



 The Advent **REVIEW** **HERALD** And Sabbath

"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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SONG OF THE MORNING-STARS.

BY FANNIE BOLTON.

(Melbourne, Aus.)

"THE morning-stars sang together, and all the sons of God shouted for joy." Job 38:7. "I Jesus . . . am the root and the offspring of David, and the bright and morning-star." Rev. 22:16. "How art thou fallen from heaven, O Lucifer [“O daystar,” margin], son of the morning!" Isa. 14:12.

O song of the sons of God!
Song of the morning-stars;
Untouched by the woe of Gethsemane's sod,
Ye sang the triumphant bars,
Till suddenly broke the song
Of the morning-stars singing together,
And a crash of discord and sin and wrong
Rose up to the throne of the Father.
Suddenly 'mid the spheres
The song was crashed with din,—
Sound of a falling of bitter tears,
Cry of the horror of sin.
And Lucifer's light grew dim
As a star that has turned from the sun;
For he turned with hate from the face of him
God named his Beloved One.
Down, down through space he hurled,
And angel on angel swept
Headlong down from the glorious world,
While the loyal seraphim wept.
And Michael's heart was torn,
And the Father's bosom rent,
When Lucifer, once like a star of the morn,
Plunged out of the firmament.

O Lucifer, son of the morning,
How art thou fallen low!
List to the angels mourning, mourning,
And the voices of sorrow and woe,—
Mourning that one so strong
Should bow 'neath a chain of hate,
Stoop to a demon's work of wrong,
Who had known such high estate.
Hater of God and man,
And of all souls accursed,
Because of thy pride, thou hast missed thy plan,
Art last, who sought to be first.
Seeking to lift thy throne
Above all the stars of heaven.
How art thou fallen and left forlorn,
Thou to whom honor was given!
Did God deprive thee, then,
Of the place that thou couldst fill?—
Nay he had placed thee thy highest when
He placed thee by his wise will
As covering cherub. O
Had but his will been thine,—
Lucifer, Lucifer, fallen so low
Who high in his courts didst shine!

Some day, soon, soon again
Will the song of the spheres be given,
And again will the sons of God
Rejoice in the midst of heaven.
And again will the morning-stars
Sing notes of delight together,
And fill up a measure of infinite bars
To the praise of the great All-Father.
But thy place, O Lucifer,
Will be filled with blood-bought souls;
And the song they sing will echo, and stir
A glad universe as it rolls;
For Christ will be praised that day
As the one all hearts adore,

But thou, O Lucifer, ashes and clay,
Thou shalt not be any more.
Thou and the angels that sinned,
That kept not their first estate,
Back to the dust, the dust and the wind,
Shall be perished, annihilate.
And earth's beauty will be renewed,
And the morning-stars sing together,
And sin and the curse be forever subdued
To the praise of Christ and the Father.

Our Contributors.

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

GOD'S WILL TO BE DONE ON EARTH.

BY MRS. E. G. WHITE.

"Thy kingdom come. Thy will be done in earth, as it is in heaven." The whole life of Christ upon earth was lived for the purpose of manifesting the will of God on earth as it is in heaven. Said Christ, "Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Christ does not acknowledge any caste, color, or grade as necessary to become a subject of his kingdom. Admittance to his kingdom does not depend upon wealth or a superior heredity. But those who are born of the Spirit are the subjects of his kingdom. Spiritual character is that which will be recognized by Christ. His kingdom is not of this world. His subjects are those who are partakers of the divine nature, having escaped the corruption that is in the world through lust. And this grace is given them of God. Christ does not find his subjects fitted for his kingdom, but he qualifies them by his divine power. Those who have been dead in trespasses and sins are quickened to spiritual life. The faculties which God has given them for holy purposes are refined, purified, and exalted, and they are led to form characters after the divine similitude. Though they have misapplied their talents and made them serve sin; though Christ has been to them a stone of stumbling and a rock of offense, because they stumbled at the word, being disobedient, yet by the drawing of his love they are led at last into the path of duty. Christ said, "I am come that they might have life, and that they might have it more abundantly."

Christ draws them to himself by an unseen power. He is the light of life, and he imbues them with his own Spirit. As they are drawn into the spiritual atmosphere, they see that they have been made the sport of Satan's temptations, and that they have been under his dominion; but they break the yoke of fleshly lusts, and refuse to be the servants of sin. Satan strives to hold them. He assails them with various temptations; but the Spirit works to renew them after the image of him who created them. They work out their own salvation with fear and trembling, knowing that it is God who

worketh in them, to will and to do of his good pleasure. The human agents co-operate with the divine by putting forth earnest, holy endeavor. They realize that they have exchanged captains, and they take their directions from the lips of Jesus. As a servant looks to his master, and as a maid looks to her mistress, so these souls, drawn by cords of love to Christ, constantly look unto him who is the Author and Finisher of their faith. By beholding Jesus, by obeying his requirements, they increase in the knowledge of God and of Jesus Christ whom he hath sent. Thus they become changed into his image from character to character until they are distinguished from the world, and it can be written of them: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy."

The qualities which shine with greatest luster in the kingdoms of the world, have no place in Christ's spiritual kingdom. That which is highly exalted among men, and brings exaltation to its possessor, such as caste, rank, position, or wealth, is not esteemed in the spiritual kingdom. The Lord says, "Them that honor me, I will honor." In Christ's kingdom men are distinguished according to their piety. Jesus said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The kingdom of heaven is of a higher order than any earthly kingdom. Whether we shall have a higher position or a lower position, will not be determined by our rank, wealth, or education, but by the character of the obedience rendered to the word of God. Those who have been actuated by selfishness and human ambition, who have been striving to be greatest, who have been self-important, who have felt above confessing mistakes and errors, will have no place in the kingdom of God. Whether men will be honored as members of the royal family of God, will be determined by the manner in which they bear the test and proving of God that is brought to bear upon them in this life. Those who have not been self-denying, who have not manifested sympathy for the woes of others, who have not cultivated the precious attributes of love, who have not manifested forbearance and meekness in this life, will not be changed when Christ comes. The laws of Christ's kingdom are unalterable; for they have their foundation in his own unchangeable righteous character. Not one of his precepts will be weakened or altered in the slightest degree. Heaven and earth will pass away rather than one tittle of his law shall fail. There can be no amendment made to the law of God; for "the law of the Lord is perfect, converting the soul."

Should the voice of the highest human authority announce an amendment or an addition to the law of God in any human legislature, such an announcement would be registered on the books of heaven as treason. It would be placed on the same list as the presumptuous claims of the first great rebel who was cast out from heaven.

In matters concerning the kingdom of Christ no compulsion or forcing of conscience is permitted. No blood is to be shed, no force of arms employed, no prison is to be opened for the incarceration of one who does not choose the kingdom of God and his righteousness. Christ will accept only of the voluntary service of the heart which has been sanctified through the truth. But if one of Christ's followers offend, his faults are not to be opened up to unbelievers, not to be brought before earthly tribunals by his brethren. Those who are lawful and obedient are the only ones who are empowered by Christ to deal with the cases of the erring. Those who correct the erring should be divested of self, and have the mind of Christ. In every council where important decisions are made, heavenly agencies watch with intense interest. There is an unseen presence in the midst of the counselors, and the manifestation of harshness, of levity, of carelessness, of partiality, is registered as an offense against God. Self must be studiously kept under control, and not permitted to become a ruling power in these meetings of decision, or in meetings for the reproof of error, or for setting aside those who are manifestly injuring the church.

The character which we now manifest is deciding our future destiny. The happiness of heaven will be found by conforming to the will of God, and if men become members of the royal family in heaven, it will be because heaven has begun with them on earth. They have cherished the mind of Christ, and when the call comes, "Child, come up higher," the righteous will take every grace, every precious, sanctified ability, into the courts above, and exchange earth for heaven. God knows who are the loyal and true subjects of his kingdom on earth, and those who do his will upon earth as it is done in heaven, will be made the members of the royal family above.

INDIVIDUAL RESPONSIBILITY.

BY ELDER A. E. PLACE.

(*Rome, N. Y.*)

(*Concluded.*)

How shall I work for myself and for my brother? The Lord says, "Come now, and let us reason together." The reasoning, therefore, must be with him, and his reasoning is expressed in his word. Let us now consider a few propositions:—

1. You desire to be saved. All who admit this acknowledge, by so doing, that they themselves are sinners. "All have sinned, and come short of the glory of God."

2. The Lord earnestly desires to save you. "God so loved the world, that he gave his only begotten Son," etc. John 3:16. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; . . . turn ye from your evil ways; for why will ye die, O house of Israel?" Ezek. 33:11.

3. The Lord knows just how to save us. "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. . . . And ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. 29:11-13.

4. Sin, or self, is the only thing that stands in the way. "Your iniquities have separated between you and your God." Isa. 59:2.

5. Christ was made perfect through suffering (Heb. 5:8), and in this, therefore, became man's example.

6. Suffering is just what we all should expect.

7. The Lord sits as a "refiner." Mal. 3:3. He watches the process. 1 Peter 3:12. He knows how hot the crucible must be heated to consume the dross.

8. The wrath of man shall praise the Lord, and the remainder he will restrain. Ps. 76:10. That is, the enemy will never be permitted to go any further in his work of affliction, or wrath, than will be for the praise of God, so long as the individual remains surrendered to God to let his will be done.

9. Therefore, do not think it "strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." 1 Peter 4:12. Thus we see that God says the trials will be fiery. Hence, when we meet them, we may know that we are meeting but the fulfillment of God's word to us as individuals. He says that we may and should rejoice because we are made partakers of Christ's sufferings.

10. Will it pay? "Tribulation worketh patience." Rom. 5:3. "That the trial of your faith, being much more precious than of gold that perisheth, . . . might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7. "Heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us." Rom. 8:17, 18. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:13. Yes, yes, it will pay. Yea, verily it does pay "a hundredfold" even in this life.

Therefore we say again, It matters not (or should not) what any man may say or do to us as long as we are on good terms with the Lord; and just as long as we hold a true connection with him, no matter what may be said about us or done to us, God's relation to us does not change, unless he is brought still nearer.

But how often we feel "hurt," and connect with it is a manifestation of resentment of the injury. I have many times "felt" and "resented;" but I have in every instance found, as all who are honest do find, that it is an unmistakable evidence that self still lives. Then we may know also that God has permitted this to come, that we may see the self, and ask him for power to crucify it indeed. May God help us to see this clearly. Thus we can see that it does not pay to spend time in mourning and "feeling hurt" over words or acts of others; for every indulgence of this kind only tends to make our lives miserable, to separate us from God, and to unfit us for his service.

I feel confident that if we as individuals would look up more, with trustful eyes, and "go forward," realizing that He has told us to do so, and in his strength do our best, leaving the results to him, we might soon be far more useful and happy than we are now. The great day of settlement will reveal that at least some of what seemed unjust and wrong, was really right, and that it has worked together for good to us because we have loved the Lord more than self.

There are many things that I do not understand to-day, and they seem wrong to me. I cannot understand why God permits them, but I have his word that he "is faithful," and that the "wise shall understand." So I expect to understand better in the future, for I ask for wisdom. James 1:5. I pray for myself and for all my dear brethren and sisters, that our souls may be illuminated with this great truth; that we may indeed be strong in the Lord and in the power of his might; that as our eyes become fixed upon him, we may lose sight of our own feelings and trials and those of our brethren,

who may be striving as earnestly as we are to please God and gain everlasting life.

This, I conclude, is the most important thought and business for me at the present time. I know that my salvation depends upon how I heed these things; and more and more I am impressed with the importance of the Scripture which I have taken as a text, "So then every one of us shall give account of himself to God."

THE MILLENNIAL HYMNS.

[ONE of the most deservedly popular writers of the spiritual order within the last thirty years is John Reid, the author of four or five books on distinctive Bible themes. In these he sometimes finds occasion to commend the Psalms in contrast with the popular hymnology of the churches. For example, in "Christ and His Religion," he writes, "Our hymnology is not always fitted for praise." "To sing such hymns is not strictly worship." But we here append an extended extract from his "Footprints of Sorrow," which puts his thought in fullest form.—R. B. T.]

"The book of Psalms, however, may be looked upon as the great prophetic book of the Bible. It has been said that 'no man is qualified to write a commentary on the Psalms of David (rather, of Christ), who has not known some great sorrow.' The statement is correct. Let one be despondent, afflicted, suffering the pangs of guilt, in want of a friend, he turns to the Psalms. These inspired odes have wonderful manifoldness. They touch the soul at every point of experience. They seem to contain a synopsis of human sorrow, and equally a synopsis of that good which is able to counteract it. Here we have a Bible within a Bible; as if the most pressing thoughts of God and of man were made to flow in emotional language, that they might reach the hearts of wandering and downcast people. 'How men of all conditions, all habits of thought, have here met, vying with one another in expressions of affection and gratitude to this book, in telling what they owed to it, and what it had proved to them. Men seemingly the most unlikely to express enthusiasm about any such matter,—lawyers and statisticians immersed deeply in the world's business, classical scholars familiar with other models of beauty, other standards of art,—these have been as forward as the forwardest to set their seal to this book; have left their confession that it was the voice of their inmost heart; that the spirit of it passed into their spirits as did the spirit of no other book; that it found them more often and at greater depths of their being, lifted them to greater heights than any other.'—*French*. He who would weep the praises of God, as well as he who would sing them, may look into the Psalms. Millions of penitent men have read the fifty-first psalm. Millions of dying saints have comforted their souls with these words, 'Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.' And what can equal that fine funeral classic, the ninetyeth psalm? 'The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.'

"It is not a little remarkable that the great pathetic and devotional book of the Bible should be found in the Old Testament. Strange that writers, amid the imperfect light of Judaism, should compose such a book for the finished dispensation of Christ! No doubt we should have struck out a different thought. Men who had seen their Lord, who had labored and suffered with the early church,—these are the ones, we should have said, to write a book of devotion for the saints of the Christian ages. In

the New Testament, however, there is nothing of the kind. Right in the center of the Bible as if in the heart to speak to the heart, is found the language of meditation, of sorrow, and of worship, on the wings of which the soul may be borne upward to the throne of God and the Lamb. Human weakness, temptation and sin, hope and fear, contrition and faith, are essentially the same in all ages. The psalms, then, may fit all periods. They will be sung during the years of the millennium; will be wept over during the darkness that precedes the last day."

CALVARY.

BY ANNIE A. SMITH.

(Battle Creek, Mich.)

GOLGOTHA—"place of a skull!"
O'er miles of land and sea
And deserts' arid waste
I've traveled on in haste,
That I might gaze on thee.

With faltering step and slow,
Heart full to overflow,
My feet now press the sod
Which thine in sorrow trod,
O Lord, so long ago.

Forth from the city's gate
To this forsaken spot
They led thee on to death,
Though with thy faintest breath
Thou blessed, and cursed them not.

There, hanging on the cross,
Thine eyes could plainly see
Fair Olive's gentle slope,
Where soon with tearful hope
Thy loved took leave of thee.

And farther off, yet clear,
To thy fast dimming eyes,
Clad in a roseate haze,
Before thy fading gaze
The heights of Moab rise.

Here doth the mighty rock,
By fearful earthquake rent,
Attest the awful power
Of that black-mantled hour
That told thy life was spent.

