with voice, form, and expression

personate our loved and lost? As God's eternal word declares that *man* in death is *dead*, who can it be but the very one, who, in the form of a serpent, came to our good mother Eve in fair Eden's bower, with a lie on his lips, telling her in honeyed words that she should not surely die? He has been sticking to that lie ever since, and is to-day trying to make as many believe it and disbelieve God as possible. If Satan had the power to conceal his own identity in the form of a serpent away back in Eden six thousand years ago, and make man believe his word in the face of the Lord's oath to the contrary, it surely behooves us to be watchful and prayerful down here in these days. He has profited by an experience of six thousand years in the art of deceiving, and why can he not come to us and personate whomsoever he will, to lead us, if possible, to accept and believe his "ye shall not," in contradistinction to the "thou shalt" of Jehovah?

The word utters a warning against Satan and his wiles, and says that in these last days, Satan, knowing his time is short, is to come down with great wrath to deceive, if possible, God's very elect. Mark 13:22. We all surely must see that the sad sentence which the Lord pronounced upon the transgressor ("For all have sinned, and come short of the glory of God." Rom. 3:23) has been carried out from the time man fell until now, just as the Lord swore it should.

Then, according to the foregoing, is immortality natural, or inherent, with man? If we are to take the word as it says, we must answer in the negative. Does no one possess it?—None but God, "who only hath immortality." 1 Tim. 6:16. Others have it only when he gives it to them. Who is to obtain it? and through whom must it come? "But the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6:23. How is it to be obtained? We must seek for it by patient continuance in well doing, seeking for glory, honor, immortality, and eternal life. Rom. 2:7.

When, then, will it be given the faithful? "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:52-55.

Do we believe that? If we do not, the fight is between us and the Bible, between us and the Lord; an unequal contest, a losing battle, surely. Let us take the Bible as it says and God at his word, and cease peering into the skies in search of those whom the Lord declares time and again in his holy word are asleep in their graves, without a thought or knowledge,—dead,—awaiting, if righteous, the coming of the Lifegiver with the promised reward, eternal life; or, if wicked, eternal death.

### THOUGHTS AND THEIR FRUITS.

BY VIOLA E. SMITH.

(Castana, Ia.)

A CROWDED street of a crowded city; people of all trades and all ranks in society jostle one another as they hurry along. Dives and the beggar touch elbows, and the proud woman of fashion brushes the threadbare garments of the poor seamstress who does her sewing. It is a world in miniature. But diverse as is the outward condition of these people, it is not more so than is their hidden, inner life. If, by some magic process, the workings of the minds of this mixed multitude were to be revealed, what a wonderful study it would be. What are the thoughts of this surging sea of humanity?

Here is an ordinary looking man walking quietly along; he may be revolving some idea in his mind, the fruits of which will electrify the world. The plan of some great invention may be almost completed, which, when worked out, may lighten the labor of millions.

Here is one whose sweet, unselfish thoughts will soon blossom in gentle words and loving deeds, blessing all around him.

But there are those from whom we would shrink with horror. Here is one with a fair exterior, but he is like a whited sepulcher, full of dead men's bones and all uncleanness. He is even now plotting the downfall of virtue and innocence.

Another is adjusting the details of a fearful crime. It exists at present simply as a germ in the mind of this one individual; but in the dead hours of the night it will have grown into a terrible reality, news of which will startle society on the morrow.

Two members of the same family are walking side by side; you see nothing to choose between them, unless you are a remarkably good reader of character. In that case, perhaps you may. For, doubtless, the thoughts one cherishes hang out appropriate signals upon the countenance. The trouble is, we understand so little how to read them. But the thoughts of the two are far apart. One is filled only with the sordid things of earth; the other soars to the gates of the city of God, and listens to the harpings of the heavenly choir. The latter would not think of telling his thoughts to his companion, for he knows he would be no more understood than if he spoke in a foreign tongue; for, mentally and spiritually, they dwell in different worlds. But when, occasionally, he finds one who is in the same thought-world as himself, how he exults, as one who comes upon a treasure. He pours forth the riches of his soul freely; for he knows he will be understood.

Wonderful, is it not, how everything is but the evolution of a thought? This immense cathedral, with its variety of workmanship, once existed as a plan in the brain of the architect. This great city is but the outward vesture of a multitude of thoughts. Creation itself, the vesture of a thought of God!

A man whom we trusted falls from his integrity, and we exclaim, "How strange! how sudden!" but it is not as sudden as we think. For a long time he has been contemplating this step,—turning it over and over in his mind, and considering it, while he breathed not a word of it to any one. His downfall is simply the working out of an idea. The thoughts we think to-day will produce some kind of fruit to-morrow. What will it be? O for thoughts that sweep through the heart like a breath from Heaven, leaving loveliness in their track!

"But," says one, "how can we banish evil thoughts? They come whether we will or not." If a visitor were to enter our house, and we gave him no welcome, would he be likely to repeat his visit many times? So, if an evil thought be not cherished, it will soon cease intruding. Let us crowd out these defilers of the soul-temple by entertaining right royally the whatsoever things are lovely and of good report.

—"Party spirit" and its base motto, "To the victor belong the spoils," are the twin demons that eat out and undermine the best principles of statesmen and citizens, and ruin kingdoms and empires and republics."

—"He that created man in the image of God suffered death, that the image of God might be created in man. Gen. 1:27; Rom. 8:29."

—"God was born of flesh, that flesh might be born of God. Heb. 1:8; John 1:14; 1 John 5:18."

## 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.

### A SENSIBLE GIRL.

BY ANNA C. KING.  
(Battle Creek, Mich.)

A SENSIBLE girl can bake, broil, and brew;  
She can mend, she can darn, she can patch, knit, and sew;

She can wait on her mother, wash dishes, and sweep;  
She can make a home cheerful and keep herself neat.  
A table she can set with the wares all bright,  
And cares for the sick with a step that is light.

She can humor an uncle that is selfish, morose;  
Does not allow trifles her mind to engross.  
If perplexed or in trouble, to her mother she goes,  
Who gives her advice, and a better way shows.  
Responsible burdens in the home she can carry;  
Thinks not the whole aim of life simply to marry.

She will sing when requested, without being teased,  
Nor say that she's vexed when in truth she is pleased.  
She knows that mere prettiness,—beauty of face,—  
Though attractive and charming, will not take the place

Of culture and knowledge, a heart that is meek,  
And so inward culture she ever will seek.

She respects a young man for his worth, not his wealth;

Takes no part in amusements that injure her health.  
She knows the best authors of prose and of verse;  
Can recite well a poem, or a story rehearse.  
She's adorned with good works, not with jewels and gold;

Above rubies in price is her worth we are told.

She frets not, nor worries, is never a scold;  
Not ashamed of her mother because she is old.  
She bangs not her hair, and she dresses with taste;  
Her feet are not pinched, and she binds not her waist.  
She spends not her time with frizzes or curl—  
Sweet maids, try the rôle of a sensible girl.

### JIMMU TENNO.

BY MRS. JOHN A. BRUNSON.  
(Battle Creek, Mich.)

THE ideas of the little Japanese children concerning God and the creation, are very different from yours. The great majority of them have never heard of the blessed Bible or of your catechisms. For instance, one day at Sunday-school, I asked the children, "Who was the first man?" One little fellow called out, "Jimmu Tenno was the first man."

Now the Japanese, like the Chinese, are worshippers of heroes and ancestors, and Jimmu Tenno is a very great historical personage. Japanese history, or rather I should say, mythology, states that Jimmu Tenno was the first human sovereign of Japan, which, till then, had been ruled over by Shinto gods. He himself was semi-divine, as he was descended from the goddess of the sun, "Amaterasu." He is credited with many wonderful deeds of daring and conquest; even now they have public feasts and holidays in his honor. They set apart the anniversary of his ascension to the throne as a general holiday. The new constitution of Japan was promulgated on that day to strengthen the popular belief in the authenticity of this man and the descent of the mikados from the gods, because, you see, they claim that he was a son of the gods, and the mikados are descended from him.

The story generally believed and taught the children concerning the creation, is as follows: In the beginning, all things were chaos; the earth floated about in the mass like an egg in a kettle of water. By and by the light and airy matter rose up and separated from the solid matter, which settled and became earth, from the warm soil of which a god sprang up. Two other like creatures appeared. The gods then set to work and made the primal substances into five elements,—wood, fire, metal, earth, and water,

and gave each its properties. By and by two gods came, who were male and female. They stood together on the bridge of heaven, and the male plunged his spear into the deep, blue sea, and the crystal drops that fell from it when withdrawn, formed an island, upon which they descended. This island was Japan, and the two gods were the first parents of the Japanese race.

This is the story of the creation, as it is told to the wide-eyed, listening Japanese children. Quite different from the sublime words of Genesis: "In the beginning, God created the heaven and the earth," is n't it? You will never know, dear children, how blessed you are, that you have the privilege of hearing the sweet and comforting truths from the old Book taught you from your mother's knee, until you know something of the fearful darkness of the neglected minds of these heathen children. They are taught to worship the numerous gods of earth, water, and sky, by their ignorant parents, but know little of the pure morality and lofty honor that you have instilled into you from your cradle. As western civilization is making such wonderful advances in Japan, many of them will manage to get an education, and then they will cease to believe the myths and fables taught them in their youth. So you can readily see that if we do not give them the gospel, they will then become infidels. Thus Satan will cause their knowledge to be used only to advance his cause. Jesus told us to let our light shine. Now as he has given us the light so abundantly, shall we not send some bright rays over the ocean to light up darkened Japan?

### STRAWBERRIES.

AFTER the long winter, what is more welcome to our tables than the bright dishes of scarlet strawberries? Their shining coats temptingly bespeak the luscious treat they have to offer, and invite their own destruction with a plea that is very difficult to resist. Never yet have we seen a person who did not love strawberries. It is said that their name comes from the old-time custom of stringing them on straws for sale. Our childhood memories contain many almost worn-out reminiscences, strawberries and raspberries strung on grasses, sometimes pulled off over the grass heads and mixed with seeds and bloom; but not to be refused on that account.

The simplest way of serving them is to go out in the garden and help yourself. A more genteel style at present is to place them in little saucers with hulls and short stems on, and a little bowl of pulverized sugar by their side. But old-fashioned strawberries and cream have not entirely gone out of fashion; and those of us who were once boys or girls will not soon forget the "strawberry shortcake" that mother used to make. The only trouble with it was that it was too "short" for our appetites and often too rich for our stomachs. But improved methods of cookery make good provision for the latter defect.

Strawberries that are small or not quite so fine looking may be crushed and mixed with the well-beaten whites of one or two eggs, and set on ice; they are very palatable.

Strawberries may be successfully or unsuccessfully canned. The following from "Science in the Kitchen" on this art will be timely:—

"To Can Strawberries.—These are generally considered more difficult to can than most other berries. Use none but sound fruit, and put up the day they are picked, if possible. Heat the fruit slowly to the boiling point, and cook fifteen minutes or longer, adding the sugar hot, if any be used, after the fruit is boiling. Strawberries, while cooking, have a tendency to rise to the top, and unless they are kept pushed down, will not be cooked uniformly, which is doubtless one reason they sometimes fail to keep well. The froth should also be kept skimmed off. Fill the cans, taking special care to let out every air-

bubble, and to remove every particle of froth from the top of the can before sealing. If the berries are of good size, they may be cooked in the cans, adding a boiling syrup prepared with one cup of water and one of sugar for each quart can of fruit.

"If, after the cans are cold, the fruit rises to the top, as it frequently does, take the cans and gently shake until the fruit is well saturated with the juice and falls by its own weight to the bottom, or low enough to be entirely covered with the liquid."

Strawberries that are canned right are delicious in the winter; but that fruit is never so good as when fresh from the vines. Therefore, to deny one's self the fresh fruit, in order to can it, is very questionable policy, we say; and all the boys in the world will agree with us. T.

### HOW TO MAKE AND TO KEEP THE BLOOD PURE.

THE IMPORTANCE OF PURE BLOOD.

BY ELDER W. H. WAKEHAM.  
(Battle Creek, Mich.)

A MEDICAL writer defines health to be "the free circulation of pure blood in a sound organism." Every organ of the body, every cell and fiber, is nourished and built up by the blood. Mineral matter for the bones, albumen for brain and muscle, and oxygen, so essential to every vital function,—all are furnished through the agency of the blood. It must be evident, then, that whatever affects the character of the blood, affects every part of the body. If the blood is pure, the body will be pure; and if the blood is impure, the body must be impure also. And this relates not to physical conditions only; for since the activity of the brain is equally dependent, with all other vital processes of the body, upon the nourishment received from the blood, and since the evolution of thought is one of the functions of the brain, it must be clear to all that the character of one's thoughts is dependent upon the quality of his blood; and that impure blood produces a grossness of mind that generates impure ideas.

It is generally conceded that not only are much disease and bodily discomfort due to impure blood, but that the ability of the body to defend itself against disease germs is dependent upon normal condition of that vital fluid. Hence, to the sick we say, "Make your blood pure;" and to the well, "Keep your blood pure."

A general recognition of the importance of having good blood is shown by the numerous "blood purifying" (?) nostrums manufactured and sold in all parts of the country. But one might as well undertake to make a filthy garment white by soaking it in "Hood's Sarsaparilla," as to purify the blood by imbibing some nauseous decoction of roots and herbs or mineral poisons. The use of patent medicines and drugs to purify the blood is a delusion and a snare, and "whosoever is deceived thereby is not wise." Let us consider in this article more rational methods of purifying the blood.