Yonder I see the tomb
Where thy dear form was laid;
But it was not to be
Thou shouldst corruption see;
The power of hell was staid.

And many saints who slept,
Came from their silent prison,
And ran with joyous feet
To spread the tidings sweet,—
"Rejoice! the Lord is risen."

O sacred, hallowed spot,
I'll hold thy mem'ry dear
Till, crowned with glory bright,
On Zion's lofty height
My Lord shall reappear.

THE AGE-TO-COME;

Or the Eleventh Chapter of Romans and the Bearing of the Same upon That Theory.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

(Continued.)

THE reader who has followed this investigation thus far will remember that our last article closed with the completion of the argument to show that the "fullness of the Gentiles" was reached in the latter portion of the first century, and that the original word in Rom. 11:26 is properly rendered "so" in the Revised and King James's translations. The next thing in order, therefore, is an examination of the verse in question with reference to the testimony that it yields concerning the conversion of the Hebrew people. To bring the matter afresh before the mind, the verse is given here again, with the explanation that the words found in brackets are

our own, and that they are thrown in to present our view of the true meaning of the passage: "And so [in this manner] all Israel [the true Israel, or the election] shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

The reader will perceive that the whole issue turns upon the point whether, in this passage, Israel should be understood as comprehending all the literal seed of Jacob, or whether it covers merely the spiritual seed of that patriarch. The latter view is advocated in this article for the following reasons: (1) To make the passage teach that all the descendants of Jacob will finally be redeemed, would be to repudiate all the passages given above, as well as many others of like nature that might be brought forward, which teach positively that at least a large portion of the Hebrew people will ultimately be lost; (2) Because, as God is no respecter of persons and therefore will not favor the Hebrew people above others, it is irrational to advocate the universal salvation of the Jews, inasmuch as such a supposition is against all the probabilities of the case; (3) Because to construe verse 26 as teaching that all the descendants of Jacob will be saved, would be to make it conflict with other statements of Paul found in the same chapter. Assuredly the great apostle did not experience a sudden change of opinion respecting the fate of his countrymen when he was about to pen verse 26. That verse, therefore, must be so construed as to make it harmonize with the utterances of Paul in the same connection. Let us see what those utterances did actually inculcate respecting the future destiny of the Hebrew people. In verses 4 and 5 the apostle teaches that in his day, as in that of Elias, there was a "remnant" of the Hebrew people whom God had reserved unto himself. A remnant is but a portion of the whole, and suggests the idea also of a very small portion. From this it follows that, when Paul wrote, but a small percentage of the commonwealth of Israel was regarded with any favor by the God of heaven. The masses of the nation, consequently, were, to all intents and purposes, cast off and doomed to destruction, unless they could regain that favor. How that could be done will appear further on.

In verses 13 and 14, Paul magnified his office as an apostle to the Gentiles. The ulterior object of what he did was to provoke to emulation those that were his flesh, and save some of them. The expression "save some of them" implies two things: (1) That those whom Paul hoped to save were in reality lost at the time when he began to work for them; (2) That Paul did not expect to be able to save more than a very limited number of his countrymen, do the best that he could. Had he believed, as do those who hold to the Age-to-Come, that the persons in question were all destined to be rescued in a future age, according to the infallible decrees of Jehovah, he could not have carried the burden of labor for his brethren in the flesh, so forcibly expressed by him, since he would have known that the salvation of the majority of them was a mere question of time.

In verses 17-21 the Gentiles are cautioned not to boast over the Jewish branches that had been broken off from the olive-tree, and reminded to fear that they also should be broken off from the tree into which they had been grafted. But why were they to fear? Undeniably because, when broken off, their condition would be the same as that of the Jewish branches that had been broken off; namely, they would lose the favor and blessing of God and be lost, unless they should repent. In verse 20 we are told that the Hebrew branches were broken off from the olive-tree because of unbelief. In verse 23 we read: "And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graff them in again." In this language it is made clear that the Jews were under the frown of God be-

cause of unbelief. The intensity of the divine wrath toward them is fittingly set forth in the figure used; *i. e.*, that of rudely breaking off and throwing away the branches of a tree as utterly worthless, and substituting others in their place. Jer. 11:16, 17. The fact is developed that there was hope in the case of the Hebrews; but what was the nature of that hope? Did it lie in the fact that they were descended from Abraham?—Far from it. They were distinctly taught that if they abode in unbelief, they would never be grafted again into their own olive-tree. The Gentiles are also told, substantially, that if they do not preserve their faith, they, like the Jews, will be broken off. Where, then, was the distinction between the two? Did they not stand upon precisely the same footing before God? If the one embraced the faith, he would be saved. If the other did not continue in the faith, he would be cast off. To express it in the language of Paul, as employed in another place, one was to be saved "by faith," while the other was to be saved "through faith." Rom. 3:30.

Passing to verses 24 and 25, the latter of which precedes the one that we are examining, we ascertain that the judicial blindness of the Jews would continue only until the "fullness of the Gentiles" had come in. The necessary presumption is that when that fullness had become a fact of the past, the providential blindness of the Jews would cease, and they would stand, like other men, without the slightest excuse for infidelity. That fullness having been already realized, as shown heretofore, the Jews can no longer plead it in their own defense. Thus it is made to appear that if verse 26 teaches the salvation of the Jewish nation, past and future, it contradicts the general inculcations of the Scriptures and the explicit instruction contained in the preceding portion of the chapter. But one thing remains to be done in order to complete the argument; *i. e.*, to show that in treating the term "Israel" in verse 26 as an appellation for the *spiritual seed of Jacob*, we are justified by the usage of the inspired word. The subjoined texts will be final on this point: "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel." Rom. 9:6. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. 6:15, 16. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter." Rom. 2:28, 29. If additional confirmation of the foregoing exegesis of verse 26 were necessary, that confirmation would be found in the last portion of that passage: "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

That the "Deliverer" mentioned here is the Messiah, there can be no reasonable doubt. This granted, it follows, if ungodliness is ever turned away from Jacob, that that work must be accomplished through Christ our Lord. Such being the case, the natural inference is that the work in question will be achieved through the ordinary means of grace known to the New Testament; *i. e.*, by the cleansing of the heart from sin through faith in Christ and an application of his blood. Understand the Israel of verse 26 as the spiritual Israel, and all is consistent with the general teaching of the New Testament; namely, that believers only are to be saved through faith in Christ, and that such believers will be composed of the spiritually minded of all ages. Acts 4:11, 12.

Adopt the opposite conception; *i. e.*, that the Israel mentioned is the literal seed of Jacob, and your conclusion will be one which cannot be justified by observation, reason, or fair Scriptural exegesis. Luther, Calvin, and many of the dis-

tinguished reformers of the sixteenth century, seeing that such was the case, adopted substantially the same construction presented in this paper. There seem to be good reasons for believing that the last portion of verse 26, or that which follows the words, "It is written," contains a reference to Isa. 59:20, 21. Here is the Revised translation of that passage: "And a Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. And as for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." Observe carefully the words, "And a Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." The "Redeemer," or Deliverer, according to this passage, was not to come in a saving sense to all the children of Jacob, but only to those who "turn from transgression in Jacob;" or, otherwise expressed, to the spiritual seed.

(To be continued.)

THE GOSPEL IN THE EARTHLY SANCTUARY.

BY ELDER G. E. FIFIELD.

(South Lancaster, Mass.)

SPEAKING of us in this dispensation as compared with the Hebrews, Paul says: "For unto us was the gospel preached, as well as unto them." Heb. 4:2. The converse of this proposition must also be true. Unto them was the gospel preached, *as well as unto us*. The expression is even a little stronger than this. Paul considers it an assured and an admitted fact that they, the Hebrew people, had the gospel in all its fullness; and therefore it is only necessary for him to assert, that, since God is no respecter of persons, we have the gospel as well as they.

They, therefore, had the gospel, not in promise merely, but in fact; not in type and shadow only, but in present living reality. All the public religious worship of the Jews, however, centered in the sanctuary and its service. Even in their private devotions they turned their faces toward this sanctuary, as though here was their only hope. Daniel, though in captivity, and even though the temple in Jerusalem was in ruins and desolate, prayed three times a day, with his face turned toward Jerusalem. The burden of that prayer was, "Our God, . . . cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." It is evident, therefore, that the hope of Israel centered in the sanctuary, in its worship, its service, and its God.

But the only hope of the lost race is in the gospel, the good news of Immanuel, God *with us*. The evident conclusion from all this is that the gospel, in all of its personal, divine love-power to redeem and regenerate the soul, must have been contained in that sanctuary and its service. It is the purpose of these articles to show that this is so, and that God is indeed no respecter of persons. First, however, we must seek to get truer, broader views of what the gospel really is, and of what Christ's sacrifice must have been in order that the gospel be not a type, a shadow, or a promise, merely; but an ever-present fact to every one, in all ages and in all lands, who will take it by faith.

What is the gospel? Paul answers (Rom. 1:16): "The gospel . . . is the power of God unto salvation to every one that believeth." Salvation from what? The only true answer is, Salvation from sin; for we read, "Thou shalt call his name Jesus; for he shall save his people *from their sins*." Matt. 1:21. Salvation is not external,—it is not escape from hell, or

a getting into heaven. It is internal,—it is getting the hell of evil out of our hearts, and the heaven of spiritual peace and joy within.

What is the power by which we are saved from sin unto righteousness? What is the power by which I move my arm?—It is life, physical life. What is the power by which I think?—It is intellectual life. This, too, is of God, for "in him we live, and move, and have our being" (Acts 17:28); and "with thee," O God, "is the fountain of life." Ps. 36:9. The power, therefore, by which I overcome and do righteousness, is spiritual life,—the life of God, who is "the Father of spirits."

There are two other texts, which make this clearer still. In Gal. 3:21 Paul says: "If there had been a law given which could have given *life*, verily righteousness should have been by the law." Now righteousness is perfect obedience to the perfect law; for we read, "All thy commandments are righteousness." What we needed in order to obey that spiritual law, was life,—spiritual life,—the life of God. If there had been a law that could have given this; *i. e.*, given the power to keep the law, verily righteousness should have been by such a law.

The law could not give this power, however; but "what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. The law being weak in our flesh, it could not impart the divine life-power to keep the law; but God, in Christ, through the new birth, gives his own spiritual life,—a life which is in perfect harmony with the eternal law, and is therefore itself eternal. Wherefore we read, "He that believeth on the Son *hath* everlasting life." John 3:36. The gospel is, therefore, God giving his life to man. Men who believe take that life, and live on earth the life of God by faith.

If the gospel, therefore, was more to the believing Jew than a type or future promise; if it is more to us than history; if it is to all men, who believe, in all ages, a present fact,—then it must be true that God has, not on Calvary merely but in all ages, been giving his life. This is just what the crucifixion of Christ means. *It is a temporary revelation of a permanent fact.*

Let us study it more closely. Was it only on Calvary that Christ was crucified? Was it only from Pilate's judgment-hall that he bore the cross? Paul says, "I am crucified with Christ." Gal. 2:20. This was years before he was put to death by Nero. What does he mean by this? Hear him explain: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." 2 Cor. 4:10, 11. Paul's crucifixion *with Christ* was a constant thing, not something transient or temporary. It continued during his whole Christian experience, during the whole time he was living the life of God on earth. Is this, then, the constant life of God, to give itself thus for others?

Let us study still more closely the history of Paul and his crucifixion. First we see Saul of Tarsus, a rising young lawyer, who had studied at the feet of Gamaliel, a Hebrew of the Hebrews, as touching the law a Pharisee, the most popular sect. Although a Jew, he had the advantage of free Roman citizenship. Though still a young man, he had been made already a member of the Sanhedrim, the highest council in the Jewish nation. This was an honor usually reserved for venerable, gray-haired men, but no honor was too great to be lavished on him, the nation's pet. Before him opened up worldly prospects, to the carnal mind fair and beauti-

ful. These hopes, these aims, these aspirations, were the life of Saul of Tarsus. All these he gave up, leaving even his name, to become Paul, the persecuted, no longer the persecutor.

What did he get in return for this sacrifice, so far as this world is concerned? I hear him say: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils of the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." 2 Cor. 11:24-28.

What a contrast between old-time aspirations and expectations! Did he not feel that he had given much and received little? Ah, no! He felt that he had received a larger life in thus freely giving his own,—none other than the life of God manifest in his own mortal flesh. Here was death; here, too, was resurrection into larger life; no repining at life's losses, no regretting the sacrifice, no feeling that he had been cheated of his rights; but rather a feeling that he had already received more than his due. Hark, I hear him say, "Unto me, who am less than the least of all saints, is this grace [unmerited favor] given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3:8. This was Paul's crucifixion *with Christ*. He gave his life,—gave it freely; gave it in those whippings and beatings received from his enemies; gave it in those perils by the sea and land; gave it in preaching the Word; in weariness often, and in painfulness; in hunger often, and in cold and nakedness. To Nero's executioners he simply completed the gift, and, so to speak, made the final delivery of the goods that had been the Lord's ever since Christ met him that day on the Damascus road.

This was Paul's sacrifice, this his crucifixion *with Christ*. This throws a flood of light on the crucifixion of Christ and on the divine sacrifice. This will be our theme in the next article.

(To be continued.)

SUCCESSFUL OPPOSITION.

BY ELDER G. D. BALLOU.

(Baltimore, Md.)

WHENEVER a man is in the wrong in anything, he needs opposition, but it must be of the right kind to succeed. For one of his fellow-men to stand up and contradict his statements, antagonize his spirit, and debate the question with a spirit that strives carnally for the mastery, will only strengthen him in his wrong ways. The successful way is to watch opportunity for a chance to introduce some gentle, quiet truth into the erring one's mind, the bearing of which on the subject at issue may not always appear on the surface. This truth, received, will in the end rouse an inward opposition to the old error, and the erring mind will debate the question with itself. Thus "comes the war into Africa," and it is the only road to success in endeavoring to overthrow error. None but gentle means prompted by love can thus win entrance to stubborn hearts. You who strive and contend in wordy dispute, study this matter carefully, and choose the better way, which is the way of Christ.

—"I do not pretend to be a prophet; but, though not a prophet, I see a very dark cloud on our horizon, and that dark cloud is coming from Rome. It is filled with tears of blood."
—Abraham Lincoln.

The Home.

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

THE RESTING-PLACE.

BY MRS. M. E. DURKEE.
(Battle Creek, Mich.)

WHERE shall I find a resting-place,
A calm, secure abode,
Where smiles shall meet my troubled face,
And strong arms take my load?

Where shall I find kind, loving hearts
Unmarred by selfish ways?
And how escape sin's wily darts
Or hurtful words of praise?

If there's a peaceful, quiet spot
In this wide world of care,
Where earthly troubles are forgot,
O tell me, tell me, where!

Come unto me, the Saviour saith,
I'll gladly smooth thy road;
My smiles shall cheer thy thorny path,
My strong arms lift thy load.

I heard that voice, the sweetest voice
That mortals ever heard;
I came and found that resting-place,—
Thy mercy-seat, O Lord.

CAUSES OF DARK HOURS.

SOME Christian lives are shadowed by a *naturally desponding temperament*. Brother Hopeful looks at almost everything through a rose-colored glass; but poor brother Fearing carries a "slough of despond" in his mind nearly all the way to the celestial city, and can sing only bass. He is a man of a choice spirit, nevertheless, and goes through the river of death triumphantly. Many of my readers will recall that glorious and successful minister of Christ, Dr. Edward Payson, of Portland, Me., who was afflicted with the most morbid despondency. Satan assailed him often with temptations that drove him well-nigh to despair. The Devil, like a skulking highwayman, is very apt to attack God's people when they are walking in darkness and see no light. Dr. Payson had a wonderful power, in spite of his morbid temperament, both to lead souls to Christ and to comfort the sorrowing; and his dying hours displayed the most exalted ecstasy of rapture. Heaven will be all the brighter to those Christians who have traveled through the deepest valleys of death-shade. Converting grace does not alter natural temperaments. It does not make phlegmatic folk impetuous, nor does it make desponding folk sanguine. But grace enables the true child of God to bear up under these natural burdens. The divine promises become very sweet and inspiring to all those brethren and sisters whose heads are bowed down like a bulrush. And there is no passage in the Bible more assuring and sustaining to them than this one, "He that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God." Isa. 50:10. This is not addressed to God's enemies who walk in the darkness of sin, but to his own covenant children who are called to pass through very shadowy experiences.

Some of my readers may be passing through very dark hours of pecuniary adversity. Their business has been shattered, or their incomes have dwindled down almost to a vanishing point. These are gloomy times, dear friends; but I hope that it is not too dark for you to see to read God's precious promises, or too dark for you to keep the straight road of integrity. For your comfort let me assure you that while I have known thousands of Christians to be badly demoralized by prosperity, I have rarely known one to be damaged by adversity. Such blizzards are very apt to drive a true Christian under the safe covert of Jesus Christ. When his earthly

assets run low, his heavenly assets appreciate. Christian courage shines splendidly in the dark. When a commercial tempest had swept away Arthur Tappan's fortune, and he drew out his watch and handed it to his assignees, saying, "I keep nothing from my creditors," he was richer in God's sight and in human estimation than he was six months before. It is very uncomfortable to be poor; but grace is not graduated by income, and the man who has a clear conscience and the Lord Jesus Christ within him, and the atmosphere of love all around him, and the glories of heaven right before him, is one of the Lord's millionaires.—*T. L. Chayler, D. D.*

FORGIVE AND BE FORGIVEN.

BY A. J. HARRIS.
(Battle Creek, Mich.)

"AND when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses." Mark 11:25. There is nothing that brings greater joy to the believer than the knowledge of the forgiveness of his sins. Every one can have the assurance of this fact by engaging in a thorough examination of the heart before God. We must acknowledge that joy and peace come with the knowledge of the forgiveness of our sins, and if so, what greater blessing could we desire?

Paul asks: "Who shall separate us from the love of Christ? . . . I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature." But what does so often separate us from the love of God? "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:2.

The life of our divine example was made up of deeds of love. We do not find one word of fault that he uttered against a single soul, not one accusation. But how many of his professed people follow his example in this respect? Do we ever engage in finding fault with our brethren, or in criticising their acts or words? What do we know about the battles they have to fight, and the temptations they have to overcome? How, then, do we know that we would not do the very same things that they do if we were in their places? God alone knows the heart.

Paul said that nothing could separate him from the love of God. Then the same experience may be ours; for we have access to the same power that Paul had. We need have no differences; the faults of a brother or of a sister need not keep us away from the prayer-meeting; they must not cause us to slacken our interest in the work; we should not prove untrue to our Master because some one else does not stand where we think he ought to stand, for we may be the one who is the farthest from the line. We all have been blessed with reason, each has an individuality, and all will have to stand before God. Another's sins cannot keep me from enjoying eternity, if I will only look to Jesus and not to self.

Then "who shall separate us from the love of Christ?"—Self, only self. As self is sin, then so long as we have self, we are hiding the face of God from us.

"And when ye stand praying, forgive." Think a moment. Are our sins forgiven? Can we claim forgiveness?—Yes, if we have forgiven; but if we have "bitter envying" in our hearts, or if we have a grudge against our brethren,—even "aught against any," that is not forgiven, we cannot expect that our prayer will be heard? "Forgive and ye shall be forgiven." No doubt there are many who are passing through life asking forgiveness, who are not forgiving. How vain is such a life!

We understand that Satan is the accuser of the brethren. To criticise is to accuse; it all comes from selfishness, and Satan works through human instruments. Then to allow differences to come between us, especially on our part, is to allow ourselves to be used by Satan; for differences, harbored, will surely bring accusation and criticism.

Christ works through that instrument that has accepted the gift which he has offered,—his mind. When Christ has made our heart his abiding-place, we cannot ask amiss of him, for his words will be our words; the thoughts will be pure, for they are from him. Then there will be nothing to separate us from his love, nothing to hide his face from us; and when we come before him, it will be with confidence. Then that peace which the world cannot give, that peace that passeth all understanding, will be ours. Then the presence of God in the heart will be manifest to all with whom we are permitted to come in contact, which will be a drawing to Christ, and not a separating. The "pure in heart . . . shall see God,"—those that are without guile in their mouths, and such as esteem others better than themselves; those that forgive in order that they may be forgiven.

"AMPLIUS."

"It is recorded of Michael Angelo," says F. J. Wilkin, "that on one occasion he visited the studio of Raphael, and seeing a somewhat cramped sketch upon the canvas, drew a bold, sweeping line underneath it, and wrote the one word 'amplius' (wider). The word was a suggestion and an inspiration to Raphael that led to a bolder, freer style. O, that our glorious King, who would have the gospel preached to every creature, would write across all our mission plans and schemes the word 'amplius,' so that, in obedience to his command, and relying only on his power, we should set ourselves to carry out the designs of his redeeming love! As I write, the conviction is forced upon me, that, in the circumstances of our time, the Master of the ages is writing in large, legible letters the word 'amplius.' If, with his pierced hand, he opens the door, he means us to enter. If he bids us work, he will furnish us with power."

Is it not time for us to recognize this handwriting of our Master? At the very beginning he sent his church "into all the world," to "preach the gospel to every creature." But his hosts have halted. They have organized and drilled, and drilled and organized; they have divided and subdivided, and dissented and disputed; they have held the fort, and have hidden within its walls; they have been criticising and nicknaming themselves and each other, till "a Christian" is hardly recognizable when he is found; they have been building cross fences instead of sowing seed; they have been establishing denominations, when they should have been preaching salvation; they have been blowing a few sectarian coals, when they should have been setting fire to the vast prairies of heathenish darkness and sin; they have been confusing both Jews and Gentiles by their unscriptural terminology and their hair-splitting definitions, when they should be marching as Christian soldiers in a solid column on the enemy's works. They have been content with little things, when they should be planning great things; and thus the work of God is hindered by the devices and inventions of man. And over all this tangle of human tradition, legislation, and invention, the Master's hand is still writing, "*amplius*," "AMPLIUS," "AMPLIUS,"—*wider, wider, wider*! and he will repeat it until his church will heed the monition, and will rise to the height of that mighty prophecy which says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.—*The Armory.*

NO MONEY IN IT.

THE following anecdote, from the *Household*, puts in a shrewd way a much-needed lesson. The unselfish house mother, however, cares little whether "there's money in it" or not; what she wants is loving appreciation.

"My mother gets me up, builds the fire, gets my breakfast, and sends me off," said a bright youth. "Then she gets my father up, and gets his breakfast, and sends him off. Then she gives the other children their breakfast, and sends them off to school; and then she and the baby have their breakfast."

"How old is the baby?" asked the reporter.

"O, she is 'most two, but she can talk and walk as well as any of us."

"Are you well paid?"

"I get \$2 a week, and father gets \$2 a day."

"How much does your mother get?"

With a bewildered look the boy said: "Mother? Why, she does n't work for anybody."

"I thought you said she worked for all of you."

"O, yes! for us she does; but there's no money in it."—*Selected.*

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 32:20.

MADAGASCAR.

[THE following interesting statement in regard to the island of Madagascar as a mission field is taken from a private letter to brother S. H. Carnahan, of College Place, Wash., who has kindly sent it to this Office. The writer is a missionary, but we have not been informed of what denomination:—]

"There are about seven million people living in this country, divided into many classes and clans peculiar to themselves. They are, generally speaking, courteous, generous, and kind to strangers. They always greet them with a present of eatables, such as a fat bullock, fowls, rice, and vegetables, and if a stranger remains for a night or two in a village, the chief officers thereof order the best house vacated and turned over to the *vazaha* (foreigner), and place a guard about the house to see to the safety of the visitor and his property.

"The government is a monarchy and ruled by her majesty Queen Ranavalona III., and her husband Raimlainvany, who is prime minister and commander-in-chief of Madagascar. There is an abundance of water for both man and beast; and rivers, as well as gurgling brooks of pure and good water, flow through all sections of the beautiful country.

"The national religion is Protestant and Christian. Both the queen and the prime minister were educated in the Christian schools of the London Missionary Society, and were baptized and received into the church in their youth. Upon the ascension of Ranavalona III. to the throne in July, 1883, she proclaimed the Christian religion to be the "religion of the Malagasy nation," yet tolerating at the same time the ideas and beliefs of all other religious denominations, as long as they tend to elevate the people. In consequence of this broad Christian spirit on the part of the head of the nation, Christianity is firmly planted here, and thousands are being added to the church yearly.

"There are more than one thousand churches and houses of worship built by the London Missionary Society and their Malagasy members alone. The Friends' Foreign Mission has built about five hundred churches and houses of worship, and the Society for the Propagation of the Gospel has also erected a goodly number of

churches. I am sure that it is a moderate estimate to place the number of Christian church-members at 200,000 in Madagascar, which number is yearly augmented by the new missionaries who deem this people worth saving, and who have left their homes in Europe to enter the field of the Master in Madagascar. The people are thirsting for the religion of Jesus Christ, education, and the moral and substantial support of all Christians who have the advantage of the Bible as a guide, and are blessed with the influence of Christian homes. They are ready to sit at the feet of all Christian men and women commissioned and sent over to help them, for the fields are ripe already to harvest, but the laborers are few. It is indeed the cry from Macedonia, "Come over, . . . and help us." Think of it, there are less than one hundred missionaries here to evangelize 7,000,000 people, while American Christians with all their wealth and power, have sent but one man, and he was sent by the Norwegian church.

"There are school-houses found in a large number of the villages, and very fine school buildings are to be seen in the cities. Thirty-five thousand children and twenty-five thousand adults have been educated in the mission schools, and more than fifty thousand are now in attendance at these schools; yet think of the millions who have never seen a book or heard a sermon. There is a vast field here for those who have the true missionary spirit to go into all the world and preach the gospel, and the ruler and the people are ready to receive all such persons with warm hearts and open hands. I have written here sufficient to introduce you to the people and their rulers. I am sorry to inform you and the Christian world through you, that France, that has for a long time coveted this beautiful country, is now about to begin war upon this young Christian nation, in order to subject and rob this people of their independence for the purpose of placing Madagascar under the control of France, which can only be done by driving the beautiful African queen from her throne, upon which she now sits with much Christian grace and godly fear. Will American Christians stand idly by and witness the butchering and subjugation of a meek Christian people who are seeking the friendship of all nations?

"Madagascar swarms with cattle, which, although inferior to the American herds, make excellent beef. These cattle may be bought on an average of from \$5 to \$10 a head. There is also an abundance of sheep, which make very fair mutton and can be purchased at from fifty cents to \$1 a head. Wild hogs are abundant, and are the common property of all who choose to hunt and shoot them. I may mention here that these animals are the progeny of hogs turned loose from the ships which visited this coast forty and fifty years ago, and being ignored as food by the Malagasy, they have become very plenty in many parts of the country. There are about two hundred head of horses and asses, all told, in Madagascar; but more frequent importations of these animals are now in operation, and I doubt not that the number now in the country will be doubled in a very short time. There are no ferocious animals in Madagascar. We have the cunning little monkey, the brown lemur, the mink, and the weasel, besides several other varieties of wild animals which are entirely harmless, and some of which are used as food. We have several varieties of snakes here; some are very pretty, and all are harmless and shy. I have never heard of a person being bitten by one of these reptiles, although they have frequently been found in the houses in which people live, especially where rats and mice are found, doubtless having entered in quest of food.

"Referring again to missionary work, allow me, before closing, to inform you, in answer to your inquiry as to whether lands can be secured by missionaries for the purpose of aiding in the support of such work, that I have a concession of

225 square miles of land granted to me by his excellency, the prime minister and commander-in-chief of Madagascar. This land is situated in Fort Dauphin District, in the southeastern part of Madagascar, which is the richest and most valuable district in the island as well as one of the healthiest. In this district there are more than thirty thousand natives and but two missionaries,—one Catholic and one Norwegian-American. The natives are friendly and courteous to foreigners, and many of the more intelligent are asking for teachers and the Bible.

"I am very much interested in this people, and intend to spend much of my time in working for their further advancement and Christianization, and therefore I am ready to donate a reasonable portion of suitable lands for the purposes above named to any Christian church in America, that will enter upon the work of educating and Christianizing the people. I will furnish the timber and stone to build the first church and school-house for such an organization after it begins work in my district. This offer is made to any Christian church organization, without regard to sect or creed; and I will be pleased to receive communications from any such organization on this subject. Hoping that this letter may arouse the friends of the cause of Christ in America to action, I am very truly yours.

John L. Waller."

Special Attention.

PEACE, AND WHAT MAY RESULT FROM IT.

THE probable speedy termination of the Japanese-Chinese war, and the prospective rearrangement of the relations of these two countries in the future, are giving European statesmen an interesting topic for discussion. For many years England has had the control of the China trade, and her merchants have become rich by their traffic in Chinese waters. Lately, Russia, developing her Asiatic resources, has reached the sea to the north of China, and bids fair to contest with England the supremacy of those waters. Thus these two nations have been for several years eying each other jealously, as much in regard to the control of the China seas as in relation to Turkey. But suddenly a new factor appears upon the scene. Japan, who has absorbed and assimilated within the last thirty years all of Western civilization except Christianity, has arisen to the dignity of a first-rate power, and claims the right, from her position and her power, to dominate affairs in the waters adjoining and the countries of the East.

For this reason, the war, which has been a demonstration to the world of the intelligence and strength of Japan, has attracted far more attention from European diplomats than any one a few years ago would have supposed possible. And now that peace is to be made, the interest is rather intensifying than lessening. If Japan should be immoderate in her claims, and demand a large portion of Chinese territory, the European powers would think that they had a right to interfere. But Japan does nothing of the kind; her demands are only such as the generally established customs of the European nations have regarded as their right under similar circumstances. So they are cut off from all occasion for interference, and the probability now is that, as there has been no intervention by the powers of Europe in the war, there will be none in the arrangement of the terms and conditions of peace.

It is well for China that Li Hung Chang, the ablest man by far in the empire, has been re-

lieved from his temporary degradation of rank, and invested with full authority, and will himself conduct the peace negotiations. China is indebted to him for what progress she has made, but a powerful influence has been constantly exerted to thwart all his efforts to introduce Western civilization into China. Now the utter defeat and demoralization of China for the lack of the very preparation for which Li Hung Chang has so long pleaded in vain, must raise him in the eyes of his countrymen, and at the same time be a mighty incentive toward a better civilization. The probabilities now are that not only will China and Japan make peace, but that they will cultivate each other's friendship, and taking in Corea, they will form an Eastern alliance with Japanese intelligence as the directing force. Indeed, Japan, from her vantage-ground of control of the defenses of China, will compel China to move into a new channel, and this movement, once started, must revolutionize the empire. Japan is now compelling Corea to introduce many reforms.