### THE COMPOSITION AND FUNCTIONS OF THE BLOOD.

The blood consists of a colorless fluid in which are held in suspension millions of microscopic disc like bodies known as corpuscles. There are two kinds of blood corpuscles; the red and the white. The red ones are so numerous that they give to the volume of the blood a red appearance. The white ones are not so numerous, there being about one white one to three hundred red ones. The red blood corpuscles are the gas carriers of the body. They gather up the various wastes of the body, and carry them, in the form of carbonic acid gas and various organic poisons, to the lungs, where they are exchanged for oxygen brought in by the air. The poisonous gases are carried out through the respiratory organs

with the exhaled air. Anything, therefore, that injures the blood, interferes with the functions of the red blood corpuscles. Thus the system may suffer from a lack of oxygen, or be overwhelmed with an accumulation of poisons not carried off through a failure of the red blood corpuscles to perform their functions properly on account of an impure condition of the blood.

The functions of the white blood corpuscles are to repair the tissues of the body in case of an injury and to destroy germs. This latter function is one of great importance, as upon the integrity of the white corpuscles depends largely the ability of the body to protect itself against contagious diseases. The fluid part of the blood, the *plasma*, is made up, chiefly, of the dissolved food elements and water. It also contains in solution more or less of the waste matters of the body, which are carried, by this means, to the excretory organs,—the lungs, the skin, the liver, and the kidneys,—to be removed from the body.

As the blood is made of the food that we eat, the water that we drink, and the air that we breathe, it is self-evident that in order to make pure blood, we must eat pure food, drink pure water, and breathe pure air.

(To be continued.)

#### UNINTENTIONAL TRAINING.

CONTRIBUTED.

LITTLE two-year old Freddie was chasing the kitten in a playful way, when his mirthful antics were disastrously terminated by a collision of his head with the back of a chair. This caused him to make a sudden retreat and to sit down firmly upon the floor, while his screams brought his mother from an adjoining room, who, seeing what had happened, took Freddie in her arms, and exclaimed: "Poor Freddie! did the naughty old chair hurt mama's little boy? Mama whip the naughty old chair!" Whereupon she seized a small stick lying on the floor, and began very energetically to beat the chair, saying, "There now, you naughty old chair, don't you hurt Freddie again!" The floor also was chastised after the same manner, and admonished to better behavior. Freddie ceased to cry, and watched the procedure with evident satisfaction. Considering this a sufficient redress for the wrong done him, he disengaged himself from his mother's arms, and went on with his play, unmindful of the red lump swelling on his forehead.

A short time afterward he gathered his arms full of blocks, and went to the kitchen where his mother was at work. She, not aware of his presence, turned around quickly, sending Freddie and his blocks to the floor in a confused heap. Mama stooped down to say, "Poor Freddie, mama didn't mean to"—but Freddie gained his feet in an instant, and slapped her full in the face. "Naughty mama, hurt Freddie!" "Mama" was now called upon to administer a little discipline. It would never do to allow him to strike his mother in the face, and so he was punished according to the seriousness of the offense. "He must be taught not to retaliate," she was saying, when a fizzle and spattering from the stove warned her that a pan of milk was boiling over. She started in haste in that direction, and the cat at the same time, having apprehensions as to what was taking place, started also for the stove, to seek refuge under it. He succeeded in materially impeding the progress of his mistress, getting his toes and tail trod upon, and was assisted at last to a safe distance from further danger of being stepped on, by a quick bringing forward of her foot as she exclaimed, "Keep out of my way, then!" Freddie was diverted from his cries by the confusion, and dried his eyes just in time to see the cat flying across the room without touching the floor. Peace and harmony once more restored, Freddie's mama bethought herself how she could teach her child to control his temper, and not retaliate.

#### INTELLIGENCE OF BIRDS.

A GENTLEMAN in Warner, Ill., tells the following: "Close to my window, as I write this, I see a wren's nest. Three years ago I drove some nails in a sheltered corner; a pair of wrens built their nest there. The old birds often come into my office and sing. One of them has repeatedly alighted on my desk as I have been writing, saying plainly by his actions, 'You won't hurt me. We are friends.' A few years since, in a knot-hole in a dead tree, near a path from my office to my house, lived a family of wrens, with whom I had formed a very intimate acquaintance. One day while I was passing in a hurry, I heard the two old birds uttering cries of fear and anger, and as I got past the tree, one of the wrens followed me, and by its peculiar motions and cries induced me to turn back. I examined the nest, and found the young birds all right, looked into the tree's branches, but saw no enemies there and started away. Both birds then followed me with renewed cries, and when I was a few yards away, they flew in front of me, fluttered a moment, and then darted back to the tree. Then one of them came back to me fluttering and crying, then darted from me near the ground under the tree. I looked, and there lay a rattlesnake coiled ready to strike. I secured a stick and killed him, the wrens looking on from the tree; and the moment I did so, they changed their song to a lively, happy one, seeming to say, 'Thank you!' in every note."—*Montana Herald*.

#### THE GREAT MASTER.

"I AM my own master!" cried a young man, proudly, when a friend tried to dissuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked the friend.

"Responsible—is it?"

"A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he will fail."

"Well!"

"To be master of yourself, you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them, they will master you."

"That is so," said the young man.

"Now, I would undertake no such thing," said his friend. "I should surely fail if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. One is my Master, even Christ. I work under God's direction. When he is master, all goes right."—*Dr. Bacon*.

#### WHAT TO TEACH OUR BOYS.

Not to tease girls or boys smaller than themselves.

When their play is over for the day, to wash their faces and hands, brush their hair and spend the evening in the house.

Not to take the easiest chair in the room and put it directly in front of the fire, and forget to offer it to their mother when she comes to sit down.

To treat their mother as politely as if she were a strange lady who did not spend her life in their service.

To be as kind and helpful to their sisters as to other boys' sisters.

Not to grumble or refuse when asked to do some errand which must be done, and which

otherwise takes the time of some one who has more to do than themselves.

To take pride in having their mothers and sisters for their best friends.

To try to find some amusement for the evening that all the family can join in, large and small.

Take pride in being gentlemen at home.

To cultivate a cheerful temper.

To learn to sew on their own buttons.

If they do anything wrong, to take their mothers into their confidence, and, above all, never to lie about anything they have done.—*St. Louis Observer*.

### Special Attention.

#### CORRUPTION OF THE YOUTH.

REFERENCE has been made in these columns to the terrible prevalence of crime among the youth. A very great proportion of the shocking deeds of the present day are committed by people hardly out of boyhood or girlhood. The sad, sad ending of the career of Oscar Wilde is sufficient to cause tears to flow and to cause deep alarm for the safety of the growing generation. Bred in luxury, reared in college, and surrounded by the prevailing influences, he not only imbibed them, but became a leader in the ghoulish work of debauchery.

The existence of such gross corruption with our youth is the most startling feature of these perilous times. It is fostered not only in the street and alley, and in saloons and dives; but it thrives in our schools. Despite the vigilance of teachers, vice flourishes in our public schools and many of the colleges like mushrooms on a dunghill. It is proved that in the medical department of one of our most prominent western universities, a student has been compelled to eat human sausage, and that scraps of human flesh are flung about the dissecting room. Developments are continually coming to light, showing how deep seated wickedness has become even in institutions that bear a good name for respectability. There is a spirit of dare-devilism that leads youths to enter the paths of temptation and to tamper with sin as a test of their bravery. They tread with audacity upon the edge of the precipice, and nine times out of ten tumble into the hopeless abyss. They toy with Satan for their own amusement, while he weaves about them the web that cannot be broken.

What to do with children, how to keep them pure, is the most serious question that parents have to meet. Between a homely education in the practical duties of life, with ignorance of the arts, sciences, and classics, but with character untainted and purity unstained, as compared with a popular education in books, with morals debauched and heart and hands defiled, the former is to be chosen as much as heaven is to be preferred above hell itself. The parent who finds a school to which the moral and spiritual as well as the intellectual training of his child may be safely committed, has found one of the most rare and valuable objects that this world presents. Those who claim to represent such schools, have a most sacred responsibility to discharge those duties faithfully. The closest vigilance is the price of safety. An evil disposed boy spreads corruption and destruction about him. His influence is the miasma of Satan and death. Nothing but the most careful training at home and the closest scrutiny at school can save even a remnant of our youth.

T.



## IMPERIAL PHARAOH VS. DRIED FISH.

THE vanity of all earthly greatness is well illustrated in the following singular circumstance. The customs officers, at the capital of Egypt, now charge duties on the body of an ancient Pharaoh, under the category of "dried fish." The following is from the *Christian Herald*:—

"Brugsch Bey, the famous explorer of the tombs of ancient Egypt, who discovered the mummy believed to be that of the Pharaoh who oppressed the Israelites, recently found another mummy, on the coffin of which was the royal cartouche, indicating that the body was that of one of the Pharaohs. He was delighted with his discovery, and with great care packed it up for conveyance to Cairo. On arriving at the railroad station, he was directed to have his 'luggage' put in the luggage-van. The Bey was concerned about its safety and insisted on its going in the car with him. The officials consented on condition that the fare was paid as for a living passenger. Brugsch Bey accordingly paid Pharaoh's fare, and the mummy went in the passenger coach. At the custom-house of Cairo a new difficulty arose. The custom officers demanded duty. The Bey explained that the package was the mummy of a Pharaoh, and that no duty could be levied upon it. But the officers were convinced that it might be made dutiable under some category, and they searched their list for a suitable class. Finally, they decided to charge for it as dried fish, on which a duty is imposed. The Bey scorned to contend about the small charge involved, and the mummy having been weighed and the duty paid, the dead body of Pharaoh entered the capital of Egypt as a package of dried fish. With such contempt did they treat the body of a potentate, who, in his lifetime, doubtless received the homage of all who came into his presence. In his case with startling force were the words of the prophet fulfilled that the terrible ones shall be despised and shall become as chaff. Isa. 29: 5."

## THOSE TENNESSEE PARDONS.

INASMUCH as a query has been raised as to the propriety of asking the governor of Tennessee to pardon our brethren imprisoned some weeks since in Dayton, a few words of explanation may not be amiss.

It was my privilege to be in Nashville at the time the pardons were issued, and to have some part in securing them. I had a letter of introduction from a gentleman in Dayton to Colonel Baker, a member of the House. I had several conversations with the colonel, and in one of them he suggested that we ask the governor to pardon the imprisoned men. I immediately told him that I did not think the governor would do so, because they would not agree to keep the law in the future. Colonel Baker insisted, however, that he could secure the pardons, and talked with the governor about it, who promised to pardon the men if the trial judge would recommend it. Colonel Baker asked me to write to Judge Parks, asking for such a recommendation. I had become quite well acquainted with the judge at Dayton, and so wrote him a letter explaining the situation to him, and asking him if he would kindly recommend the pardon. He did so, sending the recommendation to me. I then gave it to Colonel Baker, who took it to the governor.

Both Judge Parks, who recommended the pardons, and Governor Turney, who issued them, understood the attitude of our people toward the Sunday law, and there was no promise on the part of our brethren either expressed or implied, that they would obey the law in the future. They had plainly said in open court that they could not obey the law, and had given their reasons. They had sent a memorial to the legislature, setting forth the facts of their imprisonment and their attitude toward the law, and declaring that they could not obey it; and I placed a copy of this memorial in the governor's hands the day the pardons were granted, and before they were issued. But even aside from that, Governor

Turney must have understood that Seventh-day Adventists would not obey the Sunday law, as he was upon the Supreme Bench when the Parker case was decided, and also when the King case was before the court, so that he certainly acted intelligently in what he did.

He doubtless saw the injustice that the law was working, and while as judge he was in duty bound to uphold the law, as executive it was entirely his prerogative to remit its unrighteous penalty in the cases of our brethren. This he did without any assurance from the prisoners that they would obey the law in the future, because of his sense of the injustice that was being done them. For this we honor Governor Turney. In consideration of the circumstances, there is but one explanation which I can suggest, and that is that it was so ordered in the providence of God as a confession on the part of the State of Tennessee, by her chief executive, to the injustice of the law. It was entirely unexpected by Adventists, and was wholly unsought by them except the small part which I took in writing to Judge Parks for his recommendation.

C. P. BOLLMAN.

OBSERVATIONS.—While willingly giving place to the above communication from the editor of the *American Sentinel*, without intending to censure the action referred to or its critics, it is difficult to forbear adding a few observations. All should realize that it is often far easier to sit by the fire at home and tell how a thing ought to be done, than to do just that way in the actual emergency. We are traveling over a new road, through a strange experience, and errors of judgment may appear; but let us remember there are two ways in which we may err: On one side to be too regardless of principle; on the other to be so strenuous in maintaining what we regard as principle as to sacrifice consistency, or, as the saying goes, standing so erect that we lean backward. A little experience often teaches people things upon which a good deal of theory never could enlighten them. Therefore, while others are getting the experience, let us not be too ready to criticise, lest in straining out a gnat of error we swallow a camel of inconsistency. To do just right always, harmonizes with both principle and consistency. Worldly policy would lead us to sacrifice both; and rigidly ignoring all circumstances will often do the same. "Be ye therefore wise as serpents, and harmless as doves."

THE MORAL EFFECTS OF INTERNATIONAL SHOWS.—It is a matter of deep gratitude that there are no more of these World's Fairs than there are. This country has passed through two in sixteen years, and their effects are plainly to be seen in public and in private morals. The famous fiasco of the Parliament of Religions has had the effect to exalt every form of heathenism in this country and to stagger the work of Christianity in many foreign lands. This is so of necessity, from the very nature of Christianity, which "vaunteth not itself."

Outside of religious circles we see many evidences of the influence of the late World's Fair. Theaters, if we may judge by their advertisements and common report, are pandering to corrupt demands created by the vile dances and performances of Midway Plaisance. The "nude in art" calls forth degrading exhibitions of "living pictures." Crime, shockingly prevalent before the show, has been far more rampant

since. Whether the Fair attracted or created the legions of lawless men and women we know not, but they are upon us like the frogs in Egypt. We mention also the fearful expenditure of money. The country was drained into the capacious maw of an enterprise that has not returned one cent on a dollar. It is a comfort that centennials come but once in a lifetime.

A WOMAN'S RIGHTS BIBLE.—The woman is determined to have her rights vindicated, not only in matters of attire and politics, but in the Scriptures as well. Reasoning that Bible revisions and translations have always been in the hands of the men, and as men are proverbially biased in their own favor, certain women deem it most appropriate that they should have a Bible in which womankind will be fairly represented. It is proposed to make a Woman's Bible, translated by women for women.

Elizabeth Cady Stanton is at the head of this move, and the list of her co-laborers includes celebrated ladies in this country and England. Mrs. Stanton is not noted for her literal faith in the Scriptures, and it will doubtless afford her an exquisite pleasure so to revise the story of the first temptation and the fall as to exonerate Mother Eve from the part that the present Bible attributes to her. When it is satisfactorily proved that Adam, not Eve, was first in the transgression, it will necessarily follow that man has usurped the place that belongs to woman; and he will be called upon to step down and out.

The fact is, we now have a woman's Bible. It is true that the Bible does not hide the faults of its various characters, either men or women; it is also true that the Bible crowns womankind with an honor and dignity that no other book has ever approached. Under the influence of the Scriptures woman has received every blessing that she enjoys above the beasts of burden. Nothing that she can aspire to transcends in honor and grace the high position in which our Bible places her.

PREPARING WAR.—A short time since, we announced the successful resistance of the Carnegie armor plate against the most improved projectiles. Now we have to state that the eighteen-inch steel plate of the most improved make has been shattered by a Wheeler-Sterling solid steel shot, weighing 1100 pounds, fired a distance of 1300 yards, or nearly three fourths of a mile. The plate was broken into four pieces, and the shot was buried in the sand beyond, after passing through heavy oak backing. Thus the struggle goes on. First get a plate of defense which no existing gun can pierce. Then get a gun that no existing plate can resist. It would seem that nothing short of the absolute possession of both these supreme objects would satisfy a nation now. As for war-ships, the most complete navies are entirely at the mercy of the agile torpedo-boats. The China-Japan war has shown these monster ships to be but death-traps for their crews; for the moment their bottoms are pierced, they go down like lead.

When all these implements of destruction are perfected and brought into use in a general struggle, who can estimate the desolation that will be wrought in a very brief time. Armies and navies will be annihilated almost instantly. While contemplating such gigantic preparation for war, the words of the prophet come forcibly to mind. (See Joel 3: 9-13.)

## The Review and Herald.

BATTLE CREEK, MICH., JUNE 4, 1895.

URIAH SMITH, }  
GEO. C. TENNEY, } EDITORS.

SPECIAL CONTRIBUTORS:

OLE A. OLSEN, STEPHEN N. HASKELL, GEO. I. BUTLER,  
ALONZO T. JONES, WM. W. PRESCOTT, AND LOUIS R. CONRAD.

### ACCORDING TO THEIR WORKS.

IN the account of the final judgment, John says that "the books were opened; . . . and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12. The judgment here includes the retribution due to those who are judged. But there is a difference in the works recorded in the books. There are different degrees of guilt attaching to different individuals. There must, therefore, be a difference in degrees of punishment, if that is meted out according to their works. "Then," says the believer in the immortality of the wicked and the eternal duration of their conscious misery, "the doctrine of the final destruction of the wicked cannot be true; for there can be no degrees of punishment in the condition of total extinction of being. And on the other hand some of those who believe the latter doctrine are about ready to deny a difference in degrees of punishment, which seems to be so clearly set forth in the Scriptures.

We shall undertake to show that there are degrees in the punishment of the wicked, and that the doctrine that the wages of sin is death, is also true, and that there is no conflict between these views.

The Bible seems so clearly to recognize degrees of punishment for the wicked, that it is generally accepted without question; that is, that some are more guilty than others, and that the more guilty will be punished with more severity than the less guilty, according to their deeds.

The statement so often made in the Scriptures, that every man shall be rewarded "according to his works," recognizes this principle, in a general way; for it is evident to all that the works of some are far more heinous than the works of others, which are also bad; and the instinct of justice implanted in every heart at once says that the sentence against these more wicked acts should be framed accordingly, as is done even in courts of justice here upon the earth.

Again: Paul shows by his own experience that there are degrees in human guilt, and that this fact will be taken into account in dealing with the offender. Speaking of himself, in 1 Tim. 1:13, he says: "Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief." Here the apostle pleads, in extenuation of his actions, the fact of his ignorance. This made him less guilty, and made possible a more lenient manner of dealing with him. Had he done these things with his eyes open, and to gratify a conscious spirit of diabolical hatred against the gospel of Christ, could he then have received mercy? Had he persisted in his injurious course, would he not have soon put himself beyond the reach of God's grace?

James also uses language which conveys the same idea (3:1): "My brethren, be not many masters, knowing that we shall receive the

greater condemnation. For in many things we offend all." Here he shows that though we all offend in many things, and are blameworthy on this account, we may take a course to subject ourselves to greater condemnation, or become more guilty, than if we had refrained from such a course.

In Heb. 10:28, 29 the apostle Paul uses expressions which throw great light on this question. He says: "He that despised Moses's law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." Here a sorer penalty is recognized for the greater sin.

But perhaps the most direct statement of any on this question is found in Luke 12:47, 48: "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required." And this, as shown by the preceding verses, was spoken to show how God will deal with us in our final account.

The fact of degrees of punishment being thus established, the believer in eternal suffering, as already stated, is disposed to use it against the view that the destiny of the wicked is cessation of conscious being in death; for how, it is asked, can there be any degrees in that condition? So far as the condition itself, abstractly considered, is concerned, there can be no degrees; for one cannot be more dead than another, nor more unconscious than another in death, where consciousness is completely extinct in both. But there is something more to be taken into consideration. The wages of sin is not simply "to be dead," but it is "death;" and death includes all that leads to death, embracing, of course, the process of dying with all the conditions, emotions, and feelings attendant thereon; and in that process there are tribulation and anguish. The apostle sets forth these very conditions, as included in the penalty for sin. Mark well his words: "Who [God] will render to every man according to his deeds; . . . indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." Rom. 2:6-9. Degrees of punishment must, of course, be confined to that stage of the infliction during which consciousness continues; for there can be no difference after that.

Now we ask the believer in eternal suffering how he will have degrees of punishment in his scheme, since the punishment of all is to be eternal? He will doubtless say that the degrees will be secured in the intensity of the suffering; that some will suffer severer pain than others, according to their guilt. Then, it may be replied that, on the hypothesis of final unconsciousness as the wages of sin, there is a place for the same distinction. That is, in the process of dying, some may suffer much more intensely and keenly than others, according to their guilt.

But right here there is another important element in favor of this view; namely, the element of duration; for while the suffering of some may be more intense than that of others, it may be also much longer continued, according to the de-

grees of their guilt; and so there would be, on this ground, a double means of adjusting the penalty to the degrees of guilt and the awards of judgment.

On the other hand, with the idea of eternal conscious suffering, there can be no degrees of punishment; for, remember, this is held to be absolutely without end; it is infinite; and we can find no degrees in infinity. What matters it if at any particular time one is suffering less than another, if the former is to come at length to the same degree of suffering as the other? and that whatever degree the most guilty may have reached, the others are destined in due time, to reach the same; and this without any end? No; this can never be. The justice of God and the harmony of the Scriptures can be fully vindicated only on the ground of a correct view of God's dealings with his creatures, which is that those only who choose life will have that glorious boon at last in eternal possession, while those who reject God's gracious offer, will reap the result of their course finally in the second death, and become as though they had not been. Obadiah 16.

There is genuine satisfaction in finding and cherishing a truth which vindicates the character of God, and enables us to exclaim with patriarch and prophet, "Shall not the Judge of all the earth do right?" and, "Just and true are thy ways, thou King of saints." Gen. 18:25; Rev. 15:3. u. s.

### OVERCOMING.

ONE word that was in former days very current in our religious experiences has almost disappeared from the vocabulary of many. It is of frequent occurrence in the Scriptures, especially in connection with the promises of final reward. That word is "overcome," and its immediate derivative, "overcomer." If dropping the use of the word in the relation of our Christian experience means that we have dropped the idea out of those experiences, then we do not hesitate to say that those who have dropped it have introduced a fatal flaw into the fabric of their faith.

To overcome means to gain the supremacy, to be victorious, to conquer. It does not imply a passive, inert condition, in which there are no conflicts nor adversities. It implies deep wrestling, continued struggles for the mastery, with final victory. "To him that overcometh" some of the most precious promises are made. One which, perhaps, embraces all other promises is the following: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." The palms of victory, the crowns of glory, are but mementoes of the struggles through which those who bear them have victoriously passed.

Let no one flatter himself that some one else is to do all his fighting for him. Neither Christ nor his angels will do for us what we are required to do ourselves. He supplies the armor and the arms; he supplies the strength, and inspires the courage; he teaches our hands to war, and our fingers to fight. We may ascribe to him all the praise and credit, but to us he says: "Stand fast in the faith, quit you like men, be strong."

The thing to be overcome is evil,—not in the abstract, but in the concrete. The "evil one," the author of evil, will be met in many places and in various forms. As faithful soldiers, we



are to resist him. The most effectual battleground, the most important point of contest, is the evil in our own hearts and lives. The most effectual weapon against evil is the word of God strengthened by prayer. While it is true that "the weapons of our warfare are not carnal," it is also true that they are "mighty through God."

The faith that overcomes the world is not that easy-going sentiment often labeled "faith," which, while it sings, "Jesus paid it all," really means Jesus *does* it all. He has never promised to do this only in the sense that he does it by us. Even though the inspiration, the strength, and the implements are furnished by another, yet we, as the intelligent and voluntary instruments, must feel the brunt of battle. We must engage the foe. We must watch his approach and resist his attacks; but under Christ we need not fear. He has overcome, and says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

G. C. T.

#### ROOT AND BRANCH.

WHEN man would destroy a noxious tree, he knows that it is not enough simply to destroy the leaves, the branches, and the trunk, but the root must be destroyed also. He must cut it away, root and branch. On the same principle the Lord works in his dealings with sin and the human family. Whatever is noxious and evil in his sight, which he finds it necessary to destroy, he makes clean work of it, and destroys it root and branch.

Many evils are represented under the figure of a tree. All the hosts of evil, from the originator of sin to all its followers, are thus illustrated. The evils in the church are called roots of bitterness springing up, whereby men are defiled.

The prophet Malachi tells us how the Lord will deal with these evil things at last: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

In this figure the root is the Devil, and the branches are the followers of the Devil, including his evil angels and the wicked of this world; and in the fiery furnace of the cleansing day, when the earth will be purified for the everlasting abode of the righteous, these workers of iniquity will be cast into the fiery flame and burned up, till they cease to be, both root and branch; but the Lord proposes to destroy sin in us here, to make us his people, and he will do it root and branch, if we will submit to the process.

So in the tree of vice, it will do no good to pluck off a few leaves or trim out a few branches here and there. The root of the tree must be destroyed if the evil is ever put away. A man's sins are his outward acts. These may be pardoned continuously, but that would be dealing only with the leaves and branches of the evil tree. He would still be a sinner if the disposition to sin still remained and rankled in his heart. The heart is the root from which these bitter fruits spring, and the evil must be cured there, or it is not cured at all. But we may be thankful that this is just what the Lord proposes to do for us, not only to forgive the sin, but to cure the sinfulness of the disposition. He forgives sin, thus

making the branches right. Then he goes to the root by the power of his blessed gospel in the heart, and changes it from a root of bitterness to a health-giving plant, sending forth the marrow and fatness of the gospel. Then we can work, not after the flesh, but after the Spirit. Then instead of having a carnal mind (which is not subject to the law of God, and cannot be), we have the spiritual mind, which delights in that law. Then we pass out of old ways and old things, and to us, as new creatures, old things become new in Christ Jesus; sins disappear from the record of our lives, and best of all the sinfulness disappears from the fountain of the heart. Thus the work is done for us root and branch.

Shall we fully yield ourselves to the Lord, that he may work this great and essential change in us, that we may be his, root and branch?

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.

#### TRUST.

BY MARY M. COOK.

(Fresno, Cal.)

I HEAR a voice surpassing sweet  
Above the gloom glad words repeat:  
Be not dismayed, I am thy God,  
I'll keep thee while beneath the rod.

'Tis music to my heart so lone;  
I will not fear, but travel on;  
And though I cannot see my way,  
His presence sweet shall be my stay.

Then though no stars or sun appear  
For many days, I will not fear;  
While He is with me, all is well;  
I'll help the notes of praise to swell.

His counsel now shall be my guide,  
His word within my heart I'll hide;  
By faith upon his arm I'll lean  
And trust the glorious One unseen.

So shall I safely reach my home;  
So surely I shall overcome;  
So, fearless, pass from earth away,  
And meet the loved in endless day.