Is not all this a fulfillment of the prophecy, "Let the heathen be wakened, and come up to the valley of Jehoshaphat" (Joel 3:12),—the awakening meaning the reception of civilization and the arts of war, that they may participate in the battle of the great day of God? Not long ago we read of a Japanese who said that Commodore Perry came to Japan and said, "Wake up, wake up! it is past noon." Japan awoke; she is now awakening the other sleepy nations of the East, that the word of God may be fulfilled. One more thought in this connection is worthy of note. Civilization opens the way for the gospel. Thus the "gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

M. E. K.

SUNDAY-LAW BILLS.

THERE are not less than half a dozen proposals pending at Albany, N. Y., for the reformation of our Sunday blue laws. Every one of them, without an exception, errs radically. They all recognize the right and the duty of the State to prescribe and enforce the observance of sabbaths, or, as our statutes put it, "holy time."

Right there lies the fundamental wrong involved in all our Sunday laws. A purely secular State has no business and no right to prescribe any form of religious observance. It has properly nothing to do with religion except to protect every citizen equally in his right to worship God or any gods he pleases in any way and at any time that may suit him, so long as he violates no law and does not interfere with the equal liberty of his fellow-citizens.

The most radical of the pending bills is that of Mr. Adler. It provides that in cities of 500,000 inhabitants or more, any man may carry on his ordinary business on Sunday if he files with the police authorities an affidavit pledging him to keep some other day as a Sabbath.

This would be just as much a blue law as any enactment ever passed anywhere concerning Sunday. It rests absolutely upon the assumption that the State has a right to require the citizen to observe a sabbath. If it has any such right, it has a right also to select the particular day to be observed.

The Sunday laws ought to be repealed except as they make the first day of the week a holiday

in the interests of rest and recreation and give opportunity for worship to those who are so inclined. The State ought to go out of the business of prescribing religious obligations for anybody.—*New York World of March 20.*

THE CUBAN REVOLUTION.

THE insurrection in Cuba has arisen to the dignity of a revolution. Spain declares that the rebellion is suppressed; but her feverish haste in sending several thousand more troops to the island, and the vigilance of her fleet in patrolling the waters around Cuba to prevent the landing of men and arms, are evidences that there is more trouble on the island than she is willing to acknowledge. To use an old saying, "There must be some fire where there is so much smoke." Cuba, called by many the "gem of the Antilles," and known in Spain as the "ever-faithful isle," is all that now remains to Spain of her once colossal possessions on the American continent. All the rest of her former dependencies have thrown off her galling yoke and gained their independence. For this very reason Spain holds on to Cuba with great tenacity, since to surrender it would be giving up her last foot of land in the West, and would greatly depreciate her in the eyes of the world.

It is national pride, however, rather than any material benefit derived from Cuba, that causes Spain to cling to the island. Financially, Cuba is no advantage to Spain, and she has spent more money to prevent her from following the example of the other Spanish-American countries than she is worth; for the "ever-faithful isle" is only kept faithful by the force of Spanish arms, and besides all the money expended to keep her, tens of thousands of Spanish soldiers have died in Cuba, either in battle with insurgents or have succumbed to diseases which are so fatal to foreigners.

A large portion of the Cuban people, ground down by a relentless taxation, desire independence or annexation to the United States. Cuba has been the scene of many unsuccessful rebellions. The most noted of these was when the Cubans, taking advantage of the Spanish revolution of 1868, waged war for twelve years. It was finally suppressed, and the debt of \$85,000,000 incurred by the war was thrown upon the Cubans to pay. In 1848 President Polk offered Spain the sum of \$100,000,000 for the island, but was refused. There being at that time a probability that Great Britain or France would seize Cuba, the United States government declared that it would not allow any other power except Spain to hold the island.

Now the island is again in the throes of a revolution, American sympathy is aroused, and in spite of the efforts of the United States and of Spain, it is likely that much material assistance from people in this country, especially Cubans who live here, will be granted to the insurgents. The sympathies of the people here with the Cubans who are in rebellion must have some effect upon the government, and the late firing upon an American steamer by a Spanish ship will not make either the people of this country or this government more friendly to Spain. In the meantime the Spanish ministry has resigned, and the home government of Spain may be changed by revolution there. General Campos has been made captain general at Madrid, and will try to hold a tight rein on all would-be revolutionists in Spain. More than

one country is slumbering on a volcano which is liable to break out at any time. We can only wait and see what the end shall be.

M. E. K.

ADVENTISTS IN PRISON.

Trials of Members Under the Tennessee Sunday Law.

The editor of the *Dayton Republican*, in the *Chicago Inter Ocean* of March 17, has this answer:—

"DAYTON, TENN., March 7.—Graysville, Tenn., is in Rhea county, five miles from Dayton, the county seat, and on the Queen & Crescent Railroad. It is a rural community of five or six hundred people. What distinguishes Graysville above any other town in East Tennessee, and will make it noted throughout the country, is that at least one fifth of the town is composed of Seventh-day Adventists, who just now are undergoing a legal persecution because of their peculiar faith.

"Some twenty of these Adventists have been tried in the Rhea county circuit court the past week on the charge of violating the Sunday law of the State by working on this day. The Adventists observe Saturday as their day of rest, claiming that it is the seventh day of the week spoken of in the Bible as the day on which God rested from creating the world. They are enthusiasts in their belief, and are willing to suffer persecution for the truth's sake, as they view it. Nearly all of the week has been consumed in these trials, and the court-room has been crowded by interested spectators, some of them coming from as far as New York. For once the lawyers took a back seat, as the Adventists conducted their own cases. They made no legal defense, indulged in no quibbles, and did not attempt to shield themselves behind any technicalities. Each of the accused parties was armed with a Bible, however, and with this religious weapon they attempted to combat the carnal operations of the law. Vain effort. The law has no spiritual sense, and the unsophisticated children of God were routed and their banner of faith torn down.

"The Adventists are not dismayed, however, and will meekly submit to their punishment, which is imprisonment in the county workhouse until their fines are worked out; for one of the peculiarities of these people is that they will not pay a fine, as they thereby concede the rights of the civil law to interfere with their religion. Judge Parks, in reviewing the case, said that he was sorry that it was his painful duty to find the defendants guilty, but that as the law on the question of Sunday observance was unequivocal, and that as his was a temporal and not a spiritual court, it could not do otherwise. He fined each of the convicted parties \$2.50 and costs, and immediately remitted the fine, but said that it was not in his power to remit the costs.

"The scenes in court during the progress of the trial were characteristic. Elder Colcord, the leader of the devoted band, made an earnest and fervid plea, based upon the Bible largely. At the same time he claimed that the Sunday law of Tennessee was unconstitutional, and made some very good arguments from this standpoint. The elder is a spare-built, stoop-shouldered man of about sixty years, with a patriarchal beard and an ascetic countenance. His appearance in the midst of his prosecutors put one forcibly in mind of Paul before Agrippa, or, to make a stronger metaphor, of Daniel in the lions' den.

"The conviction and the punishment of these people will seriously affect the prosperity of their community at Graysville. One of the convicted parties, Professor Colcord, a brother of the elder, has been conducting a very successful school, which is now broken up. The informant in these cases is one Wright Raines, a dissolute coal miner.

"There are about forty thousand Adventists in the United States. They have a number of publishing houses, do an extensive foreign work, and are pushing the work of proselyting at home. They are earnest and zealous and are with us to stay. What are we going to do with them? Are we going to persecute them as were the Christian martyrs during the Middle Ages? To be sure the fire and the faggot have gone out of fashion, but we still have the rock pile and ball and chain. The question is one of national interest. As yet the Supreme Court of the United States has not passed upon the constitutionality of Sunday laws. The Adventists had one case pending before that tribunal, but the man died before the august judges reached it.

"I am not an Adventist, but I believe in the fullest exercise of the individual conscience on matters of religion, and the entire separation of Church and State. The State has no right to dictate to a man his mode or manner of worship, so long as he does not transgress the spiritual rights or moral laws of man or God.

"In the meantime, while these questions are being debated, good Elder Colcord will lie in Rhea county jail 200 days, as much a martyr to the fanaticism of this nineteenth century as were Bruno and Galileo during what we are pleased to term the Dark Ages."

The Review and Herald.

BATTLE CREEK, MICH., MARCH 26, 1895.

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EDITORIAL CORRESPONDENCE.

Letter 36.—Round about Rome.

HAVING spoken of medieval Rome, a few more words will be offered to conclude this part of the subject concerning some of the objects which were famous in ancient Rome. The old Romans were celebrated for the construction of roadways, of which the world had been greatly destitute for over 4000 years previous to their day. These roads were constructed chiefly for military purposes. Traces of them are still found all over the East. The remains of old Roman roads and Roman bridges are among the most numerous objects of interest still pointed out to the traveler. Among the notable roads leading out from Rome is that called the Appian Way. Even at the present time it is said to merit its proud ancient title of the "Queen of Roads." It is paved with large square stones, and runs in a perfectly straight line between the important points which it touches, terminating at last at Brundisium, now Brindisi, the famous port on the eastern coast of lower Italy.

The Romans, without regard to expense, made these military roads as straight as an arrow, to facilitate the movements of their armies from point to point by the shortest possible route. The visitor who has a few days to spend in Rome, finds a short trip on the Appian Way an indispensable item on his program. All Roman greatness, from B. C. 312, when this military highway was constructed by the Censor, Appius Claudius Cæcus, has passed in unbroken procession over this Way. How many of Rome's invincible armies have also passed over this same ground. And the Way was lined with what was calculated to fire the patriotism and ambition of the Roman youth—tombs of its celebrated citizens and monuments to its warriors and men of renown.

One of the most conspicuous objects along this Way is the tomb of Cæcilia Metella, wife of the younger Crassus, son of the Triumvir. This is a large circular structure sixty-five feet in diameter, standing on a square pedestal. This, like many other imposing structures in Rome, which now show only plebeian brick, was in its beginning nicely finished with the most beautiful marble, adding vastly to its impressiveness and beauty.

The Appian Way was the road by which the apostle Paul entered Rome on his fatal visit to that city. He was beheaded under Nero, about A. D. 64. On the Appian Way are situated the Catacombs of St. Callistus, among the most noted of the excavations of the kind. The topographical name "catacombs" was applied to the excavations under the church of St. Sebastian, and was gradually applied to all the others. They are narrow underground passages, usually on three different levels, but sometimes occupying as many as five. The upper ones are from twenty-two to twenty-five feet below the surface of the ground, and the lowest

are from forty to fifty feet deeper. In the sides of these passages, horizontal niches were cut, of sufficient width, depth, and length to receive a human body. It was then closed up with a slab of marble or terra cotta, with an inscription, generally of the name of the person within, with some Christian symbol or motto, signifying what was the faith of the occupant. Common among these is the figure of a fish; because the letters which compose the word "fish" in the Greek, are the initial letters of the words which form the sentence, "Jesus Christ the Saviour, Son of God." The aggregate length of these excavations is computed to be 545 miles, and the number of bodies thus buried to be over six million. Some of the niches are still covered, and through the crevices made purposely in the side, the guide will thrust in his taper, when the bones become plainly visible.

The early Christians gave their burial-places the Greek name *cometaria*; that is, "resting-" or "sleeping-places," with reference to the hope of the resurrection. But the Roman law, which prohibited the interment of any dead body, or even of its ashes, within the precinct of the city, was binding on Christians as well as upon others. Hence these excavations. The Europeans had become accustomed to dispose of their dead by cremation; but the Egyptians and the Jews retained the practice of interment. From the latter came the custom among Christians. Hence they employed these catacombs for the burial of the dead. But they often made them hiding-places during times of persecution, where they were sometimes searched out and massacred. During the frequent devastations suffered by the city of Rome, the catacombs were pillaged and injured; first by the Goths in 537, more seriously by the Lombards in 755. It is recorded of these invaders that they ransacked the burial-places of the martyrs with pious zeal, searching for the bones of saints, which they deemed more precious than gold, and, giving them arbitrary names, carried them home in hope of selling them at a great price. These men dug with the ardor of gold-seekers. That a skeleton was found in Roman soil was a sufficient warrant to them for attributing miraculous virtue to it, and thus it frequently happened that the bones of those who had in their time descended to the catacombs as sinners, were suddenly brought to light again as the remains of the saints of heaven.

The church at length conceived the idea of transferring the remains of the martyrs to the altars of the city. This was done in the most wholesale manner; and when Boniface, in 609, consecrated the Pantheon as a Christian church, he caused twenty-eight wagon-loads of the bones of the saints to be deposited beneath the altar; and an extant inscription records that no fewer than 2300 bodies of martyrs were buried in the church of St. Prasseda, July 20, 817, thus making literally true of them the words which Christ applied to the scribes and Pharisees when he likened them to whited sepulchers, fair without, but within full of dead men's bones and all uncleanness.

The old Roman Forum has suffered systematic efforts of destruction. As early as the first half of the sixth century, the war of extermination waged by the Middle Ages against paganism had begun; and from this nothing suffered more than the Forum. Throughout a thousand years the edifices of ancient Rome were used as quar-

ries, from which churches and secular buildings alike derived their columns, their blocks of solid stone, their works of art, and owing to a still more destructive proceeding, their lime, from the burning of marble. In the Basilica Julia alone, lime-kilns and stone-mason yards were found at three different places, where a quantity of marble, with valuable inscriptions and artistic adornments, must have been destroyed in this way. After this work of vandalism, followed a systematic burial of the place in rubbish heaps, so that in some places the ancient pavement is found forty feet below the present level of the ground; and it can be inferred that rare bronzes would be still more eagerly appropriated in an age when metal of every kind was very scarce, just as the Turks have taken out the iron clamps which held together the great columns of the ancient temples of Greece and Syria.

But most of the space of the Forum has now been excavated, and its temples, altars, columns, statues, and basilicas have been identified. It must have been a spot of great beauty, with its gilded bronzes and rare marbles, its columns, its triumphal arches, statues, and other works of art. It is described as the most memorable spot in the history of Europe. Here were enacted the most famous scenes in the history of the Roman republic. After the different tribes which formed the Roman state were consolidated together, this was chosen as the center of the kingdom. Here were held the public assemblies; here were heard the highest attainments of Roman eloquence and song. Here the citizens made known their complaints and received redress; and here the great questions of Rome, and so of the world, were discussed, and the course of events was determined. The space was at first a deep and marshy valley between the Capitoline and the Palatine hills. To drain this the "Cloaca Maxima," or large drain, was constructed by Tarquinius Priscus, the fifth king, B. C. 509. This is still efficient for the purpose originally intended, and through an opening made for the purpose the visitor can still look down and see a large volume of water flowing through. The only effect of the 2400 years which have since elapsed, has been to pile many feet more of soil and rubbish above it, so that it is now farther underground than in the beginning.

SPEAKS HIS MIND.

THE editor of the Dayton (Tenn.) *Republican* opens his account of the trial of our brethren in that place for Sunday labor, with these words in flaming headlines: "Persecution.—Prosperous Community broken up.—Graysville Adventists Suffer from a Bad Law.—The County Jail to be Recruited with some of Our Best Citizens for Working on Sunday."