#### MISSISSIPPI.

MERIDIAN.—Our meetings continued about two weeks. The interest was small from the beginning. We closed them last Sunday night. The small-pox scare which has raged here was more than we were able to withstand. Other towns have quarantined against Meridian, and we have been shut in here. We are packing up and will leave as soon as the way may open. We are not alarmed ourselves. Our hope is in God. We shall go forward as soon as we can. The small-pox is now subsiding, and we hope the quarantine will be raised in a short time.

M. S. BABCOCK,

R. M. KILGORE.

#### NORTH CAROLINA.

GREENSBORO.—Our tent-meetings in this place still continue with increasing interest and attendance. The rains have prevented a few services, but at other times the people have come out to hear and have manifested a desire to learn the truth. We have quite thoroughly advertised through the daily paper and by hand-bills, and think this has been a great help to the meetings.

The "stay-away" argument is being used effectively with some of the people, while many others show that they want better argument than that. We hope the Lord may gather out some precious fruit at this place. The workers'

institute is now in session here, and is deeply interesting. We are of good courage in the Lord.

May 24.

D. T. SHIREMAN,  
B. F. PURDHAM.

#### MICHIGAN.

MECOSTA.—Since the General Conference I have spent some time securing for the brethren of Mecosta a building for a church, and now the work of completing it is going on as fast as the hard times will permit. I began a series of meetings in a school-house four miles distant, May 1. So far six have accepted the message.

O. SOULE.

#### VERMONT.

EAST RICHFORD.—May 10 I returned to East Richford, Vt., where the Lord so richly blessed my labors a few weeks ago. The keeping power of God had been over those that started to serve him when I was there before, and some desired to follow their Lord in baptism. May 19 I baptized four persons of mature years, and they, with one who had previously been baptized, were received into the church. During the meetings three more decided to keep the Sabbath of the Lord, and at our closing meeting ten came forward for prayers. Brother F. S. Porter, who was holding a canvassers' school at that place, rendered valuable assistance in conducting the meetings. We feel to praise the Lord; for he "giveth the increase." H. E. RICKARD.

#### FLORIDA.

SINCE returning from the General Conference, my time has been occupied in visiting churches. This has afforded ample opportunity to see the sad havoc wrought by the late freeze. It is truly heart-rending to see the life-work of hundreds of individuals blotted out in a single night.

However, we have had a favorable growing season since the catastrophe, and the otherwise barren land is covered with a bountiful harvest of vegetables and growing corn. But as Florida is not by any means wholly dependent on the orange industry, we shall hope to see her recuperate rapidly, learning profitable lessons concerning diversified industries.

The manufacturing and railroad interests are so active at present that Jacksonville and Tampa, the principal cities of the State, are gaining in population more rapidly than at any other period in their history. The following is a very succinct and fair summary of the situation, which is clipped from the *Review of Reviews* for May:—

"Railroad building on the east coast is only one of many signs of activity in the Floridian peninsula. Until a few years ago, central and southern Florida were almost as little known as the heart of Africa. It was supposed that most of the peninsula below St. Augustine was a marshy waste. Exploration and official survey have indeed shown that much of the southern end of the island is an irredeemable swamp. But as for the greater part of the peninsula, it is a land of wonderful resources and possibilities. Not only are its agricultural resources almost limitless, but also it has an inexhaustible wealth of phosphates and other mineral deposits. The immense cotton belt of the South will afford a constant demand for high-priced fertilizers, like the phosphates of South Carolina and Florida. The progress of this phosphate industry would astonish those who have not as yet had their attention called to the recent facts. The destruction of the orange groves of Florida and of adjacent Southern States by the February frosts, is indeed a heavy blow; but the result will be a more diversified farming and fruit culture, and in the end, Florida as a State will perhaps have gained more than she has lost."

The spiritual interests are encouraging. The Waldo church has a comfortable building in which to hold services. There were three accessions to their membership during our last visit, and there are more to follow.

The Tampa church has a good building, which

will comfortably seat 200 people. We are most happy to report that their indebtedness on the building is becoming greatly reduced, and the membership was never in a better spiritual condition.

The Cuban element, on which the growth and prosperity of the city largely depend on account of the cigar industry, pays but little regard to the Sunday, which calls out occasional articles in the public prints on Sunday desecration. This enables our writers on religious liberty to get in some sturdy blows on this line. Our largest church, Terra Cei, is forty miles south of Tampa, in the Manatee country.

The ordinances of the Lord's house were celebrated here, and altogether we had a most precious meeting. It has been my privilege to visit the Bartow work several times this spring, which is being conducted by Elder Butler. The most determined and persistent effort has been and is being made at this point, to demolish Seventh-day Adventism. But all to no avail. The mist of error is being brushed from the eyes of the people, and some are embracing the truth. The meetings continue in the tent some three and one-half miles from the city, with a fair interest, after having been held in the city some three months.

On the whole, though our finances are somewhat short, we think there is great reason to praise the Lord in this State, as there never was a time in our history when more people were inquiring after and embracing the truth. To the Lord be all the praise. L. H. CRISLER.

#### DISTRICT NO. 5.

THE work is onward in Dist. No. 5. We are continually hearing of souls that are accepting the truth, not only from the efforts of our ministers, but from the reading of our periodicals and books. From May 10-15 I was in council with our ministers and laborers in the Oklahoma Conference, in Oklahoma City. I learned from the president, brother J. M. Rees, that the number of members in the churches in that Conference is now 540, and there are about two hundred scattered Sabbath-keepers within the bounds of the Conference, who have not yet been organized into churches. About one hundred have been added to their number since the Conference was organized last August. Three churches have been organized, which are awaiting admission to the Conference. The tithes for the three quarters since the organization, amount to \$1882. A camp-ground has been secured in a nice elm grove near Oklahoma City, and the Conference and camp-meeting are to be held there. Two tents are already in the field in the Oklahoma Conference. Elder Rees will devote his time to the churches and scattered ones, while brethren Brock, Russell, and White work with the tents. The drouth generally complained of in the West has cut off the wheat and the oat crop in Oklahoma. Their hope is that they may raise a little corn. This is true of Oklahoma proper, but in the Cherokee Strip and some parts of the Indian Territory, I think the drouth is not quite so severe.

Our ministers through Dist. No. 5 are now mostly out with the tents, and report good interest. I have spent a few days in Topeka, where we have settled, and have spoken to the church in their meetings the last two Sabbaths. Next week I expect to enter upon general meetings and camp-meetings which continue without intermission till Oct. 6. I trust the Lord for his sustaining grace through this series of meetings.

The same spirit that leads the people in other parts of the world to secure more stringent Sunday laws, prevails here. Just at present the ministers of Topeka have formed a "union" to enforce the laws for Sunday-keeping. I went last Sunday to hear one of these advocates. He gave his audience many assertions, which they

seemed to swallow greedily, as though they needed no proof. He told us the Sabbath was instituted at the close of the Lord's six days of labor in creating the heavens and the earth; that those days were now conceded by all to be long, indefinite periods of thousands of years each; the Lord's rest day was sanctified for himself to rest on, and that rest was still going on; it had been going on for six thousand years, and no one, "not even the angels in heaven," could tell how much longer that rest would continue.

He told us that the decalogue, fourth commandment and all, was binding, just as God gave it at Mount Sinai. He said that the Sabbath was little referred to in the New Testament; but that whenever it was mentioned, it was with reference to another day which was to be kept for "higher reasons" than the Jews had in keeping the Sabbath. He told us that God was dishonored by Sunday trains, Sunday newspapers, Sunday ice-cream venders, and by people going to the post-office on Sunday for their mail. He said that God expected his church to enforce his law and to compel obedience to it. The Lord made known his will to his people, and then it became their duty to "execute" his will. He said he did not ask for more law on the Sunday question. The law was ample; but what he did ask for was that the church lend its influence to the executive officers in enforcing the law. His discourse in its closing portion seemed to be on the line of a religion of force, and compelling the people to be good. So the work goes on; and so the Sunday, the badge of papal power, is being exalted everywhere. It is not all smooth sailing among them here, however, for one of their ministers told them (when they presented to him a petition to sign, to secure a more rigid observance of Sunday) that he "would sooner go to jail" himself "than sign a petition to have men compelled to keep Sunday in opposition to their own convictions of conscience." But then, that candid minister had read the *American Sentinel*. J. N. LOUGHBOROUGH.

#### FROM ITALY.

DEAR REVIEW: Permit me to say from this distant place that every week you are welcome in our midst, and that the many truths which you contain are of great help and encouragement to me while the powers of darkness are pressing around. The precious truth of Jesus is strong, giving peace and leading to salvation. We are but few here, but we feel deeply that the commandments of God and the faith of Jesus give light, and are a barrier between the right and the wrong.

I will copy from our newspapers some extracts which will show how the enemy is working in this country. In *La Stampa Piedmont Gazette*, of Venice, we read: "Lately an association was established between the agents and the masters of warehouses with the design to promote an agitation to the end that an absolute day of rest be sanctioned and secured by the law of the State. In this purpose the following action was voted, considering that the agents of storehouses after six days of labor need a day of rest. Considering that this principle is demanded by many and the laws of hygiene, and in view of humane principles, we resolve that the Italian Parliament be requested to consider the rightful claims of warehousemen to a day of rest, and that we petition for a law which will sanction a complete rest on the feast day."

This action was forwarded to the president of the Council and the chairman of the Chamber. The same question is now before the Milan Communal Council, and is supported by many influential men throughout the peninsula.

We quote from the *Bulletino Missionary*, the organ of the Waldensian Churches, of April, 1895, as follows: "The Waldensian Synod appointed the third Sunday in January to be es-

pecially observed in all the churches in behalf of Sunday sacredness. The object is to secure a unanimity of action, and thus form a stronger movement in behalf of the recognition of Sunday. The memorial issued by the synod gives extended reasons for the observance of the day from moral, spiritual, and health standpoints." By these examples we see that the image of the beast is springing up, and even the Waldenses are receiving the spirit of the papacy. The very Scriptures which support the Sabbath are used to enforce the idea of Sunday observance.

I spent the winter in the valleys with some success. I am temporarily in Zoreno, with friends, giving private Bible readings and doing missionary work. I hope soon to begin meetings in a hall, and work openly among the Catholics. May God help his servants and bless their work throughout the world. J. D. GEYMET.

Zoreno, Italy, May 13.

#### THE IMPORTANCE OF PROMPT ACTION IN THE CIRCULATION OF PRESENT-TRUTH LITERATURE.

THERE are truths brought out in "Great Controversy" that are of special interest just now. A prominent one is the great price that our forefathers paid for the maintenance of liberty of conscience. They could yield their lives, but not the precious principle of the right to act as they believed to be just and true in whatever God required of them.

In wise purchasing, we value things by their intrinsic usefulness as well as by what they cost. Then what value should we set upon this principle of human freedom and liberty to think? Those who lived before us poured out their blood like water upon the cruel altars of Roman persecution; and we are gathering the fruits of that vast and priceless expenditure of the lives of millions, yielded up even cheerfully, rather than let go the Heaven-given right to individual choice in matters of religious duty. The intolerant majority decreed death to all who dared differ with them in things of faith, thus demanding entire submission to the ruling powers of this world, regardless of personal convictions as to the claims of God.

Do we suitably estimate this treasure of free choice? and do we properly hate the opposite, which is so wholly wrong and evil in its tendency, that, sooner than adopt it, those martyrs submitted to flame and torture almost beyond human belief? "Great Controversy" brings these things before the people, and it shows that what the great deceiver attempted to make appear as the aim of our Creator, is really his own wicked purpose from first to last; and all who seek to make men religious by force of law, are only taking the side of those who lighted the martyr fires of the Dark Ages, and are joining hands with the prince of darkness, the common enemy of God and man.

These are most important things, and they should be brought before the people everywhere just now. I am persuaded that when we properly understand the mission the Lord has assigned to this book, we shall all feel like standing in that position toward canvassing for this and other books and publications of its stamp, which is indicated by the plea, Lord, "here am I; send me."

I also believe that, when the same spirit that dwelt in those who stood for the right at the cost of life itself, shall be in us, we may reasonably expect the sound of the loud cry to be heard in our descriptions of these publications that carry the solemn warning of God to the people. And in this view of the case, I see a solution of the question of how to advance the canvassing work. Met by God's power, the gathering hindrances cannot stay the work; but our God works only through willing workers, those who feel his mighty word as the living fire

pent up within, and who must speak forth what the living Christ begets within them.

"O for that flame of living fire  
Which shone so bright in saints of old;  
Which bade their souls to heaven aspire,  
Calm in distress, in danger bold!"

Shall we not consider that drawing "nigh to God" can only be a fact inasmuch as we act in line with God's sacred truth which is for this present time? That means to warn our fellow-men of the present evil designs and work of the great adversary of all souls. Is not the wise circulation of such literature as "Great Controversy" particularly calculated to do this? Read and re-read the book, dear friends; ponder upon it; pray God to give you the burden for souls, and answer this question for yourself. The affirmative response will appear as you learn to describe such publications, learn to turn readily to such paragraphs in them as will impressively show to others the warnings that God is delivering through their pages; and then go out cheerfully and find homes where you can place them. What do you say, my brother? Here is an invitation for you, and if you will address me at Moncton, N. B., I will give you further particulars.

F. W. MORSE, *General Agent for Maritime Provinces.*

#### WHAT LOYAL PAPERS SAY.

WE are exceedingly glad that there are men who perceive clearly the iniquity of compelling men to worship according to the dictates of some one else's conscience. The prosecution of our people continues to attract attention, and we are more than willing that those who are engaged in the work should know how it appears to fair-minded, disinterested papers.

Here is what some of them say:—

"What a horrible offense it must be to exercise religious liberty in the State of Georgia, if you are subject to death for its violation. Shame on the people of Georgia, who will allow a true and loyal citizen to be condemned, and convicted of unharmed work and exercising his conviction relative to the Lord's commandments; for 'six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God,' etc."—*The Daily Telegraph* (Sharon, Pa.).

"Mr. J. Q. Allison, residing at Douglasville, Ga., for violating the Georgia Sabbath statute, was last week sentenced to the chain-gang. The law provides that an offender may be punished by fine, or imprisonment, or work in the chain-gang. . . . Another section provides that such offenders, or members of the chain-gang, who may be guilty of insurrection, or attempt at insurrection (such as refusal to work on the seventh day) shall, upon trial and conviction, be deemed guilty of a capital offense and punished with death, or such other punishment as the judge may inflict.

"Thus in this enlightened day and age, in the State of Georgia, . . . we find that for following his religious convictions alone a citizen may be arrested, fined \$1000, imprisoned for six months, sent to the chain-gang, or all three combined; or he may be 'hired out' (sold) to a private contractor, and if he refuses to work on what he considers the Sabbath (which he surely would), he may be deemed guilty of a capital offense and punished with death!"

"Tennessee and Mississippi are but little behind their sister State of Georgia in this religious persecution. In Tennessee various citizens have been arrested and imprisoned for offending the Sunday statute, and even a promising college has been broken up by the persecution. In Amory, Miss., no longer ago than May 9, a Mr. R. T. Nash was arrested for hoeing in his garden on the statute Sunday.

Thus we see that people desiring to go South and taking with them their religious views, should investigate the statutes before moving, or they may find themselves sold out as slaves or even sentenced to be shot or hung!"—*The (Warren, Ill.) Sentinel*.

"It seems strange that the State of Georgia, in whose chief metropolis a grand fair is to be held next fall, should tolerate such fanaticism and persecution. But the only way to secure personal liberty is to bring the law in the light of day, when its hideousness and its cruelty are patent to all. In time, its repeal will be demanded in the name of justice and humanity."—*The American Israelite* (Cincinnati, O.).

"Mr. Allison's teachings and conscience prompt him to a strict observance of the popular Saturday as his Sabbath day, and on the next day he pursues necessary labors about his home and premises. For this he is arrested, jailed, fined, put to work with the chain-gang, hired out to the highest bidder as a convict; and may, upon refusal to labor thus, even upon the Sabbath day observed by his church, 'be punished by death.' What a law! What a persecution! What an outrage upon civilization, that such proceedings should be tolerated in any State, in the present age of enlightenment and free thought! It is a disgrace to the fair name of America, and an outrage upon its citizens which should not be tolerated."—*The Evening News* (Michigan City, Ind.).

"In a recent issue of the *Progress* appeared an editorial entitled 'Modern Religious Persecution,' in which was noted the outrageous, unjust treatment, which Seventh-day Adventists were being made the victims of in Tennessee and elsewhere, all being done under the cover of old laws which the popular sentiment of the nation has long since outgrown. The persecution legally termed 'prosecution,' has arisen from malicious personal motives on the part of a few persons who have long since forgotten the golden rule of the Master whom they profess to follow."—*The (Minneapolis) Progress*.

"We break our forms ready for the press this week, to give place for the latest shameful wickedness in connection with the persecution of Sabbath-keepers in the South. A telegram to the Religious Liberty Association, Battle Creek, Mich., May 16, says: 'Allison in the chain-gang.' This means that J. Q. Allison, of Douglasville, Ga., a Sabbath-keeper according to the Bible and the law of God, has been convicted for violating the Sunday law of Georgia, and having refused to pay his fine,—so we judge in the absence of details,—has been placed in the chain-gang to work out the penalty. The possible punishments for working on Sunday in Georgia are almost beyond the reach of credulity. . . .

"The provisions concerning service in the chain-gang, according to 4821, are as follows:—

"Whenever any convict or convicts now confined, or hereafter to be confined, in the penitentiary of this State, or member or members of the chain-gang now confined, or hereafter to be confined, in the penitentiary of this State, or elsewhere employed as such, shall be guilty of insurrection or attempt at insurrection, such convict or convicts, or member or members of the chain-gang, shall, upon trial and conviction in the Supreme Court of the county in which the crime is committed, be deemed guilty of capital offense, and punished with death, or such other punishment as the judge in his discretion may inflict."

"Undoubtedly Mr. Allison will refuse to work on the Sabbath, since he holds that the law of God outranks the law of Georgia. Such refusal can be made 'insurrection' under the foregoing provision. Therefore, in Georgia an intolerance equal to that which flourished in the darkest of the Middle Ages, and an injustice which shames our Christian civilization, to say

nothing of religious liberty, combine to put Mr. Allison's life in jeopardy. Treason?—No. Murder?—No. Arson, burglary?—No. Not these, but this: He *worked on Sunday*.

"But the cruelest injustice comes in the fact that men who pretend to keep Sunday can break the law at will and unmolested, while Mr. Allison and his fellow-Sabbath-keepers suffer, not so much for working on Sunday as for keeping the Sabbath. That is the front and gravamen of their crime!! Has it come to this? Does a man put his life in jeopardy when he becomes a Seventh-day Adventist, or Baptist, or an Israelite in Georgia?"

"We have not looked up the geographical position of Douglasville, but we must believe that it is in some corner so remote from railroads, from schools, from the enlightened jurisprudence which marks the nineteenth century, so far away from the general influence of Christian civilization, and the freedom of conscience which the Constitution of the nation guarantees to every man, that the State of Georgia will quickly repudiate this wrong, and will, with equal speed, change its laws so that the world will not again be called upon to blush over such a picture nor blot it out by the chorus of, 'Shame!' 'shame!' which rises from every place. Is there a calendar in Douglasville? Does the court which condemned Mr. Allison know that this date is within five years of the close of the nineteenth century?"—*The Evangel and Sabbath Outlook* (Plainfield, N. J.).

"The Seventh-day Adventists in this State are a peaceable, moral, and conscientious class of people, who observe their own Sabbath with a rectitude which would do credit to other sects. We have every reason to suppose that the same characteristics appertain to the denomination in other States. The prosecution and inhuman punishment to which Adventists have lately been subjected in Tennessee and Georgia for laboring on Sunday, smacks much of persecution, and reveals a religious intolerance which should have no place in this enlightened country."—*Dixon (Cal.) Tribune*.

"J. Q. Allison, a pious Seventh-day Adventist, of Douglasville, Ga., has been convicted of violating the Sabbath statute of the State of Georgia, and sentenced to the chain-gang. Mr. Allison believes that the more ancient statute is not obsolete: '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.'

"We have looked up the Georgia law, and find that it provides that the offender may 'be punished by a fine not to exceed \$1000; imprisonment not to exceed six months; to work in the chain-gang on the public works, or on such other works as the county authorities may employ the chain-gang, not to exceed twelve months; and one or more of these punishments may be ordered in the discretion of the judge.'

"What is here but a possibility of, (1) \$1000 fine; (2) six months' imprisonment; (3) the chain-gang; (4) all three combined; (5) he faces the possibility of being hired out to the highest bidder, to some contractor, and in either case, whether in the chain-gang of the State or the private contractor, should he refuse to work on the Sabbath, as he surely would, he 'may be punished with death'!"

"Upon the heels of this disgraceful proceeding in Georgia is flashed the news from Amory, Miss., that Robert T. Nash, of that place, has been arrested for working in his garden on Sunday. If these news items were sent from the unexplored regions of the South Seas, or were they dated back in those puritanic times when New Englanders loved to burn Quakers and witches, we could make some allowance; but coming as they do from a supposed enlightened portion of the land of liberty, in an age when religious fanaticism in the form of persecution



is supposed to be dead, these news items are startling. A cardinal American principle consists of permitting the worship of God according to the dictates of conscience, and for a Georgia or Mississippi law to stand unrepealed, that will allow the chain-gang sentence to apply to Seventh-day Adventists, is but a part of an American outrage."—*The Four Corners* (Wheatland, Cal.).

#### ANOTHER ARREST FOR SUNDAY LABOR.

As noticed in last week's REVIEW, brother J. F. Rothrock, of West Salem, Ill., was arrested Monday, May 20, for keeping open his store on Sunday, May 19. Brother Rothrock is a member of the State Conference committee of the Seventh-day Adventist Conference of Illinois. He has been running a store in the village during the last few months.

He was arrested for the violation of a village ordinance, which only went into effect two days before he was arrested. The trial was set for the next Thursday afternoon. He employed counsel. Two lawyers were employed by the town board. The ordinance is a strong one in relation to "Sabbath desecration," as it terms it.

As the hour of the trial approached, it was seen that the town-hall, where suits are generally tried, would not hold the people, so the opera-hall was secured, which was packed full. Our people are well known in the village, as they have a meeting-house in it, and meet there every Sabbath. Brother Rothrock's brother is the sheriff of the county. The leading hotel of the town is run by a relative of his, while another brother, who owns a farm, lives in the village or on its outskirts. Brother Rothrock waived a jury trial, so the case was tried before the justice.

The men, or at least some of them, who had purchased goods on Sunday, were sworn. They testified that they had purchased goods, but when asked if there was any disturbance in or around the store, all, without an exception, declared that all was perfectly civil. A gentleman who is a member of one of the churches, and lives but ten or fifteen feet from the store, swore that, although the store was run every Sunday, he had not been disturbed. Indeed, there was not a man among all that were sworn that testified that there had been any disturbance.

The argument of the lawyers for the prosecution was that labor that might be civil on Monday or on any day of the week, would be uncivil on Sunday. One took the position that those who keep the seventh day had diseased consciences. He would not argue that Sunday was the Sabbath of the Creator. We were advised to correct our consciences. It was stated by the opposing lawyers that brother Rothrock was one of the best citizens and a Christian, but that if he were allowed to break a village ordinance, what could be expected of men who were not Christians? The town board, with one exception, testified under oath that they thought that the running of a store on Sunday was uncivil. The one said that that matter depended, he thought, on a man's religious views. Then several of our brethren were placed on the stand, and asked if they thought running a store on Sunday was uncivil. When they testified that they did not, they were questioned if they thought running the store on Saturday would be uncivil. They answered, *No*. The answer astonished the lawyers; they seemed nonplused and were soon taking counsel with each other.

When the witnesses finished their testimony, our lawyer made a short address in reference to the exemption clause in Illinois Sunday law, and then Elder Scoles and the writer were given an opportunity to address the crowd. I followed the lawyer, dwelling on the distinction between civil and religious rights. Elder J. W. Scoles followed, speaking on the rights of conscience as protected by the word of God, the Constitution

of the United States and of the State of Illinois. The people listened to our remarks with rapt attention. It did indeed seem strange to preach to a large crowd in a court-room. When the scene ended, some were filled with prejudice as at the first, but many came forward and seemed so friendly that one could not but feel that an excellent impression had been made, and on a class that would not have come to the church or even a tent to hear us preach.

When I took the train at night to go to Chicago, two of the opposing lawyers were on the train. One came to me and said, "I want to congratulate you and Mr. Scoles on your speeches. Your positions were sound. Had not the law been against you, you would have carried your cases." "If you," they both said, "will come to our place and preach, we will come and hear you. We never tried a case like this before, when preachers plead, and a church-member, who is an excellent citizen and a Christian, was under arrest."

One thing more I want to speak of, and that is this: When our brethren were placed on the stand and questioned, every position that they took was sound with relation to religious liberty principles. The *Sentinel* has not been read in vain. The case was decided against us, and brother Rothrock was fined \$10 and costs. He appealed to the Circuit Court, where the case will be tried not under a town ordinance but under the law of Illinois. S. H. LANE.

#### PRAYER ANSWERED.

THE following account of a remarkable answer to prayer has been received from one of our sisters in the West.—

*Newbury, Ore., May 17, 1895.*

EDITORS OF THE REVIEW AND HERALD: Thinking the readers of the REVIEW would be interested to hear how the Lord has blessed me of late, I will try, with his help, to write it out.

How much God will do for his children if they will only trust him, I have experienced. I have been suffering from lung trouble at times for several years. I have been more poorly than ever for the last six months, and seemed to be gradually going down with consumption. I was confined to my bed only a few weeks, but failed very fast, and my friends and neighbors had no hopes of my recovery. I had written farewell letters, and preparations were being made for my funeral. I had selected the text, and spoken to brother Wyman to conduct the funeral services. It did not seem that I could last longer than until spring opened. Prayer was offered by the church for me, and I tried at the time to look to the Great Physician for help, but my faith was so weak I could not grasp the promises of God. I did not at that time receive the glorious blessing God was waiting to bestow upon me. God did not see fit to heal me instantly. It was about nine hours from the time I tried to exercise faith in God until I felt his healing power. Then such a happy and glorious feeling thrilled my soul, and I could sing his praises loud and long through the One who had done so much for me.

This was Monday, March 4, and the Sabbath following I attended church. I now feel well and strong, can work hard, walk long distances without weariness, can sing God's praise with as strong a voice as ever I could in my life. I feel thankful to the Lord, and I believe if I live according to his will, he will keep me in good health, and that I shall be among the happy number who will receive him when he comes.

MRS. LAURA A. LASHIER MORRIS.

—"No cross, no crown." One cannot be strong in the Lord and never experience trials. To have strength, we must have exercise. To have strong faith, we must be placed in circumstances where our faith will be called forth."

## The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD."—2 Tim. 4:1, 2.

#### CONVERSION.

BY ELDER WM. COVERT.  
(Burlington, Vt.)