In this account is given the plea made by brother Wm. Burchard at his trial. After the brethren concluded not to take appeal to the Supreme Court, ex-Attorney-General Smith and several other lawyers petitioned for an arrest of judgment, which was overruled. The account closes with these words:—

"The Adventists assembled at the court-house Friday afternoon prepared to enter the jail to serve their sentences, and they will all be there by the time this paper reaches its readers. The school at Graysville is closed in all its departments, and some of the scholars are already making preparations to leave for their homes in other States. The Adventists all speak in good terms of the courteous treatment they received at the hands of the officials of the court. The law seemed to be plain and against them."

Under the heading, "Some Interesting Facts," the editor prints some points in our history and work as gathered by him from brother C. P. Bollman:—

"Being a particularly energetic people, they have made considerable growth, and now have thirty-two organized Conferences in the United States, embracing almost every State and Territory. Middle and Western Tennessee and Western Kentucky form what is called the Tennessee River Conference, with headquarters at Nashville. East Tennessee, together with contiguous territory, is called the Cumberland Mission Field, with headquarters at Chattanooga.

"The Adventists number, all told, about 50,000 communicants. The headquarters are at Battle Creek, Mich., where they have a large publishing house employing some two hundred hands, a large college with an enrollment of over six hundred students, and one of the largest and best equipped medical and surgical sanitariums in the world. They also have a publishing house in Oakland, Cal., employing about one hundred and twenty-five hands, and smaller houses in New York, London, Basel, Christiania, and Melbourne. They publish papers, books, and tracts in almost a score of languages, and are very energetic in pushing this branch of their work.

"They also have colleges at Lincoln, Neb.; Walla Walla, Wash.; Healdsburg, Cal.; and Claremont, South Africa; and academies at South Lancaster, Mass.; Mt. Vernon, O.; Keene, Tex.; Graysville, in this county; Melbourne, Australia; Frederikshavn, Denmark; and Hamburg, Germany. These schools are said to do an excellent grade of work.

"The school at Graysville was established by Elder Colcord in 1892. It has grown and prospered until closed by these Sunday prosecutions. It has an enrollment of over one hundred. A comfortable school building has been erected, as has also been a boarding-house and dormitory.

"The Adventists do not, as some have supposed, court persecution. They have exhausted every legal remedy in this State, except it might be an appeal to the Supreme Court of the United States. They refuse to pay fines, because to do so would be to acknowledge the justice of their conviction. They do not take a very cheerful view of the future from a human standpoint, believing that Sunday laws, instead of being modified, will be made more rigorous, and that persecution, instead of being confined to a few States as at present, will become world-wide, and will be terminated only by the end of the world, which they believe is not far distant, though they are not of the number who set a time for that event.

"Altogether they are an interesting people, and the majority of the citizens of Rhea county greatly regret that they cannot be permitted to pursue their work at Graysville uninterruptedly. The school has certainly been a benefit to the community, and aside from their Sunday work they are law-abiding people and excellent citizens."

THE TENNESSEE TRIALS.

As promised last week, we quote further from the Dayton (Tenn.) *Republican* concerning the imprisonment of our brethren in Rhea county jail, as there mentioned. Judge Parks in pronouncing sentence upon the accused, made some very significant remarks from which we quote:—

"While our sympathies are with the defendants, and while they perhaps have good grounds for their faith, yet this is a temporal, not a spiritual court, and we cannot pass upon questions of belief. The only questions we have to deal with are, 'What is the law?' and, 'Has the law been violated?'"

A large portion of his remarks seem to be an attempt to excuse himself for the sentence he was obliged to render. After stating that as an officer of the law, he could do no less than to enforce the law while it stands on the statute-book, he says:—

"If I were to express my private feelings, however, I might say that there is nothing I regard with more concern or solicitude than an encroachment of legislative enactment upon the personal rights of the individual in matters of conscience. That there is a limit in these matters beyond which legislation cannot rightfully go will be conceded by every man. Where is that limit?"

He refers to the doubts which many, even Sunday-keepers, entertain as to the constitutionality of these laws, and how others attempt to harmonize them with the fact that every man is guaranteed the right to worship God according to the dictates of his own conscience; and that is be-

cause Sunday observance has had the support of so large a proportion of Christians of all classes, that these laws never have been considered as prescribing any particular belief. On this point he says:—

"Sunday is and for a long time has been recognized by nearly all Christian denominations as the Sabbath, and it is for this reason, no doubt, that the laws which protect that day have always been acquiesced in as constitutional. They have never been regarded as laws which prescribe any particular belief, but as laws which protect the unanimous belief of nearly all Christian denominations. But here we have a respectable element of Christian believers who are honest, inoffensive, law-abiding citizens in all matters not conflicting with their sense of duty, who believe they are under divine command to observe the seventh day as the Sabbath. As a matter of abstract individual right, can they be required to observe another day also?"

Concerning the position maintained by our brethren, he makes the following interesting remarks:—

"Their position is not that of the person who claims that as a matter of personal liberty, he has the right, if he chooses, to run an open saloon on Sunday, or to do any like act. That is not a matter of conscience, this is. They claim that it is not only their right, but their duty under divine command, to observe the seventh day. Calling them 'cranks' does not settle the question. If there were only one of them, he would be entitled, not only to his belief, but to the exercise of that belief, so long as in so doing he does not interfere with any natural right of his neighbor. A man cannot kill another, and excuse himself by claiming that he believed he was carrying out God's will in so doing, because this would deprive his victim of a natural right; viz., the enjoyment of life. Do the defendants, in keeping the seventh day, and working on the first, thereby interfere with any natural right of their neighbors? Or is it an artificial right, created by statute? Has any power but the divine will the right to establish any one day as sabbath? If the day has been set by divine edict, but two or more persons honestly differ as to what day was appointed, can the dispute be settled by legislative enactment? These are grave questions upon which no opinion is now ventured."

He asks some questions which are very easily answered; and although he ventures no opinion, it can hardly be doubted what his personal opinion is.

THE BATTLE CREEK CHURCH.

EVERYWHERE that Seventh-day Adventists are known, the name of Battle Creek becomes prominently associated with them and their work. As Salt Lake City, Mecca, Rome, Jerusalem, Wittenburg, and other cities have become almost synonymous with the systems of faith which were nourished in them, so Battle Creek has become to those who scoff at our work a name for ridicule, and to those who have espoused the work in faith and practice, a point of interest and attachment.

In this article we wish to speak to the latter class, whose interest leads them to look indulgently or critically upon everything that originates, or that is supposed to have originated here. It is true that all Seventh-day Adventists are not affectionately attached to Battle Creek. Among us there is a wide diversity of impressions as to its attractiveness. Some are dreaming of a residence here as a kind of intermediate step to that better city which Abraham looked for, thinking to become accustomed to those good things and pure associations by degrees. Others would have us think that they regard Battle Creek as a half-way house to the other place; and that they would avoid Battle Creek as though it really were nearer destruction than almost any other town. Now these last do not enjoy hearing those not of us expressing such opinions, which shows that they do not really hold them themselves.

The fact is that Battle Creek is neither nearer to nor farther from heaven than any other

place on this round earth. It is a city of about 20,000 inhabitants, having the usual number of saloons on one hand, and of churches on the other. Perhaps the number of saloons is less than the average of other towns; but those that are here, sad to say, find business. In the West End, on the elevated banks of the river, are located nearly 3000 Sabbath-keepers, with first-day people scattered among them. The large printing-office, Tabernacle, Sanitarium, College, and Orphans' Home form the principal features of that portion of the town. There is no liquor sold in the West End, though occasionally a patron of the saloons down town strays along our streets.

The regular congregation at the Tabernacle is very large, perhaps 2500 when the schools are in session. With a world about us perishing for knowledge; with hundreds of small companies and churches struggling for life in want of only a little help; with numerous communities in which the light of present truth has never shone, it becomes a very serious question why there are so many Sabbath-keepers in Battle Creek. But it is not a question for you nor for me any further than it relates to our own individual duty. If it be your duty to reside here, you should stay. If it be mine to go, let me see to that. There is doubtless a very grave responsibility in this matter; but it rests directly upon those interested as individuals, only indirectly upon those in responsible positions, whose duty it may be to advise; upon others it rests not at all.

There is a mountain of talents buried here. God will unearth every one of them for the Judgment, and they will be laid at the doors of those who buried them. Not at your door, gentle reader, nor mine, unless our names happen to be on some of them.

But who is this great company? whence came they? How about this Battle Creek church? Why is it not that which its privileges should make it,—a model for all the world? In replying to these queries we acknowledge that the church is not in each respect all that could be desired; and the reason is that its members are only human beings. The formation of the church is unique. It grows chiefly like a stone, by accretion. And after years of such growth, it is not strange that its formation should be somewhat conglomerate, for it gathers the good and the middling.

Of the actual Battle Creek church there remain but few of those who formed it in early days. Brethren Cornell, U. Smith, Amadon, and a few other pioneers remain; the rest are for the most part contributed by the various Conferences of which our cause at large is composed. When Wisconsin speaks of the Battle Creek church, she speaks of her own children. So with California, Maine, Iowa, Germany, Australia. When this church is criticised, it does not apply exclusively to the few who have no other place that they call home; but to the multitudes who are *stopping* here, but who always allude to some more or less distant place as home. This church, whether good or indifferent, is what such people make it. Two hundred and fifty in the Review Office; forty in the general offices; three hundred in the Sanitarium; as many in the College; besides other departments of work—nearly all of these are from a distance. Scores of families have been drawn here by these institutions and by one cause and another.

It would be a marvel if all these people were the cream of Christianity. And yet, from a few years' residence here at three different periods, we do not hesitate to state that there are as good people here as are in the world. Taken together, the Battle Creek church carries a burden in this cause that is not always understood. The annual payment of tithes is not far from \$15,000, and \$10,000 more is contributed to Sabbath-school, missionary, and charitable work by the church as a church, besides a goodly list of personal and miscellaneous donations.

There is no time but calls are being made to assist some laudable work; and in no place are these repeated calls more cheerfully responded to than here. The poor are cared for at home; and in one month of this winter over \$300 in cash, besides clothing and food, was sent by the Battle Creek church to other States to assist the suffering.

These things are not written to praise the church, nor to induce others to move here. Either of those objects would be unworthy. Battle Creek has no pre-eminence over other churches except for numbers and privileges. The former has come to be a detriment, and the other will finally count against us, unless we improve them. At the same time we have no particular sympathy with those who decry the place. Generally speaking, it is not consistent, because it is not deserved; because the church is composed of those who have come here from other Conferences; because it reflects, not on this church, but upon the work at large; and because it does not encourage the large body of workers who are necessarily congregated here.

The Battle Creek church stands square with the Message. There is a good degree of unity among the members. The blessing of God is often felt in our meetings. Like all our churches, we need a deeper consecration, a more earnest zeal, more of Christ and less of self and the world. Pray for the Battle Creek church.

G. C. T.

THE MELCHISEDEC PRIESTHOOD AND THE SABBATH.

"For the priesthood being changed, there is made of necessity a change also of the law." Heb. 7:12. How often do we hear this text quoted to prove that the Sabbath has been changed. "Yes," say our opponents, "we are not now living under the Levitical priesthood; we are now under the priesthood of Christ, and this, says Paul, makes a change of the law a necessity." And then they conclude, very wisely (?) that this change of the law is the change of the Sabbath! Those who take this view of the text hold that the ten commandments are now abolished, yet, through some kind of reasoning understood only by themselves, they claim that Christians ought to live just as though such a law was binding, except in the matter of the *fourth* commandment! They think it very wrong for a Christian to use profane language, to lie, steal, or commit adultery, but not because there is any law governing such conduct. O no; they scorn the idea. This they think would be a "legal system" which they detest above all things. They are going to live *just as though* nine of the commandments were in force; not because they are binding, but because they *want* to keep them, and they are *not* going to act as though the fourth commandment was obligatory, because they do not want to keep it, lest they

come under the "bondage of the law"! Really, then, all the bondage is in the fourth commandment, which in some miraculous way has absorbed all the legality and bondage of the other nine precepts, so that it has now become the very quintessence of legality and bondage, and is used as a scapegoat to bear the bondage of the other nine precepts into a land of forgetfulness. Thus, when they claim that the law is abolished, the true inwardness of their theory is that the fourth precept, having eliminated all the badness from the other parts of the law, dies for them! And now they can refrain from stealing, lying, etc., without that sickening sense of bondage that they would feel if they were required to "remember the Sabbath day, to keep it holy." Having settled the relations of the law and the Sabbath in this way, they will of course read the text at the head of this article, thus: "For the priesthood being changed, there is made of necessity a change also of the Sabbath!"

St. Paul is generally considered the greatest reasoner of any of the apostles, and we can usually see without much difficulty the meaning of his various propositions, as, gathering them into compact shape with a "wherefore" or a "therefore," he draws his conclusions; and perhaps those who can understand why nine tenths of an abolished law should be observed, can see a reason why a change of the priesthood must be followed by a change of the Sabbath, but it certainly requires some system of reasoning beyond the comprehension of ordinary mortals.

Before explaining the real meaning of the text we are now considering, a few remarks upon the priesthood may not be out of place. We are now living under the priesthood of Christ, as all agree. The book of Hebrews tells us how the priesthood of Christ has taken the place of the Aaronic system. The Aaronic priesthood dated from Aaron and was confined to the tribe of Levi. But this system was not instituted until two thousand years of time had passed away. Were the people of God without a priesthood during this long period that preceded the setting apart of Aaron and his sons for this work?—Certainly not; for in the days of Abraham we are told of one Melchisedec, king of Salem, who was the priest of the Most High God. Gen. 14:18. Then there was an order of priesthood anterior to that of Aaron and his sons, of which Melchisedec is placed on record by inspiration as a specimen. A priesthood implies religious services, and such services would necessitate stated times for worship. Hence there must have been, under the Melchisedec priesthood, fixed and definite days for the solemn worship of God. This priesthood reached back to Adam, the father of the race, who no doubt was the priest of the age in which he lived.

Did Adam know anything of a day set apart for worship?—Most assuredly; for in the days of Adam, at the close of the work of creation, God sanctified the seventh day, upon which he had rested. Gen. 2:3. The word "sanctify" is defined to mean "to set apart," and in the Scriptures is often used in the sense of appointing. (See Josh. 20:7 and 2 Kings 10:2, margin.) So God appointed the seventh day to be holy time, and by giving it, as it were, in trust to the head of the human race, he insured its transmission to all those who love and honor God. Adam, living and surrounded by his posterity for 930 years, would certainly communicate to them and to the priests of the

"order of Melchisedec," who were to be his successors, a knowledge of the Sabbath which he had received from God himself. God certainly had laws in the days of Abraham; for God said, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. By referring to Ex. 16:28 we learn that one of God's commandments, which we are told that Abraham kept, was the command to hallow the Sabbath; for some of the children of Israel, having refused to observe the Sabbath, were thus addressed by the Lord: "How long refuse ye to keep my commandments and my laws?" Mark, this was previous to the giving of the law on Sinai, and it was also some time before the consecration of Aaron and his sons. Hence they were still under the Melchisedec priesthood, the father-in-law of Moses, a priest of that order, being certainly in their company, and taking part in their worship. Ex. 2:16; 18:12. Abraham, then, and all those who did not "refuse" to do so, kept the Sabbath; and as Melchisedec was contemporary with Abraham, and a priest of the Most High God, he also was an observer of the Sabbath. He certainly blessed the Sabbath-keeping Abraham, something those keeping rival sabbaths are not apt to do.