IN presenting the blessedness of the Christian life, the Bible gives strength and beauty to its teachings by saying: "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17. Great changes are required in a man's nature to constitute him a new creature. Man came into being through creation, and if he is ever made a new creature, it must be accomplished by a new creation.

In alluding to man's original condition together with his fall, the statement is written that "God hath made man upright; but they have sought out many inventions." Eccl. 7:29. It appears from the Scriptures that he only remained upright in character till the first trial of his faith. With this trial came defeat, and defeat brought weakness, condemnation, and death; and in this deplorable condition man is found to-day. The situation is well described by the Lord in his address to the backsliders of Judah and Jerusalem. He calls them "a sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters;" and in speaking of their failings, he says: "They have provoked the Holy One of Israel to anger, they are gone away backward. . . . The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." Isa. 1:4-6.

This is not an overdrawn picture of man's moral deformity, because in every instance where the Lord has spoken, the likeness is the same. Before the flood, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. In the days of David the announcement was again made, "They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one." Ps. 14:3. Also Paul, in his day, was by the Spirit of God made to declare again the statement of David: "As it is written, There is none righteous, no, not one." Rom. 3:10.

The history of man's sinful course through all the ages confirms the testimony of God's word when it says: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. The mind which springs from an evil source can do nothing else but manifest itself in a sinful character. Such a mind will oppose the law of God, and no amount of trying can possibly make it obedient. The carnal mind itself is sin, because it comes from an evil nature and is rooted in, and feeds upon, that which is corrupt and fallen. All unconverted men are ruled by this nature; and, therefore, what Christ said to Nicodemus is spoken to every man alike: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Marvel not that I said unto thee, Ye must be born again." John 3:3-7.

Fallen humanity should not be confused at the Saviour's statement, because conversion, or the new birth, must be experienced by a man before he can enter the kingdom of God. Nicodemus had come to Christ that he might inquire of him the way of salvation, and he received a positive answer; yet the words of Christ, "Ye must be born again," startled the Pharisee, and he responded: "How can a man be born when he is old?" He had not as yet understood the

words of the prophet: "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9), nor the prayer of the convicted one who pleads before the throne of grace, saying, "Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions." Ps. 51:1. Had he passed through the kind of sorrow which David felt when he cried, "Wash me thoroughly from mine iniquity, and cleanse me from my sin" (verse 2), he would not have been confused at the answer which Jesus gave him. Had he known the power of conviction which makes the transgressor cry out, "Create in me a clean heart, O God; and renew a right spirit within me," he would quickly have understood that a sinner should be born again. Or if Nicodemus had tasted the bitterness of repentance and the sweetness of gospel faith before he made that visit by night, the Saviour's language would have been full of light for him. But as it was, he was greatly troubled over the words of Jesus, yet every Christian is thankful for this gracious lesson.

An experience in conversion has taught him some things which cannot be written with pen and ink. After obtaining a knowledge through the Spirit, he does not ask, "How can these things be?" He also knows what the psalmist intended when he said: "Then will I teach transgressors thy ways; and sinners shall be converted unto thee." That person who is drinking of salvation's joy will tell it to sinners, and nothing can prevent his testimony, because the sweetness is enriched by teaching it to others, and it becomes *much more* to the believer by *giving* it away. The words of Christ to Nicodemus have always been like a sealed book or an unknown tongue to the natural man. For as Paul says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth [discerneth, or understands] all things." 1 Cor. 2:14, 15. That is, the converted person understands spiritual things, while the man who has no Christian experience regards them as mere notions. And when he listens to the believer telling of a joy that is unspeakable and full of glory, he wonders how these things can be.

The work of the Spirit through conversion will make such a change in the very nature of the sinner, that he actually becomes a new creature. The mind which he once had is gone. The character is all different. His thoughts are not the same. His habits of life are reversed, or entirely changed. His associations are all new. His reading and his books have been changed. His countenance is transformed, and his heart recast. His thinking points in a different direction, and the path of his feet is now, with his thoughts, tending heavenward along the glory-lighted journey which leads to the city of God. What, then, has become of the sinful man who was known by the same name as this new creature?—That man is dead and buried. He was slain by the word of God, and a new man has taken his place. It has been done to him, as Paul wrote of himself when he said: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. In giving advice to the Christian, the apostle said: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11. In these texts, the situation is clearly stated, showing that sin has been forced to yield up its hold and controlling influence over the converted man, and that Christ's nature has taken possession of him. The old man of sin has become nothing, and the new man,

Christ, is in him, living and acting through the members of his body. Therefore, the man in Christ is a new creature,—a person in whom Christ through the Holy Spirit is living and manifesting himself in deeds of righteousness.

The believer is spoken of as a branch growing in Christ, drawing his life and nature from him who is the True Vine and the source of all life and strength. "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15:5. As the vine imparts its own life and nature to all its living branches, and as the usefulness of the vine is seen in the fruits which are gathered from its branches, so it is with Christ and those who are growing up in him. The goodness of Christ should be seen through the members of his church. They are to produce the fruits of Christ's righteousness in their lives. What Christ would gladly be to all is seen in the lives of those who are truly converted. In these, Christ is living and showing forth his righteousness. The source of their life is in Christ, and his power is manifesting itself in deeds of love for suffering humanity. The believer is "rooted and built up in him. . . . For in him dwelleth all the fullness of the Godhead bodily, and ye are complete in him." Col. 2:7-10.

Jesus illustrated the Christian life when he told us to "consider the lilies of the field, how they grow." Every little rootlet of the growing plant keeps its tiny mouth open in the soil, that it may receive the life which the Creator has placed there for its meat and its drink. Through this feeding, which the human eye cannot see, God gives the beautiful flower its gorgeous colors and its matchless fragrance. Even so should every faculty of the Christian nature be continually opened to the living touch of Jesus' nature, and thereby become beautiful in the ways of salvation. The life and the wisdom of Christ imparted to his children scatter the darkness which sin has made, create divine light, and restore to the mind the image of God.

The Lord's call to man is, "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2. When the mind is renewed, the man can know what the will of God is. But with an intellect all dark and beclouded with sin, it is impossible for him to understand but dimly the law of God. There is an infinite amount of wisdom in Christ, which the Lord desires to make known to his children; but they cannot see through the fleshly senses which are all befouled and stupefied with ten thousand sins. Therefore, in conversion, the Lord is seeking to renew man "in knowledge after the image of him that created him." Col. 3:10.

When Adam and Eve permitted Satan to enter into conversation with them, they were obliged to receive the Devil's mind, in order that they might consider his plans. And from that day till this, the old deceiver has kept fallen man dwelling in darkness to think upon sin. But through conversion the Lord is opening the eyes of men and women, that they may again see the glory and the light of life. The case is stated in the gospel written by John, in these words: "In Him was life; and the life was the light of men." And again: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 1:4; 8:12. With the renewed life and mind the Christian studies the word of God, meditates upon its teachings, prays in faith, and receives the light and glory of heaven. The character built up through these divine influences will be mellowed with kindness, sweetened with meekness, encouraged with gladness, and made strong by the power of God. When these graces are seen in the life of any one, we may know that Christ is dwelling there; or, as told by the apostle, "It is

God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. Christ within the believer is yet working for the poor and the needy, as he labored for them when he walked among men eighteen hundred years ago. It is Christ's heart yearning over the lost sons and daughters of Adam that urges the gospel worker to go to the mansions and the hovels, the streets and the lanes, the cities and the villages, the mountains and the plains, to seek for wandering souls that are tired of sin. It is because Jesus still lives and rules in the lives of his children, that men and women can be found who are willing to leave the comforts of family and friends, that they may labor and pray, yes, give their lives, to see the condemned set free. The power and the love which cause the gospel worker to do this is Jesus. He is walking with him at every step, in the heat and in the cold, in the multitude of the city or the few in the country, at the desk or in prayer; whether ill or well, young or old, sorrowing or joyful, Jesus is by his side; for he says, "Lo, I am with you alway, even unto the end of the world."

Through the Spirit of Christ the Christian loves the law of God; for "the steps of a good man are ordered by the Lord; and he delighteth in his way;" and, "the law of his God is in his heart; none of his steps shall slide." Ps. 37:23, 31. "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." To the person whose thoughts are changed and whose nature is reconciled to God "the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. . . . More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb." Ps. 19:8, 10. Sinner, for you the Saviour is calling. He desires to have your heavy burden of self laid down at his feet and left there forever. Christ offers pardon free and full in the place of the guilt which is crushing your soul. Would you not prefer righteousness and joy rather than to retain condemnation and anguish of heart? Jesus is pleading with you to accept an endless life and a mansion in glory without money and without price. Will you accept?

## News of the Week.

FOR WEEK ENDING June 1, 1895.

### NEWS NOTES.

The United States Supreme Court, to which the cases of Eugene Debs and other labor leaders was appealed, has decided adversely to the appellants. In the United States District Court, Judge Woods sentenced Debs to six months' imprisonment and seven of his associates to three months, for disregarding the injunctions of the court at the time of the great railway strike last summer. The Supreme Court decides that the sentences must be executed. The decision is a very important one, not simply because it will imprison the labor leader, but because it puts strikes onto an altogether different basis than that upon which the labor unions have placed them. It does not inhibit labor unions, but it does say that they shall not interfere with interstate commerce or with carrying the mails.

Walter Q. Gresham, Secretary of State for the United States, died of pleurisy in Washington on May 27. He has been ill since early in April, and for some time his case has seemed serious though not alarming. More recently he seemed to be progressing toward recovery, but two days before his death a sudden reverse came which resulted fatally. Judge Gresham was a man justly honored by the country he loved and faithfully served for over thirty years. He was born in Indiana in 1833, and served with distinction in the civil war. Since then, twice as judge and twice in the President's cabinet, finally as Secretary of State, he has filled an honorable career, and dies universally lamented. His body was taken by special train to Chicago, accompanied by President Cleveland, with his cabinet and members of the diplomatic corps. The temporary interment took place, May 30.

The cause of woman in politics has advanced another step as will be seen by the following item from a daily paper: "Miss Helen Boswell has been chosen by the Republican State League as a delegate at large to the national convention of State leagues to be held at Cleveland, O., June 19. This is said to be the first time that a woman has been selected in the East by either of the great political parties to represent it at a big convention. During the reform campaign last fall Miss Boswell delivered a number of speeches. 'This honor,' she said, 'was entirely unsought, but I prize it highly. The Western women, I doubt not, will be both pleased and surprised to see an Eastern delegate of their sex. My first speech was for Harrison. At first I felt diffident in speaking; now I am not at all embarrassed. I speak extemporaneously.'"

There have been several cases of lynching lately. One in Illinois, where a mob hung two men on the plea that the governor would probably pardon them if the mob did not execute the penalty. From the past record of Governor Altgeld it would seem that there was some reason to expect that he would do so. Another case was in Maryland, where a murderer was under sentence of death to be executed June 7, but the desire to lynch a Negro is so strong that the people preferred to do it themselves rather than leave it to the law. Such bloodthirstiness is hardly human. The prevalence of lynch rule is a very serious menace to the most sacred of human rights and to the stability of our government. It is also a significant sign of our times.

The pastor of the Baptist church in South Knoxville, Tenn., preached his farewell sermon, May 26, and inveighed spitefully against the existing state of things. He declared that politics and religion made a bad mixture, and that his church was in the hands of religious tricksters and political ringers. J. C. Ford, superintendent of public instruction of Knox county, called out that the minister was not speaking the truth. "You are a liar, and I can prove what I say by a dozen witnesses right here," shouted the infuriated preacher. There would have been a personal encounter between the two men but for interference of members of the congregation. Let the reader imagine for a moment to what depths religion has fallen when such scenes are possible, and the pulpit becomes a platform for fisticuffs over political intrigue. Babylon is fallen, is fallen!

Quite apropos to the above episode in a church is another that occurred in a South Carolina court-room. Charles Bradshaw had threatened to shoot Judge McEllaney at Fort Mill, for being fined for some minor offense. The judge took a rifle to the court-room with him, and when Bradshaw appeared and opened fire with a revolver, shooting four times without effect, the judge returned the fire, killing Bradshaw the first shot. That is a summary way of dispensing law when a judge becomes judge, jury, and executioner at once. While it may not be difficult for most people to find justification for his action, the circumstance plainly shows the desperate spirit of the times we live in.

#### ITEMS.

—It is believed in English political circles that the general elections will be held toward the end of July.

—When H. M. S. Royal Arthur arrived at Victoria, B. C., from Corinto, it was learned that Captain Trench, the officer in command, died on the voyage and was buried at sea.

—In New York, an Italian girl eleven years of age was mischievously teasing her father, when he threw a broom at her, fracturing her skull and causing her death. The father was frantic with grief, and fled to hide or to kill himself.

—By a vote of 15 to 12 the Senate of the Michigan legislature killed the antitreating bill, which last week passed the House. The senators believed the bill to be unconstitutional and an infringement upon personal rights of individuals.

—An open rupture between Costa Rica and Nicaragua is feared because of their territorial dispute and Costa Rica's unfriendly attitude during Nicaragua's trouble with England. Guatemala and Salvador are trying to arrange a satisfactory settlement.

—After four years of banishment, ex-Queen Natalie, of Serbia, has re-entered Belgrade, and was welcomed by her son, King Alexander, and his retinue. Ex-King Milan is now a refugee in Paris, France, in poverty and disgrace. It is said Serbia is on the brink of financial disaster.

—An interesting ceremony was witnessed in Montreal, P. Q., when Archbishop Fabre, assisted by three priests, blessed the new branch of the Hochelaya Bank, just opened. The ceremony consisted of the assisting priests immersing a vessel in holy water and presenting it to the archbishop, who proceeded to sprinkle the water throughout the building, followed by the priests, who made the responses to the benediction.