Much more confirmatory proof could be adduced upon this point, but enough has been said fully to substantiate the statement that all the faithful during the patriarchal age, Melchisedec and the priests of his order, were observers of the seventh day as a weekly Sabbath for rest and divine worship. Then the Aaronic priesthood was introduced and continued for about fifteen hundred years, during which period the Sabbath was still enforced, being commanded by God's own voice at the beginning of this period, and often referred to by the prophets of succeeding generations.

At the crucifixion of the Saviour the veil of the temple was rent in twain, showing that the services in that temple were no longer efficacious for the removing of sin. Then the priesthood was changed from the sons of Levi to Jesus, the mediator of the new covenant. But what kind of priest is Christ? We answer in the words of St. Paul, "Thou art a priest forever after the order of Melchisedec."

We are now prepared to bring the clasps of our argument together. As Christ is a priest after the order of Melchisedec, and as we have seen that the priests of that order and the faithful under their ministry kept the Sabbath of the Lord, we must conclude that upon the resumption of the Melchisedec order of priesthood by Christ, the Sabbath will not be changed, but its observance will assuredly be retained during the ministration of Christ in the sanctuary in heaven. This is further strengthened by the words of Christ, that he came not to destroy the law or the prophets; and by his life of obedience, at the close of which he could look back and say, "I have kept my father's commandments." John 15:10. St. Paul, who seems to have known more about this priesthood than did any one else, did not understand that this change of the priesthood had changed the Sabbath; for we read of him in one place as reasoning in the synagogue every *Sabbath*, but on other days working at tent-making with Aquila and Priscilla. Acts 18:3, 4.

We now wish to propound a question to our opponents. If the change from the priesthood of Aaron to that of Christ necessitates a change

of the Sabbath (as they say), why should not the prior transfer of the priesthood from Melchisedec to Aaron and his sons be marked by a similar change? or perhaps some other one of the ten commandments might be disposed of just then as an indication of the greater liberty they were to have under the new order of things! No doubt those who can tell why a change from the priesthood of Aaron to that of Christ *must* be followed by a change of the Sabbath, can tell just as clearly (?) what moral duty needed to be left out when Aaron and his sons took up the mantles of the Melchisedecs of the previous age. We will not further weary the reader's patience by the examination of such absurd positions and illogical conclusions.

The meaning of Heb. 7:12 lies upon the very surface. "The priesthood being changed, there is made of necessity a change also of the law." What law? — Why, the law of the priesthood, of course. Under that law none but those of the tribe of Levi could minister in the priest's office. But Christ was not of the tribe of Levi. So Paul continues: "For he of whom these things are spoken, *pertaineth to another tribe*, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." Verses 13, 14. Paul here explains himself so clearly that there is no chance for anything but willful blindness or absolute stupidity to mistake his meaning.

The law of the priesthood required that none but the descendants of Levi could be priests. But Christ, who is the priest of our dispensation, sprang out of Judah. Hence the dullest mind can see that there must be of necessity a change of that law which confined the priesthood to Levi. Without such change Christ could not be our priest. But this change was made, and, "We have such a High-priest, who is set on the right hand of the throne of the majesty in the heavens." Heb. 8:1.

There he ministers for us in the great temple above, and now, "If any man sin," Levitical services avail not, but, "We have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

And, as the ministration of the Levitical priesthood, which was typical of Christ's ministry, was in *reference* to the law of God, contained in the ark beneath the mercy-seat, so the work of the great "Apostle and High-priest of our profession" is also in reference to the law of God. The Revelator tells us that "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

And again he says: "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened." Rev. 15:5. So we not only have a real priest in heaven, but a temple, and an ark, and in the ark a law, or *testimony*, our transgressions of which make the Saviour's mediation necessary.

And what can that law be but the great original, of which God gave to his favored people a copy on the tables of stone, until such time as a better priesthood would be established, "even of Jesus, made a High-priest forever after the order of Melchisedec" (Heb. 6:20), who would minister before the original law in the "temple of God in heaven." The Sabbath was a part of that copy, and must be a part of that "testimony in heaven." Be it ours to yield a humble obedience to that law before which the

Saviour ministers, that when our cases shall come up in the judgment of the great day, it may be seen that by our *obedience* we have confessed him before men, and he will confess our names before his Father and before his angels.

M. E. K.

"THE SIGNS OF THE TIMES."

Most of our brethren throughout the field have seen through the columns of the *Bulletin* the action of the General Conference in regard to our pioneer missionary paper, the *Signs of the Times*. It was recommended "that steps be taken to reduce the cost of the paper so as to enable our people to give it a much greater circulation." After the Conference was over, the General Conference Association Board, together with representatives of the Pacific Press, immediately took steps looking toward the carrying out of this recommendation. We have the following most liberal statements to make:—

1. That the regular subscription price of the *Signs of the Times* be placed at \$1 a year; and,—

2. That the club rates for the *Signs* be as follows: In clubs of twenty-five copies, 60 cents per copy per year; in clubs of fifty copies, 55 cents per copy per year; 100 copies, 50 cents per copy per year; 250 copies, 45 cents per copy per year; 500 copies, 40 cents per copy per year; 1000 copies, 35 cents per copy per year.

3. That all agents and canvassers, giving their time to the work of canvassing for the *Signs*, be supplied with the same, at the rate of 1 cent per copy, or 50 cents for a year, in any quantity that they may order.

4. That these rates go into effect, May 1, 1895.

For the benefit of isolated individuals and small companies that might not be able to take a club of twenty-five copies, we will arrange through the State tract society for special rates for them.

These prices are based on the idea of issuing 100,000 copies each week. And since we have made these very low rates, we believe our people will take hold of the work and put the circulation of the *Signs* at the 100,000 mark very soon. If they do not do this, of course the foregoing low rates cannot be continued; for in a smaller edition than 100,000 copies the loss would be so great to the publishing house that it could not sustain it.

We believe, however, at these very low rates, that our people will take hold of the work of circulating the *Signs of the Times* with earnestness. Much more might have been accomplished in the past for the advancement of the truth through circulating our periodicals. There is much in our periodicals that we do not have in any other class of publications. The live issues of the day, as related to the third angel's message, can be discussed from week to week through the paper, and many will be interested in reading this kind of matter whose attention might not be attracted at first through our other publications; and after having thus tasted of the truth, they will follow on to make a careful study of the whole through other publications which may be furnished them.

In regard to the value of the *Signs of the Times* as a missionary paper, we will give the following extracts from the pen of sister White:—

"This silent preacher, the *Signs*, enriched with precious matter, should go forth on the wings of prayer,

mingled with faith, that it may do its appointed work in shedding the light of truth upon those who are in the darkness of error."

"Many are obliged to be content with the silent preacher until God shall send them the living messenger. Let all our brethren take this to heart, and by personal effort in faith and hope contribute to the *Signs of the Times*; for in sending matter that is alive, in speaking by the pen words bearing the holy unction, they are preaching to thousands."

"The *Signs of the Times*, laden with rich food, is a feast to many who are not of our faith. Our brethren do not all see and realize the importance of this paper; if they did, they would feel greater personal interest to make it intensely interesting, and then to circulate it everywhere."

Comment upon the foregoing paragraphs would be unnecessary. These paragraphs clearly indicate to us that it is our duty to circulate this important periodical, and that, as it goes forth accompanied by our prayers, it will produce the result of leading the people to the truth.

Those who have been placed in responsible positions in connection with this cause, realizing the importance of this matter, have decided to place the *Signs* at the foregoing extremely low rates, in order that our brethren may be able to spread it everywhere. For the circulation of the *Signs* we have several things to suggest. In all our churches there are some brethren and sisters whose duties or conditions are such that they must necessarily remain at home. Yet these should not be inactive. To such the Spirit of God says:—

"All cannot go abroad to labor, but all can do something at home. Those who work for God will grow in moral and spiritual power, while those who devote their time and energies to serving themselves will dwarf and wither and die."

The valuable work that those who are thus detained at home may accomplish, cannot be overestimated. In the first place, as said in the foregoing extract "those who work for God will grow in moral and spiritual power," while those who do not work, will spiritually die. The individuals doing the missionary work are constantly increasing their own spirituality, and only as their own spirituality increases can they be a benefit to others. Then they can hand out some of these papers to their neighbors, right around their own doors, possibly they may be able to sell a few of them, but especially can this class who are so closely confined at home, secure names of individuals and send them the *Signs of the Times*, accompanied by carefully prepared missionary letters.

A very interesting letter has just been received at the International Tract Society office from a missionary in interior Africa. He says that some friend in Australia sent him a few copies of the *Home Missionary*. He expresses much appreciation for the copies of the paper and also a desire to have more of the publications. This is only one instance out of many that we could give of what may be done by sending out a periodical or tract. We desire to give this question of missionary correspondence much more consideration than in the past, and trust that all our brethren will think carefully upon the subject.

There is another class of our people who have more or less leisure time, and who can go out in their various neighborhoods (particularly is this true of those living in or near large cities), and sell the *Signs of the Times* from house to house. This plan has been tried in some Conferences and works well. The price at which the *Signs* may be sold in this house-to-house canvass is 3 cents a copy. We would suggest that the *Sentinel* might also be taken with the *Signs* in this way, and sell the two for 5 cents.

One brother in the East, who is an engineer,

and who has but little spare time, takes a club of the *Signs*, and also some of our other periodicals, and sells them from house to house regularly every week. He has had most interesting experiences in talking upon the present truth with those who are reading these papers.

The last Australian mail brings us a report of the tract and missionary work in that field. Among other things we were impressed with the statement that juvenile bands were being formed to go out and sell our papers. These youth have been having most precious experiences in this work, and a number of individuals are reported as being interested in the truth through these efforts. While we are planning for the older people, let us not forget that the Spirit of God has said to us that even the children can engage in missionary work. And if we would plan for our children to work in the cause while they are children, perhaps so many of them would not leave the truth and work as they grow older.

Perhaps you will say that you could not condescend to such a thing as selling papers. Turn it right around and look at it from the standpoint that it is a privilege to be elevated to any position where we may call the attention of the people to the truth of God. If by selling a copy of the *Signs of the Times* to an individual, his eternal salvation would be accomplished, who would not be ready to do it?

While thus selling the *Signs of the Times* from house to house, efforts should be made to secure yearly subscriptions. We have no time to lose. Our work is an important one, and we should all be urging it forward with great earnestness, and every individual member of the church should feel it a duty incumbent upon him to be studying what God would have him do in his work. Let our State secretaries and Conference and tract society presidents make a careful study of this work. Let also our ministers feel the importance, as they go from church to church, of educating our brethren and sisters to do faithful service for the Master. Let church elders and librarians be studying the question in their several localities, and let them correspond with their State secretary and Conference president, asking for such assistance as they think they may need. And let us all work together for the furtherance of the cause.

It is the idea of both publishers and editors to make the *Signs of the Times* exclusively our pioneer missionary paper. It will in no sense be our church paper, and therefore cannot take the place of the REVIEW AND HERALD, which every Seventh-day Adventist family should have if they would keep pace with the third angel's message. Our people have but very little ministerial labor; but the REVIEW AND HERALD, coming to them each week, brings to them the choicest of spiritual food, without which they soon lose their interest in the cause. The *Signs*, on the other hand, is to work in new fields, for the special benefit of those who know nothing as yet about the truth. Neither will the *Signs of the Times* occupy the peculiar field designed for the *American Sentinel*. The *American Sentinel* also has its special mission, and its circulation should be greatly increased. Our prayer is that God will give us largeness of mind so that we may take in the work in all its bearings, and realize the value of each of our periodicals, and give them all their proper place.

O. A. OLSEN.

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.

NEW ZEALAND CAMP-MEETING.

THIS meeting convened Feb. 6 and closed the 19th. It was held at Epsom, a quiet suburb of Auckland City. There were twenty-two tents on the ground, occupied by 105 campers. The tents were well protected from the wind, and although considerable rain fell at night, it was generally more or less sunny during the day, and with one or two exceptions all of those encamped on the grounds were well all through the meetings. The laborers present were Elders J. O. Corliss, W. C. White, W. A. Colcord, from Australia; and Elders Steed, J. E. Fulton, and G. T. Wilson, of the New Zealand Conference. We have never had so good a delegation of representatives from all the churches as at this meeting. Our brethren and sisters came expecting the Lord to give them a spiritual feast, and they were not disappointed. The key-note was struck the first night in the words of the text chosen by Elder Corliss, found in Hosea 10:12: "It is time to seek the Lord, until he come and rain righteousness upon you." Self-examination, confession of sin, and consecration to God at once started with all in attendance.

The morning meetings were seasons of refreshing, and the Bible studies on religious liberty, conducted by Elder W. A. Colcord, were timely and highly appreciated by the brethren and sisters. Elder Steed gave two interesting Bible studies on the Holy Spirit. Elder White gave timely instruction in the duties of church officers and members. Sister Corliss held two mothers' meetings, and Elder Fulton, assisted by sister Steed, had charge of the children's meetings.

The meetings of the various associations were characterized by a most excellent spirit, and the counsel and advice of the president of the Union Conference and of Elders Corliss and Colcord, were highly prized. An interest was aroused by the camp-meeting, and at the request of the Conference, a minister will remain for a time, assisted by a corps of workers, to follow up the interest. To the Lord belongs all the praise for what has been and will be accomplished.

G. T. WILSON.

IN PRISON.

Religious Intolerance in Tennessee.—An Adventist Academy Closed.

IN 1892 Elder G. W. Colcord, a Seventh-day Adventist minister and teacher, established an academy at Graysville, Rhea Co., Tenn., in which he invested all the means at his command, amounting to about \$5000. Several of his brethren likewise put money into the enterprise, not as a speculative investment, but in order to build up an educational institution to fit young persons of both sexes for lives of usefulness. The school prospered, and soon a flourishing colony of Adventists grew up around it. When the institution was closed, March 1, 1895, it had an enrollment of over one hundred pupils. The occasion of the closing of the school was the arrest of Elder G. W. Colcord, the principal, Prof. I. C. Colcord, one of the teachers, and M. C. Sturdevant, manager of the boys' dormitory. These, together with Wm. Burchard, Henry Burchard, Dwight Plumb, W. J. Kerr, E. S. Abbott, Wm. Wolf, N. B. England, E. M. Plumb, A. F. Harrison, and B. L. Dieffenbacher, were indicted last November by the grand jury of Rhea county for violation of the Sunday law. These men are all members of the Seventh-day Adventist Church. The ten first named were the only ones arrested, as the others happened

to be away on business when the arrests were made. Mr. England's case was continued. The nine others arrested stood trial, and were all convicted. Elder Colcord and M. C. Sturdevant on four indictments each; Wm. Burchard and E. S. Abbott on two indictments each; the others on one each. They were tried March 5 and 6, and were committed to prison, March 8, for terms ranging from twenty to eighty days, with the exception of Wm. Wolf, whose costs were secured by his father, Dr. S. Wolf. Wm. Wolf himself, together with the other defendants, refused to pay the costs, as to do so would only be to confess the justice of the conviction and to invite further prosecution. The principal defense in each case was the God-given right to work six days; and not only so, but the defendants insisted that the fourth commandment requires not only the observance of the seventh day, "the Sabbath of the Lord," but that other days of the week be habitually devoted to worldly pursuits. The fourth commandment, they maintain, establishes a difference between the seventh day and the other days of the week, and that habitually to treat another day as the Sabbath, is to set up a counterfeit of the Lord's Sabbath. The defendants pleaded that not only was it a religious duty to work on Sunday, but that under Article I., of the Bill of Rights of Tennessee, they had a constitutional right to work on that day. The article in question provides "that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship." Not one of them denied doing secular work on Sunday, but all denied that this work was a nuisance, as charged in the indictments.

The following defense by Wm. Burchard will serve as a sample of the defenses in each case, though no two were exactly alike:—

"I am indicted for violating the Sabbath. I plead not guilty. I have been keeping the seventh day for about four and one-half years. I learned that the Bible says that the seventh day of the week is the Sabbath. I obey the laws of the land when they do not conflict with the law of God, but when they do, I obey God. The Bible says, 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.' The State says the first day of the week is the Sabbath, but I choose to believe and to obey the God of heaven. I read in Acts 5:29 that when forbidden of the rulers to preach the gospel, 'Peter and the other apostles answered and said, We ought to obey God rather than men;' and again in Acts 4:19: 'Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.' This is a case against me for my belief. I read in Rom. 10:17: 'Faith cometh by hearing, and hearing by the word of God.' I believe the Bible, and my faith is that the seventh day is the Sabbath; so it is a case about my belief in the Bible.

"I was born and raised in Rhea county, Tenn., and have never been before a court before. Moreover, the supreme court of the State has decided that a single act of Sunday work does not constitute a nuisance, and they have proved only one offense against me."

Judge Parks, in charging the jury in this case, said:—

"Gentlemen of the jury, the defendant, Wm. Burchard, is charged in the indictment with carrying on the common avocations of life on Sunday, the same not being an act of real necessity or charity. To this charge he pleads 'not guilty,' and you are sworn to try the issue. It is a violation of the law of the State unnecessarily to perform labor on Sunday in such a way as to disturb the worship of others, or in such a way as to affect the morals of the community. The carrying on of ordinary business or any kind of secular labor on Sunday, if so conducted as to attract public attention, is indictable under the laws of the State. It is not necessary to show that any person was disturbed by such act; it is sufficient if the act was done in such a public manner as to be open to the observation of the public.

"A single act of work on Sunday is not a nuisance in the eyes of the law, unless that act be done in some peculiarly flagrant manner. One act is indictable, if it is done in this manner, if it will tend to corrupt the public morals. The question for you to determine is, whether the work performed by the defendant in this instance is of such a nature or character as to have come under this head.

"You are the exclusive judges of the evidence and credibility of the witnesses. . . . Take the case and render such verdict as you think is warranted by the law and under your oaths."

In two or three of the cases in which but one act was proved, the juries hesitated somewhat, and one of them returned for further instruction. In this case his honor said:—

"One offense is not necessarily of itself a nuisance in the eyes of the law, but if it were done in an open and public way, that is, where the public might see it, and if it were of such a nature and character as to be a flagrant violation of the Sabbath, it would be an offense under the law. In that case a verdict of guilty should be given. I also charged you that the defendant, if he did an act of secular work on Sunday, or if he had it done on Sunday, should be found guilty. Now it is for you to decide from the evidence before you, whether or not the defendant, if he did an act of secular work on Sunday, or if he had it done, whether or not it was done in an open and public way, and whether, if it were done, it amounted to a flagrant violation of the Sabbath as established by law."

Of course, under this instruction, the jury could scarcely do otherwise than convict, which was done in every case, notwithstanding the constitutional guaranty of liberty, and the divine warrant which they showed in court for keeping the seventh day and working upon the other six days.

The defendants employed no counsel, but at the conclusion of the trials, three attorneys, one of them the ex-attorney-general of the district, asked their permission to make a motion in arrest of judgment. This was done, and ably argued by counsel. It was, however, overruled by the judge, who imposed a fine of \$2.50 in each case, together with costs, amounting altogether to about \$20 in each case. His honor promptly remitted the fine, and expressed a regret that he could not likewise remit the costs, but said that that was beyond his power, and that if the costs were not paid, the defendants would be committed to jail, which was accordingly done.

Besides the cases against the Adventists, there was one other indictment for Sunday labor; but when the case was called, the prosecuting witness refused to prosecute, and the indictment was quashed. The defendant in this case was not an Adventist, and the finding of the indictment was probably a mistake. Hundreds of the employees of the Dayton Coal and Iron Company work in the town of Dayton and in Rhea county every Sunday, and are not prosecuted.

Peculiar interest attaches to the cases of the Seventh-day Adventists, because this persecution directly affects Graysville Academy, which is closed indefinitely because of the imprisonment of the principal and the teacher second in charge. It works a special hardship upon some of the students who were almost ready to graduate, and who are now compelled to return to their homes at considerable expense, without finishing their course at school. Most of the students are scattered to various States, and others are awaiting the receipt of money from home, to enable them to leave.

Several of the imprisoned men have families of small children, and all but one are married men. One has five children and another seven, all too young to earn their living, yet the fathers are taken away and imprisoned for no other crime than that of doing honest labor for the support of their families.

This Adventist community is composed of quiet, law-abiding people, many of whom, so far from injuring any one, were laboring for the good of their fellow-men and for the salvation of souls. None of the work done was of a nature to disturb the peace or quiet of the neighborhood. It seems that the enemies of the Adventists are determined to persecute them, for

additional indictments have been found by the grand jury, and it is probable that some who are now suffering imprisonment will again have to appear before the court at the next term, and that others who had not previously been indicted will also be arrested and required to answer for their God-given and constitutional right to the free exercise of their religious faith.

No blame attaches in these cases to the officers of the law. Judge James G. Parks and Attorney-General Fletcher unreservedly express themselves as regretting that they are compelled to be parties to what is evidently religious persecution. In pronouncing judgment upon the convicted Adventists, Judge Parks, as reported in the Dayton (Tenn.) *Republican* of March 9, said:—

"In these cases the defendants have been adjudged guilty, after a fair and impartial trial by jury, of violating that day which is recognized by the law of our State as the Sabbath, and it now becomes my duty, painful though it be, to pronounce judgment upon them.

"While our sympathies are with the defendants, and while they perhaps have good grounds for their faith, yet this is a temporal, not a spiritual court, and we cannot pass upon questions of belief. The only questions we have to deal with are, 'What is the law?' and, 'Has the law been violated?' The law is plain, and it is not only our sworn duty to enforce it, but to encourage respect for all law in general. As individuals we may each have our own opinions as to the justice of a law, yet as public officials intrusted with its enforcement, our duty is unequivocal. A co-ordinate branch of the government is intrusted by the people with the law-making power, and when this power is exercised within constitutional limits, the judiciary can do nothing but enforce the law thus enacted. The supreme court of this State, whose decisions must be taken as final by the lower courts, has passed upon this question, and we cannot rightfully reverse its decisions.

"If I were to express my private feelings, however, I might say that there is nothing I regard with more concern or solicitude than an encroachment of legislative enactment upon the personal rights of the individual in matters of conscience. That there is a limit in these matters beyond which legislation cannot rightfully go, will be conceded by every man. Where is that limit? This is a question which even the enlightened civilization of the nineteenth century, it seems, cannot answer. Human laws are of necessity imperfect. One class of individuals will claim that their rights are encroached upon in this way; another, in that way, and so on. This arises from diversity and shades of opinion. These questions, it seems, cannot be settled to suit everybody. As touching the cases at the bar, the large majority of the people honestly and conscientiously believe that secular labor on Sunday is a desecration of the true Sabbath and that this tends to corrupt public morals. That this belief pervades the people at large is fully evidenced by the several laws we have prohibiting various things as tending to desecrate that day. These laws would not exist but for public sentiment in their favor.

"The masses for hundreds of years have thought, and they still think, that public morality requires the observance of the day which has been recognized practically by all Christian denominations as the sabbath. As to the constitutionality of these laws it is true that grave doubts are entertained by many who adhere to Sunday as the sabbath. While every man is guaranteed the right to worship as his conscience dictates, and while no law respecting the establishment of religion can be passed, yet this has always been interpreted to mean that no particular creed or form of religion shall be prescribed, and that Church and State shall remain divorced.

"All our laws recognize Christianity in general as the basis of our civilization, and laws for its protection have always been regarded as in keeping not only with the Constitution but with public policy. Sunday is and for a long time has been recognized by nearly all Christian denominations as the sabbath; and it is for this reason, no doubt, that the laws which protect that day have always been acquiesced in as constitutional. They have never been regarded as laws which prescribe any particular belief, but as laws which protect the unanimous belief of nearly all Christian denominations. But here we have a respectable element of Christian believers who are honest, inoffensive, law-abiding citizens in all matters not conflicting with their sense of duty, who believe they are under divine command to observe the seventh day as the Sabbath. As a matter of abstract individual right, can they be required to observe another day also?

"Their position is not that of the person who claims that as a matter of personal liberty, he has the right, if he chooses, to run an open saloon on Sunday, or to do any like act. That is not a matter of conscience, this is. They claim that it is not only their right but their duty under divine command to observe the seventh day. Calling them 'cranks' does not settle the question. If there were only one of them, he would be entitled not

only to his belief but to the exercise of that belief, so long as in so doing he does not interfere with any natural right of his neighbor. A man cannot kill another and excuse himself by claiming that he believed he was carrying out God's will in so doing, because this would deprive his victim of a natural right; viz., the enjoyment of life. Do the defendants in keeping the seventh day and working on the first, thereby interfere with any natural right of their neighbors? or is it an artificial right created by statute? Has any power but the divine will the right to establish any one day as Sabbath? If the day has been set by divine edict, but two or more persons honestly differ as to what day was appointed, can the dispute be settled by legislative enactment? These are grave questions upon which no opinion is now ventured, but they go as to the justice of the law, and not as to what the law is. There can be no dispute as to what the law is, and our duty is plain, and we must follow it. If the law is wrong, the remedy is not to be found in the courts. The consensus of Christian sentiment favors Sunday observance, and while the law commands its observance, the courts will enforce the law."

It is but just to say that the feeling among the better element in the community is decidedly against the prosecutions. Graysville is suffering in a business way from the persecution, because the town has been built up largely by the establishment of the academy; and since it was known that the indictments were found last November, real estate has depreciated 50 per cent. But the fact remains, nevertheless, that where laws are enacted which make such prosecutions possible, there are always irresponsible persons who care nothing for the results either to the Adventists or to the community at large, and will drag the seventh-day observers before the courts. Wives may be deprived of their husbands, and children of their fathers; schools may be broken up, and disappointment and loss inflicted upon the students; but what is that to men who have no sense of justice or of right, and who are controlled only by feelings of bigotry and intolerance? The bar of the county is almost a unit in opposition to the prosecution. The judge's language in passing judgment upon the cases cannot be mistaken. It is an arraignment of the law as unjust. The three papers published in Dayton are likewise unanimous in condemning the persecution of the Adventists as unrighteous from a standpoint of justice, and as unpolicy from a business standpoint. These facts all go to illustrate the truth of the words of Thomas Jefferson, that where a "bad law is on the statute-books, 'a single bigot' may set the machinery of the law in motion, and 'better men be his victims.'"

In view of the facts thus briefly stated, the question arises: What are the people of Tennessee, and of other States, and of the United States, going to do about the existence of statutes which make such things possible? Is the American sense of justice dead? Is it indeed true of this country that "judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey."

The Adventists do not, as some have thoughtlessly asserted, court persecution. They have in several States exhausted every legal remedy in seeking relief from oppressive laws. They have twice appealed to the supreme court of Tennessee, and once to the United States Circuit Court. They refuse to pay fines, as before stated, because to do so would be to acknowledge that they are indebted to the State. They maintain that they have violated no proper law, that their punishment is unjust, and that taking their property to pay fines is nothing short of robbery. They do not resist the officers, but they will not become parties to the injustice by voluntarily paying fines; but as Elder Holmes, the Baptist, when commanded to remove his coat 200 years ago that he might be whipped, said: "I will not so much as unbutton a single button," so the Adventists say, "We will not pay a single penny. We will suffer imprisonment, if we must, and the loss of property if it is taken from us, but we have wronged no man, we have

defrauded no man, and we will not voluntarily pay money for the free exercise of our God-given rights." It is true that as compared with the great mass, the Adventists are but a handful; as has been sneeringly said by one of their enemies, they amount to but "one seventh of one per cent of the population of the country;" but is it not true, as stated by Judge Parks, that "if there were only one of them, he would be entitled not only to his belief but to the exercise of that belief, so long as in doing so he does not interfere with any natural right of his neighbor"? What answer will the American press and people return to this question?

SPECIAL CORRESPONDENCE.

TENNESSEE is fast gaining an unenviable notoriety. The readers of the REVIEW are already familiar with the cases of brother R. M. King in Obion county, of several brethren in Henry county, and, more recently, of brother Capps in Weakley county. Public attention is now called to Rhea county, of which this city is the county seat, as the scene of more persecution for breaking Sunday laws. The facts have already been published and need not be given again, further than to say that eight of our brethren are now lying in jail here, having been convicted of "Sabbath-breaking" against "the peace and dignity of the State of Tennessee."

Last Monday morning, in company with brother A. R. Henry, I left Battle Creek, having been requested to come to this place to see what could be done in the interest of the work. Elder G. A. Irwin, who has just been appointed superintendent of Dist. No. 2, joined us at Cincinnati. We found brother C. P. Bollman already upon the ground, and that he had rendered good service in calling the attention of the public to the matter through the local papers, in interviewing some of the leading men of the town upon the subject, and in looking after the temporal needs of the families of some of the imprisoned men.

The situation is a peculiar one. The judge is friendly and does not hesitate to characterize the arrests and imprisonment as persecution pure and simple. The attorney-general is of the same opinion. The juries evidently did not like to convict; and the local papers are favorable, the *Dayton Republican* being especially strong in its condemnation of the whole affair; *but the brethren are in jail*. This is all due to one man, and he is a worthless character. It is altogether probable that he is the tool of others who for one reason or another wish to bring a pressure to bear upon the Adventists. Years ago in his Notes upon the State of Virginia, Thomas Jefferson said: "The spirit of the times may alter, will alter. . . . A single zealot may commence persecution, and better men be his victims." These words are now being literally fulfilled in the present persecution.

Since coming to this place we have met the judge before whom the cases were tried, some of the lawyers who listened to the cases, and the editors of the local papers. All condemn the whole proceeding, *but the brethren are still in jail*. A petition has been prepared by Mr. W. O. Thomas, the editor of the *Republican*, to be circulated throughout the county, praying the county court to remit the costs in these cases (the fines were remitted by the judge, which was all he had the power to do), and thus set the prisoners free. Others suggest that a vigorous effort should be made to have the law repealed at the present session of the legislature. All this serves to call attention to the iniquity of the law and gives opportunity to present the true principles of civil and religious liberty.