—The Pacific mail steamer "Colima" was wrecked on the western coasts of Mexico, May 27. There were over two hundred persons on board, of whom so far but nineteen are known to have been saved.

—New York State has a law compelling barber-shops to close on Sunday. New York City and Saratoga are made exceptions in applying the law. At this the Brooklyn barbers very loudly complain.

—The French steamer "Dom Pedro," from Havre to Argentina, foundered on rocks on the coast of Galicia. Twenty-seven of the crew, including the captain, escaped in boats, leaving over one hundred persons nearly all passengers, to go down with the vessel.

—Hon. Robert Bond, of Newfoundland, interviewed in Montreal, said that all chances of the confederation of Newfoundland and the Dominion of Canada are a thing of the past. Canada's propositions as regards confederation were of such a nature that Newfoundland could not accept them.

—The inspectors charged with the examination of cattle leaving Montreal for European ports, have discovered the existence in some of the cattle of a contagious disease, hitherto unnoticed, which is characterized by abscesses in the head and jaw, and which is transmissible to human beings.

—Thomas Byrnes, superintendent of New York police, has been forced to resign by the pressure brought to bear by Dr. Parkhurst, who thus scores a great victory. He can now depart to Europe in peace. Byrnes has been in the service thirty years, and retires on an annual pension of \$3000.

—Gail Hamilton was at work on a biography of Hon. James G. Blaine when she was stricken with paralysis. All the secretary's private papers were intrusted to her, and she enjoyed facilities denied to most biographers. She is still alive, but no hopes of her recovery are entertained.

—About 500 pounds of the rock taken from the newly discovered mines in South Dakota were so rich in gold that they were shipped direct to the mint from the Adams express office at Hill City, S. D. Parties that handled the ore say that one bucketful was more gold than rock, and that it would yield \$10,000.

—Clovernook, the historical home of the poets Alice and Phoebe Cary, near Cincinnati, has been sold under foreclosure. The Briggs-Swift estate bought it to be preserved as a historical literary center. Warren Cary, a brother of the poets, will be in charge. There are thirty-three acres of ground connected with the old homestead.

—One topic of leading interest last week, particularly for Brooklyn, N. Y., was a cat in a tree-top. Pussy had climbed as far as she could and knew not how to come down, but clung for five days to the swaying boughs, mewing and screaming for help. At last it occurred to a small boy to climb up after her. The kitten gladly sprang to the boy's shoulders, and the people and the newspapers were much relieved.

—The Presbyterian General Assembly has decided that students of Union Theological Seminary will not be admitted to the ministry of the Presbyterian denomination, because of the heretical and unorthodox teachings of that school. With the exception of Dr. Briggs, all the professors in that school are permitted to remain in the ministry, teach, and occupy Presbyterian pulpits, but all are in sympathy with the tenets of Dr. Briggs.

—The jewels of the Princess Ita, of the Twelfth Dynasty, with the treasures of the funeral chamber of Queen Khnoumit,—550 choice pieces of Egyptian art, which have laid buried for 5000 years,—have been discovered by M. de Morgan, in the vicinity of Dachour, Egypt. In workmanship and intrinsic as well as archaeological value, this "find" is one of the most precious yet reported. The Ghizeh Museum will be greatly enriched by it.

—The *Church Union*, a religious paper published in New York by Miss Elizabeth Grannis, and which has for associate editors, Rev. Dr. Chas. H. Parkhurst, Bishop J. P. Newman, Miss Frances E. Willard, Rev. C. C. Salter, Dr. Joseph R. Wilson, and others, was recently excluded from the mails on the grounds that it contained a lottery advertisement, and that the paper was, in fact, conducting a lottery business. The last number of the paper contained a full-page advertisement, offering a total of about \$2900 in prizes to aid in securing subscribers for the paper.

—A Sound Money Convention assembled at Memphis, Tenn., attended by 850 delegates. It was a distinctively Southern convention. The meeting declared, (1) For a dollar standard whose intrinsic value should be 100 cents; (2) That such a standard cannot be maintained with free coinage of silver at 16 to 1, while its real value is but 30 to 1; (3) That without international co-operation the attempt to maintain a silver standard would be a repudiation of all obligations to the extent of the difference between the bullion value of gold and silver dollars; (4) That the convention would rejoice in international bi-metalism, but in view of the changeable price of silver it would be impossible for the United States to do so alone. Other points of policy less closely related to the issue, were declared.

—The trial trip of the new American liner "St. Louis," from Philadelphia to New York, proved very satisfactory. A speed of almost twenty-three knots per hour was developed. The boat is the largest ever built in this country, and great interest is felt in her success. The ship starts on her maiden trip to Southampton, June 5.

The island of Formosa, which, by the terms of the China-Japan treaty, was ceded to Japan, has declared itself an independent republic. And according to latest news, Japan is proceeding to reduce the recalcitrant prize to submission. The spectacle of a half civilized little island, rising to strike against its captor, is a singular one. But it is generally explained on the hypothesis that either Russia or China is furnishing the incentive. In that case it means future trouble and more of it. Russia's interference has been very offensive to Japan and humiliating to her rising ambition. Exasperation may drive the Japanese to assume the defensive.

—John Peterson, on his way home to Kansas City from Sweden, where he had been to visit his parents, stopped two days in Chicago, and was held up and robbed three times. First, as he was about to enter a restaurant, some fellows pushed him and grabbed his valise. While he was hunting up his valise, two other foot-pads took his hat and change and a silk handkerchief his mother had given him. He felt so badly about the handkerchief that he concluded to remain to look for it, and the next evening he was held up and robbed of his ring and two watches. Each time the thieves missed \$230 he had in an inside pocket. He concluded to let the handkerchief go.

## 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, Ayer's Flat,	June	14-24
Pennsylvania, Corry,	"	19 to July 1
Vermont (local), South Londonderry,	"	25 to " 1
Atlantic,	Aug.	1-12
Virginia,	"	8-19
Vermont, Morrisville,	"	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, Anderson,	July	30 to Aug. 12
Ohio, Newark,	Aug.	9-19
Illinois, Plano,	"	19 to Sept. 2
Michigan,	Sept.	11-30

#### DISTRICT NUMBER FOUR.

*Minnesota, "Merriam Park," St. Paul,	June	4-11
*Wisconsin, Stevens Point,	"	11-17
*South Dakota, Madison,	"	18-24
North Dakota, Jamestown,	July	3-9
*Nebraska,	Sept.	3-9

#### DISTRICT NUMBER FIVE.

Texas, Keene,	Aug.	8-19
Arkansas (local), Mammoth Springs,	July	5-12
" (local), Prescott,	"	12-22
" (State), Lowell,	Aug.	16-26
Oklahoma,	"	22 to Sept. 2
Colorado, Denver,	"	29 to " 9
Kansas, "Oakland Park," Topeka,	Sept.	12-23
Missouri, Warrensburg,	"	25 to Oct. 7

#### DISTRICT NUMBER SIX.

Montana, Helena,	June	14-24
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#### DISTRICT NUMBER EIGHT.†

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

\*Appointments marked by a star will be preceded by a workers' meeting.

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

THE annual session of the Pennsylvania Sabbath-school Association will be held at Corry, June 19 to July 1, in connection with the State camp-meeting, for the election of officers for the next year and for the transaction of such other business as may properly come before the association. H. W. MILLER, Pres.



## Special Notices.

### NORTHWESTERN NEBRASKA AND BLACK HILLS CAMP-MEETING.

THE time is now drawing near when another camp-meeting will be held in this section of the country. All things considered, it was thought best to appoint the meeting for this year again at Crawford, it being quite centrally located for all concerned. Perhaps the people of the Black Hills will feel that it is quite a distance for them to go, but we must remember there are those living far south of Crawford, who have to travel some fifty or sixty miles, in order to reach the meeting; so, everything considered, Crawford is quite centrally located.

The meeting will begin Thursday evening, July 11, at eight o'clock, and will hold till Sunday night, July 21, covering two Sabbaths. We are glad to announce that Elder J. H. Durland, Superintendent of Dist. No. 4, will be with us during this year, and with Conference ministers, will afford sufficient help for the meeting. We hope to see the largest and best camp-meeting ever held in northwestern Nebraska. We shall be glad to welcome the brethren and sisters of the Black Hills to this meeting. They are now a part of our Conference, and I hope they may come and feel at home with us. We have met so often in the past that we feel well acquainted, and trust that the blessing of God may rest upon us all at this gathering.

We hope, that, as far as possible, all will attend. Gather the youth and the children to this meeting, as it will be a favorable place for them to give their hearts to God and to learn new lessons in his service. There will be plenty of tents on the ground to rent at a reasonable price, and everything will be done that can be, to make the meeting a success. W. B. WHITE.

### PENNSYLVANIA, NOTICE!

THE Trunk Line Association has authorized the usual excursion rates of two cents a mile traveled for all of the delegates attending the annual meeting of the Pennsylvania Conference of Seventh-day Adventists, to be held at Corry, Pa., June 19 to July 1. Card orders have been issued by the following roads for the purchase of round-trip tickets: Pa. R. R.; W. N. Y. & P. R. R.; N. Y. L. E. & W. R. R.; and Alleghany Valley R. R. Those wishing tickets should write me for card orders, stating the road they wish to go over. Present the order at the ticket-office, where round-trip tickets may be procured at any time between June 17-27, good to return till July 4. Be particular to give us the name of the railroad over which you will come, so we shall not make any mistake in sending orders.

W. M. LEE, Sec.

## Obituary Notices.

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

POSS.—My father, Daniel Poss, died May 5, 1895, in Martin, O., and was buried in Forest Home Cemetery, Chicago. MRS. A. S. RINKER.

SMITH.—Died at Shelby, Mich., an infant son of Mr. and Mrs. Smith, aged 3 weeks and 6 days. Remarks at the funeral by the writer. O. E. DAVIS.

DOLL.—Died in Waterloo, Wis., April 25, 1895, Carrie Doll, aged 1 year and 3 months. Words of comfort were spoken by the writer, from 2 Cor. 1:3, 4.

I. SANBORN.

SHAUFF.—Died in Battle Creek, Mich., May 17, 1895, of cancer, Mary A. Shauff, wife of brother Adolph Shauff, aged forty-eight years. The funeral held at Sebawa, Mich., was conducted by the writer. Text, 1 Cor. 15:54, 55. F. D. STARR.

PETTIT.—Died April 28, 1895, of quick consumption, Della Pettit, oldest daughter of sister Elva Pettit, of the Shetford church. Realizing that death was near, she sought the Saviour and gave evidence that she found him precious in her dying hour. MRS. A. LOSEE.

BARTHOLOMEW.—Died April 20, 1895, at his home in Hinchman, Berrien Co., Mich., of pneumonia, George O. Bartholomew, in the thirty-seventh year of his age. Brother Bartholomew was converted to Christ and the third angel's message about three years ago, and although stricken down in health and sick only nine days, he died rejoicing in the Lord. Funeral services were conducted by brother S. Byron Daunells.

MRS. G. O. BARTHOLOMEW.

ABBOTT.—Died at the home of her daughter, in Battle Creek, Mich., May 2, 1895, at a ripe age. Mrs. Sarah Abbott. She embraced the doctrine of the nearness of the second advent in 1859, and in 1875 began the observance of the Sabbath. She died in the blessed hope. L. MC COY.

SAXTON.—Died in Fork Township, Anecosta Co., Mich., May 1, 1895, sister Augusta Saxton, aged twenty-five years. Sister Saxton was a loving wife and mother and a faithful Christian. She leaves a husband and five small children to mourn her loss. Words of comfort were spoken by the writer. O. SOULE.

POWELSON.—Died May 27, 1895, in Alameda, Mich., Mary Powelson, aged sixty-four years. Sister Powelson had been a member of the Seventh-day Adventist Church for thirty-eight years, and led an exemplary Christian life. Two sons and three daughters, with their families, mourn their loss. Sermon by the writer, from Ps. 23:4. F. D. STARR.

SHAW.—Died at her home in Colorado City, Col., April 29, 1895, Mrs. S. B. Shaw, aged forty-eight years. She was converted and joined the Seventh-day Adventist Church at the age of sixteen years. She has since been an exemplary member, and she "being dead yet speaketh." Words of comfort were spoken from Rev. 14:13, the text of her own choosing. N. W. KAUBLE.

HUTT.—Died in Petoskey, Mich., May 10, 1895, Mrs. Maggie J. Hutt, wife of J. F. Hutt, aged thirty-five years. She was a great sufferer the last few years of her life, yet with Christian patience she accomplished considerable work in the message she so dearly loved. According to her oft-repeated request, her burial was attended with no funeral sermon, but with only simple services and prayer at the grave. T. S. PARMELEE.

FAIRCHILD.—Died at her home in Fish Creek, Wis., May 17, 1895, Sarah Fairchild, aged 63 years, 3 months, and 17 days. Sister Fairchild was born in Bedford, Mass. In early life she gave her heart to God, and united with the Methodist Church. In 1878 she embraced the Seventh-day Adventist faith. She died in the blessed hope of having a part in the first resurrection. Words of comfort were spoken by the writer, from Rev. 20:6. J. KLOSS.

TUCK.—Died April 10, 1895, at her home in Fairfield, Me., of heart failure, Mrs. Charlotte S. Tuck. She was born in Athens, Me., Aug. 3, 1829. In early life she accepted the third angel's message and united with the church in Somerset Mills, of which she remained a faithful and devoted member until her death. She sank to rest believing that soon she should hear the welcome call of the great Lifegiver, and awake with the touch of immortal youth. Discourse by the writer, from John 11:25. J. E. JAYNE.

WARD.—Died near Springville, Tenn., April 27, 1895, of bronchial tuberculosis, W. G. Ward, aged fifty-five years. Brother Ward embraced Adventism nearly seven years ago, and united with the Springville church, of which he was a highly esteemed member. During his protracted illness he was of good courage, and a few minutes before the end came, he called his family and others present around him and bade them all good-by, saying, "We shall meet again on the resurrection morn," and calmly fell asleep. S. P. BOLLMAN.

ROGERS.—Sally J. Nichols was born in the State of Connecticut, Nov. 13, 1812. In 1828 she was married to John Rogers, whose companionship she enjoyed for sixty-six years. Brother Rogers was laid to rest a little over a year ago. Sister Rogers gave her heart to God early in life. Eighteen years ago she embraced the views held by Seventh-day Adventists, under the labors of Elder D. C. Burch, in southern Minnesota. They found much comfort in the study of the Bible, and the blessed hope cheered them in their declining years. F. A. LASHIER.

PAULLIN.—Died in Battle Creek, Mich., April 3, 1895, Sallie May Paullin, daughter of John P. and Alice E. Paullin, of Jamestown, O., aged 18 years, 3 months, and 3 days. She was taken suddenly ill with spinal meningitis, and died in two days, passing away quietly, unconscious of her sufferings. She came to Battle Creek last September to attend College. She was a firm believer in the third angel's message, took a special interest in her Bible study, and desired baptism before returning home. She was loving, kind, and gentle, winning the deep regard of all her school-mates and friends, who, with her bereaved father, mother, and sister, "sorrow not, even as others which have no hope," but await in patience the resurrection morning. Funeral services were conducted at the place of her death, after which her remains were taken to her Ohio home.

BARTLEY.—Hamilton Bartley, of Wexford county, Mich., was born in the State of New York, Sept. 21, 1828. On April 22, 1895, he was found dead in his buggy, by one of his neighbors. He was in good health apparently, and had never complained of any heart trouble. In three weeks from the time of his death, his wife, Matilda Jane Bartley, born also in the State of New York, June 13, 1836, followed him to the grave. Both embraced present truth about seven years ago, and were members of the Seventh-day Adventist church of Grant, Mich., at the time of their death. They leave a son and a daughter to mourn their loss. Words of comfort were spoken by the writer, from Ps. 116:15 and John 11:35. E. R. WILLIAMS.

### NOTICE!

WANTED.—A place among Sabbath-keepers for a young man eighteen years old, who has been driven from home because of the Sabbath. He is used to farm work, and wants a permanent home. Address Virgil Smith, 1009 Shelby Ave., Nashville, Tenn.

ARTHUR HUNT.

WANTED.—Two or three experienced dressmakers are wanted to engage in work in connection with the dress department of the Sanitarium. For information, address J. H. Kellogg, Battle Creek, Mich.

### ADDRESS.

THE post-office address of Elder G. D. Ballou is 1712 Hollins St., Baltimore, Md.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

EAST.		*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Atlantic Express.
STATIONS.							
Chicago	pm 9.30			am 6.50	am 10.30	pm 3.30	pm 11.30
Michigan City	11.35			8.50	pm 12.17	5.20	pm 1.19
Niles	am 12.45			10.15	1.15	6.23	2.45
Kalamazoo	2.15	am 7.20		11.55	2.30	7.40	4.35
Battle Creek	3.00	8.10	pm 12.50	3.05	3.15	8.15	5.22
Jackson	4.30	10.05	2.40	4.25	9.35	9.35	6.50
Ann Arbor	5.40	11.05	3.50	5.15	10.25	10.25	7.47
Detroit	7.10	pm 12.20	5.30	6.15	11.25	11.25	9.20
Buffalo				am 12.35	am 6.45		pm 5.30
Rochester				3.38	9.55		8.40
Syracuse				5.40	pm 12.15		10.45
New York				pm 1.45	8.45		am 7.00
Boston				3.45	11.45		10.50
WEST.							
STATIONS.							
Boston			am 10.30		pm 2.00	pm 3.00	pm 7.15
New York			pm 1.00		4.30	6.00	9.15
Syracuse			8.00		11.30	am 2.15	am 7.20
Rochester			10.37		am 1.20	4.10	9.55
Buffalo			11.45		2.20	5.30	pm 3.30
Detroit	pm 8.45	am 6.30	am 7.20		8.30	pm 1.10	4.35
Ann Arbor	10.25	7.30	8.43		9.25	2.12	6.57
Jackson	11.40	8.35	10.43		10.30	3.15	7.35
Battle Creek	am 1.17	9.45	pm 12.15		11.43	4.31	9.13
Kalamazoo	2.10	10.27	1.00	pm 12.22	5.09	10.00	3.35
Niles	4.00	11.45	3.00	1.45	6.27		5.09
Michigan City	6.05	pm 12.50	4.25	2.45	7.25		6.00
Chicago	7.10	2.40	6.35	4.30	9.05		7.50

\*Daily. †Daily except Sunday.

Kalamazoo accommodation train goes west at 8.05 a. m. daily except Sunday, east at 7.27 p. m.

Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.35 p. m. daily except Sunday.

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

GEO. J. SADLER,  
Ticket Agent, Battle Creek.



## CHICAGO & GRAND TRUNK

R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST.		STATIONS.		GOING WEST.	
Read Down.		Read Up.		Read Up.	
10	4	11	1	11	1
Mail	Ex.	Mail	Ex.	Mail	Ex.
am	pm	am	pm	am	pm
9.00	8.10	6.45	1.50	9.10	7.50
11.25	5.05	5.05	11.35	7.10	5.45
pm	pm	pm	pm	pm	pm
1.05	6.30	3.10	10.15	6.44	4.10
1.45	7.12	2.15	9.40	5.13	3.28
2.33	7.55	1.20	8.52	4.10	2.37
2.44	7.55	1.20	8.52	4.10	2.37
3.30	8.36	12.15	8.15	3.55	9.35
4.39	9.26	11.14	7.25	3.07	8.46
5.10	9.55	10.40	6.55	2.40	8.00
6.30	10.45	9.35	6.05	1.55	6.10
7.30	11.17	8.35	5.35	1.28	5.10
8.15	11.50	7.49	5.02	1.00	4.10
8.42	am 6.35	7.28	4.48	1.00	4.10
9.50	1.00	6.50	3.50	11.55	3.50
		am	am	pm	pm
			10.40	4.05	8.45
9.25	pm				
am	pm				
8.15	5.25				
pm	am				
8.15	7.25				
am	pm				
8.12	7.15				
am	pm				
7.50	4.25				
am	pm				
7.00	5.40				
pm	am				
6.53	8.03				
am	pm				
10.20					

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 dining cars.

Valparaiso 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. R. MCINTYRE,  
Asst. Supt., Battle Creek

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

# The Review and Herald.

BATTLE CREEK, MICH., JUNE 4, 1895.

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Our Editorial department is not as full as usual this week. The illness of Elder Smith and the continued silence of our "Special (non) Contributors" partly accounts for it.

A dispatch dated Amory, Miss., June 2, states that brother R. T. Nash was convicted on the charge of Sunday labors and fined \$1 and costs, which was at once paid by the citizens.

Owing to his anticipated long absence, Prof. W. W. Prescott, before leaving last week, tendered his resignation as a member of the International Tract Society Board and of the General Conference Book Committee. F. M. Wilcox was appointed to both vacancies.

A. R. Henry and W. C. Sisley are on their way to Boulder, Col., where building operations for the sanitarium there will be commenced at once. It is expected to invest \$20,000 in a building. The citizens are interested in the enterprise and promise material help.

Elder W. D. Curtis, of the Illinois Conference, is spending some time at the Sanitarium in consequence of a very severe dislocation of the hip joint. The accident occurred six weeks or more ago, and his case is consequently more painful and tedious. But we are happy to report that the joint is in place, and brother Curtis is making a good recovery.

At the recent meeting of the American Home Mission Society (Baptist), at Saratoga, N. Y., the following noble resolution was presented by Dr. H. L. Wayland of Philadelphia and adopted:—

"Whereas, In some portions of the United States citizens who have conscientiously observed the seventh day as a day for religious rest and worship, and who have thereafter on the first day of the week conscientiously engaged in labor which in no wise disturbed their fellow-citizens, have, for this act, been arrested and fined and imprisoned and put upon the chain-gang; therefore,—

"Resolved, That we most solemnly protest against this violation of the right of religious liberty for which our fathers have contended at the cost of imprisonment and spoiling of goods and stripes, and even of life itself."

Elders O. A. Olsen and L. T. Nicola are in District No. 4, attending camp-meetings. Elder G. E. Fifield, of Massachusetts, is also attending the same meetings, beginning with the meeting in Minnesota.

A singular incidence is related by the *Missionary Echo*. Treulieb and Rosenfeld are the names of two brethren engaged as sailors on the "Pitcairn" on this trip. Upon meeting on board the vessel, there was a mutual recognition, for in Russia twenty years ago they belonged to the same Lutheran church. They have sailed the seas most of the time since, have embraced the same faith, and once more meet as co-laborers in the same cause.

We have had an opportunity to "sample" the Sanitarium Health Food Co's. new production called "granose." We cannot exactly describe it, nor tell how it is made; for it is not in the likeness of anything in the earth beneath. We are assured that it is pure, simple wheat, the whole wheat, and nothing but the wheat. It is rolled, crushed, steamed, baked, at least. It is flaky, light, handsome, *delicious*. The cooking is already done, though it may be steamed slightly before use, or eaten with milk or fruit juice without further preparation. It is, we think, the best among a long list of excellent things made by this company. Send for samples. Circulars sent on application.

The Sanitarium is now filled with patients, and doctors and helpers are all doing their utmost to alleviate sickness and suffering. The amount of good that has been and is being done in that institution is incalculable. It is a sad place to visit the hospital on "operating" days and witness the distress that the enemy has caused. But at the same time it is an unspeakable consolation to observe what wonders the grace of God will do in sustaining the sufferers and in blessing the means put forth in their behalf. The managers and workers feel their dependence upon this divine aid; and there can be no doubt that the angels minister through human hands. We devoutly thank God for the noble Sanitarium.

The business of the Food Department is also very flourishing, amounting to several thousand dollars per month. A very large factory is now being built for its accommodation. This also ministers great good to the world.

A singular plea appeared in a New York paper recently, in behalf of the Prince of Wales, as heir to the English crown. It is well known that on account of the low moral character of the prince, it has been thought by some to be a serious question whether the English people would allow him to take the throne on the death of the queen. But strange to say, this paper urges his loose and wicked ways as so much in his favor; for they make him immensely popular with the mass of English people. His father, it says, was never popular in England, because his upright life and moral character were a standing reproof to the loose habits and ways of the English aristocracy generally. But the prince's conduct gives license to all kinds of moral obliquities, hence his popularity, and hence his fitness for the throne. The way to public favor in this world is to cater to the sins and indulgence which it loves to practice. The Lord him-

self might be popular in a world of sinners by the same course. It is reproof which stirs up the carnal mind. The same principle crops out in the persecution of observers of the seventh-day. The observance of the Sabbath of the fourth commandment is a standing reproof to the observance of Sunday. Hence it is the observers of the seventh day alone who are molested, while all kinds of violations of Sunday by those who pay no regard to the seventh day, are taken no notice of. But the representatives of truth cannot conform to the world's standard. By his righteousness Noah condemned the world.

## INTERESTING DEVELOPMENTS.

TWENTY or thirty years ago we were preaching, wherever we had an opportunity, that the time would come, when, even in this free country of the United States of America, our brethren and sisters would be persecuted for their faith.

Mention has already been made through the REVIEW of the arrest and sentence to the chain-gang of brother J. Q. Allison, of Georgia, and of his subsequent release. Brother D. W. Reavis is in Amory, Miss., attending the trial of brother Nash, which was called for last Sabbath. We wait with interest the developments in this case. A brief note was placed in the REVIEW last week in regard to the arrest of brother Rothrock, in West Salem, Ill.

A letter just received from Church Hill, Md., announces the re-arrest of brother Whaley, who was tried at the close of the Sabbath, May 25, and convicted on two charges of Sunday labor. He was committed to the jail, May 27, for the term of thirty days. Brother Whaley is a carpenter, and has a large family who are dependent upon his labors for support. He had a good job of work that would have lasted him at least five or six weeks. His conviction under these circumstances is a severe trial to him, and also to the church at that place; but nevertheless they write us that both the church and brother Whaley are of good courage.

With all these cases before us at the present time, where is the Seventh-day Adventist who cannot see the rapid development in the fulfillment of prophecy? Are we ready for the issue that is right upon us? Are we working in our several localities to prepare the people for what is coming? This is not a time for some spasmodic effort, but for settling into that permanent position of faithful labor for the Master that will not diminish, but increase until probation closes and our eternal destinies are fixed.

The International Tract Society is circulating large quantities of literature in the fields where these brethren are under arrest, and where we do not have regularly organized tract societies. The Religious Liberty Association is also assisting the families of those who are being persecuted for righteousness' sake, as the needs of their cases require. We are thankful for the funds that our brethren have been supplying us, with which to do this work, and as the work is continually on the increase, much more will be needed in this direction. Any funds designed for this line of work should be sent to the undersigned, at Battle Creek, Mich.

Let us seek God most earnestly, that he may give us wisdom to act faithfully and well the part he has given us to perform in this time.

A. O. TART.