We have made an effort to hold some public meetings, but it has rained almost continuously for two days, and the people could not be expected to come out. We have now decided to give atten-

tion to some other matters for two or three days and return here to hold meetings next Sunday. The opera-house has been secured at a nominal cost, and the meetings will be thoroughly advertised through the local papers. We wish to make it clear that we are not here to make any effort to get our brethren out of jail or to heap condemnation upon anybody, but to show up the principles involved in this iniquitous proceeding and to make it plain that in the imprisonment of these brethren the rights of every man in the State have been interfered with.

We visited the jail this afternoon, and the scene is vividly impressed upon my mind. The eight imprisoned men and four visitors were crowded into one small room containing two beds, two or three chairs, a table, and a stove. After delivering some things which we thought might be acceptable additions to the bill of fare furnished by the county, we talked over the general situation and then held a season of worship. We sang the hymns, "Wait and murmur not," and "Just As I Am," and read of the experience of Paul and Silas in the jail at Philippi as recorded in Acts 16. A spirit of deep tenderness rested upon us as we bowed in prayer, and we knew that holy angels looked upon the scene with interest. The brethren were refreshed and comforted, and we felt it a privilege to be with them. They have worship regularly every day, and have organized a Sabbath-school which meets each Sabbath. And yet these men are shut up by the State as criminals!

Much interest has been aroused by these prosecutions, and many visitors have called at the jail. A hundred came on one Sunday. Some of them are glad to talk about the principles involved and to accept reading-matter, a supply of which is kept on hand for this purpose.

This forenoon we were at Graysville. The Academy is closed and is likely to remain so, as Elder Colcord, the principal, was convicted on four indictments. The vacant rooms bear silent testimony to the spirit of bigotry and persecution, which has deprived the community of the advantages of a good school; and the man who has led in this onslaught upon the rights of God-fearing men, hangs around as though he were looking for other victims. And yet this is in America, once known as "the land of the free," and this is "a Christian nation"! Will the people ever arouse to the real meaning of the situation? We shall see.

W. W. PRESCOTT.

Dayton, Tenn., March 20.

News of the Week.

FOR WEEK ENDING MARCH 23, 1895.

NEWS NOTES.

The official statistics of the United States for 1894 show that 9800 murders were committed, and there were only 132 legal executions. One hundred and ninety supposed-to-be murderers were lynched. Of these, 166 were in the South, and twenty-four in the North. So that only about one murderer in seventy receives the penalty of the law for his crime. Is not this a terrible record for the United States for the year 1894?

The encroachments of England upon Venezuela, and her late ultimatum addressed to Nicaragua, have aroused anew the interest felt by the people of this country in the welfare of our sister republics of the Western Hemisphere. The Monroe doctrine is again being talked, and the conviction seems to be growing that at some not very distant day the United States and England will become involved in a controversy because of England's aggressiveness in the Central and South American countries. England is claiming more and more of Venezuelan territory, and unless some other power intervenes, will soon have the control of the entire country. These subjects have been discussed by the President and his cabinet, and this government has sent a message to the British government, asking what course England will pursue if Nicaragua refuses to pay the indemnity which England has demanded.

At the late meeting held in Cooper Union, New York City, in favor of a liberal Sunday, plans were laid for a State organization for the furtherance of this object. In the city alone 460 societies have expressed their wish for greater Sunday freedom. A committee of twenty-five citizens, who were appointed at the meeting at Cooper Union, met March 20 to form the general organization and lay plans for an active campaign. This movement for a liberal Sunday is stirring up the clergy and those who favor the rigid enforcement of Sunday statutes, and a big legislative fight in the Empire State over the question of the proper use of Sunday is bound to come. A meeting of the delegates of these different societies is appointed for April 8.

The legislature of Connecticut has repealed one section of the Sunday law of the State. The part repealed reads thus: "When any justice of the peace shall have personal knowledge that any person is guilty of drunkenness, profane swearing, cursing, or Sabbath-breaking, such knowledge shall be sufficient evidence for such justice of the peace to render judgment against him without previous complaint and warrant, having first caused such person to be brought before him." This section of the law opened the way for informers, and compelled the justices to take notice of every act that was reported to them. The stringent Sunday laws of Connecticut have been referred to an innumerable number of times by writers and speakers. There was only one vote in opposition to the repeal of this section of the law.

Although reports from Spanish sources are to the effect that the rebellion in Cuba is entirely suppressed, news comes through other channels that the rebellion is still on, that a guerrilla warfare is being waged in many parts of the island, and that several important strategic points have been taken by the rebellious Cubans. It is believed that arms and ammunition have been successfully landed on the Cuban coast in spite of the vigilance of the Spanish cruisers, and if the insurgents could open a port, thousands of volunteers would go there from this country. The Spanish minister at Washington feels very indignant at Secretary Gresham's sharp note to Spain over the reported firing on an American vessel by a Spanish brigantine of war. He thinks the secretary should have treated with Spain through him and not through the United States minister at Madrid. He has by this course of action so injured himself here that this government will probably ask for his recall.

The difficulty with Spain over the "Allianca" incident has caused the people of this country to take a careful inventory of its naval strength. The result is not very assuring. At the close of the civil war the United States had quite a navy, but it soon run down, until in 1883 there were eighteen countries which had stronger navies than did the United States. In that year Congress authorized the building of several new steel cruisers, and the work of rebuilding a new navy was begun. The United States has not one of what are now known as first-class battle ships. Eight are in process of construction. Of armored sea-coast vessels we have two, and are building five more. Of unarmored and partially protected cruisers, the United States has twenty-one, and is building eleven. The sea-coast defenses of the United States are in poor shape for defense in the event of war. The war scare will probably stir up the government to hasten the completion of the ships now under construction and to strengthen the coast defenses.

DOMESTIC.

— President Cleveland was fifty-eight years old, March 18.

— A shortage of \$80,000 has been discovered at the Carson mint.

— The American Protective Association claims to have 125,000 members in Michigan.

— At Evanston, Wy., March 21, an explosion in a coal mine caused the loss of seventy-five lives.

— Archbishop Corrigan received \$3000 as a marriage fee for his services at the Castellane-Gould wedding.

— The big sleeves, now fashionable for ladies' dresses, are being utilized by lady shop-lifters as a receptacle for stolen goods.

— Henry Clay Frick, of Homestead, Pa., fame, has given notice that after April 1 he will raise the wages of 15,000 men fifteen cents a day.

— A monument to Confederate soldiers was unveiled at Bentonville, N. C., March 19. The last battle of the civil war was fought here in 1865.

— The Cubans in New York City held a meeting at the Hotel Brunswick, the evening of March 18, to promote the cause of Cuban independence.

— St. Louis, Mo., has been seized with a desire to enforce the Sunday statutes. The Sabbath (Sunday) association sent many agents to buy different articles, and then had those who sold them arrested.

Two hundred Negroes left Savannah for Monrovia, Liberia, March 19. Fully 15,000 Negroes gathered at the wharf and along the river front to see them off.

Nine policemen of New York City, including one inspector and four captains, have been indicted for malfeasance in office. This is done at the instigation of Dr. Parkhurst.

General Adam Badeau, formerly military secretary of General Grant, died at Ridgewood, N. J., March 20, aged sixty-four years. He accompanied Grant on his tour round the world.

Railroad men in Minnesota, who are in a good position to know, say that there is quite a movement from the cities to the country of people who have become tired of city life.

The bill which was lately introduced into the Illinois legislature by the Civic Federation of the State for the purpose of improving the municipal government of the cities, passed the Senate, March 20, by a vote of 37 to 12.

Serious charges are preferred against the managers of the Home for Juvenile Offenders in Chicago. It is charged that the girls were both whipped and starved, and that the State has had to pay \$77 a month for their board.

It has been learned that the Spanish ship which fired upon the "Allianca" is the "Conde de Venadito." Her captain claims that the "Allianca" showed the English flag, and that she was only one and one-half miles from shore.

Justice Ingraham, of New York City, March 15, handed down the decision that the quiet playing of billiards or pool on Sunday is not prohibited by any law in the State of New York. He holds that the penal code does not apply to such cases.

Protestant ministers at Munice, Ind., tried to prevent by legal injunction, a sacred concert on Sunday, March 17, in the opera-house in that city. Religious animosity was the cause, the concert being in honor of St. Patrick. The concert was held with a crowded house.

FOREIGN.

The revolution in Colombia is reported to be ended.

Rich gold mines have lately been discovered near Coolgardie, South Africa.

A relief ship from Boston arrived in St. John's, Newfoundland, March 20.

Portugal and Brazil have settled their differences, which grew out of the civil war in the latter country.

Prince Komatsu, commander-in-chief of the armies of Japan, has decided to establish headquarters at Port Arthur.

Reports from Peru, dated March 20, state that the rebels and the government forces have been fighting in the streets of Lima three days.

The difficulties between Mexico and Guatemala have not yet been satisfactorily adjusted, and the subject of war is again being resumed.

The colony of 1000 Negroes recently established at Wafima, Mexico, is breaking up. The Negroes are returning to their old homes in the Southern States.

Great Britain has sent an ultimatum to Nicaragua demanding \$75,000 because of the expulsion of Minister Hatch. Other damages are also claimed.

The failure of Ireland to secure the passage of the Home Rule bill, has so aroused the people that there is a probability of the revival of the Fenian movement.

Lord Rosebery, who was reported to be on the point of resigning his position of premier, has, at the request of the queen, consented to retain the position longer.

Dispatches from Japan, dated March 20, state that Li Hung Chang was ill on board the Chinese ship which brought him to Japan to conduct the peace negotiations.

The missing Spanish ship of war, "Reina Regente," is now known to have sunk not far from the Straits of Gibraltar. Her masts show above the water. All on board perished.

The president of the South African republic has presented the pope with a diamond weighing 971 carats. It is said to be the largest in the world, and worth \$1,000,000.

Forty thousand pounds of dynamite exploded at Oberwesel in Germany, March 21. The explosion took place on a ship, which was blown to pieces, and another near by was wrecked. Twenty-five persons were killed.

The late czar of Russia was a firm believer in all the doctrines of Christianity as taught by the Greek Church, and shortly before his death made a strong expression of his desire that Christ would come and make an end of all things.

Japan has 80,000 troops in Chinese territory. Seventeen battles have been fought, all of which were decided in favor of the Japanese. Six hundred and seven pieces of artillery have been captured by the Japanese, and a large amount of other warlike material. This does not include what was taken at Port Arthur and Wei-Hai-Wei.

The peace negotiations between China and Japan are to be conducted at Simonosaki, on the extreme southwestern coast of Japan. This arrangement was made to accommodate Li Hung Chang, who is on board a Chinese vessel, as in the excited state of the Japanese people it was not thought advisable to admit a Chinese vessel to Hiroshima.

RELIGIOUS.

Ritualism has broken out in a Presbyterian cathedral in Edinburg, Scotland.

Dr. John A. Broadus, noted as a Baptist minister, author, and theologian, died at Louisville, Ky., lately.

The archbishop of York, England, has sent a letter to the English clergy, asking them to abstain from tobacco during Lent.

At Avon Park, Fla., March 18, a Congregational pastor was hanged in effigy by a portion of his congregation because he uses tobacco.

A bill which provides that no "religious garb or insignia" shall be worn by any public school-teacher in the State, has passed the first reading in the Pennsylvania legislature.

Twenty-six Japanese Christians have been appointed as chaplains in the Japanese army. This is regarded as a very remarkable action for a heathen nation and entirely unprecedented.

It now appears to a certainty that the irregularity reported a few weeks ago in the accounts of the American Missionary Society, is a fact; the secretary is a defaulter to the amount of \$12,000.

Twenty years ago Father Adams, a Catholic priest in Flatbush, N. Y., was suspended from the exercise of his priestly functions for preaching the faith cure. Now he has just been reinstated in his position.

Knights of Pythias are appealing to Satolli to gain a suspension of the edict of Pope Leo, forbidding Catholics to join the order. Satolli announced a temporary suspension, but would not promise that it would be permanent.

The right of Catholic nuns to wear the habit of their order while teaching in the public schools has been affirmed by the courts of New York. In New Jersey the General Assembly has just rejected a bill prohibiting such teachers from wearing a religious habit.

Special Notices.

OKLAHOMA, NOTICE!

As E. R. Palmer, the former secretary and general agent of the Oklahoma Tract Society, has been sent by the General Conference to New Zealand to labor, all business hereafter pertaining to either of these lines should be directed to R. W. Parmele, 318 Fourth St., Oklahoma City, O. T.

SPECIAL NOTICE!

The attention of young men and women who wish to enlist in medical missionary work, is called to the fact that the present is a favorable time for entering the training classes at the Battle Creek Sanitarium. Arrangements have been made that twenty-five young women and fifteen young men may be received within the next few weeks. Those who apply should be persons possessed of good health, good education, and adaptation to the work. It is required that those who enter upon this work should be possessed of a genuine missionary spirit and a desire to devote their lives to this line of work. Young men must be at least twenty-one years of age, and young ladies not less than twenty years. Those interested in the matter should apply at once to the undersigned.

Battle Creek, Mich. J. H. KELLOGG, M. D.

PAMPHLET WANTED.

Any person having a copy of the pamphlet "Refutation of the Age-to-Come," by Elder J. H. Waggoner, which they will sell, will confer a favor by writing to W. H. Falconer, 60 Wardlaw Ave., Winnipeg, Manitoba.

ADDRESS.

The address of Elder I. D. Van Horn for the State of Ohio is 249 Cedar Ave., Cleveland, O.

LOST!

A DARK-COLORED box containing a small, golden-colored chest in which are representations of the tables of the law. Said box was left with some brother in Michigan. J. F. Ballenger, Homer, Mich.

NOTICES!

WANTED.—A young man aged eighteen years desires work of any kind among Sabbath-keepers. Address Lewis E. Abbott, Graysville, Rhea Co., Tenn.

WANTED.—First-class southern farm or city property for \$5000 worth of choice homes in Battle Creek, by one who will donate a fourth of it to the local work. L. J. Caldwell, 40 Arthur St., Battle Creek, Mich.

WANTED.—Work by a half orphan boy, sixteen years old. He is bright, active, and strong, and desires to work on a farm in a Seventh-day Adventist family. The Middle or Southern States preferred. Address Chas. F. Curtis, 501 E. Fair St., Atlanta, Ga.

WANTED.—By a single man and experienced farm hand, place to work for season or longer at farming or common labor. Lower Michigan, southern half, preferred. Adventists alone apply. References if necessary. Address Mac E. Avery, Locke, Ingham Co., Mich.

Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accom., Mail & Express, N. Y. & Bos. Spl., Eastern Express, and Atlantic Express. Lists stations like Chicago, Detroit, Ann Arbor, etc., with departure and arrival times.

*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.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Lists stations like Chicago, Detroit, Toronto, Montreal, Boston, Buffalo, New York, and Boston with departure and arrival times.

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. B. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 26, 1895.

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CAMP-MEETINGS FOR 1895.

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

DISTRICT NUMBER ONE.

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

DISTRICT NUMBER THREE.

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

DISTRICT NUMBER FOUR.

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

DISTRICT NUMBER FIVE.

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

DISTRICT NUMBER SIX.

North Pacific,	May	9-20
Upper Columbia,	"	16-27
California,	"	30 to June 10
Montana,	June	14-24

DISTRICT NUMBER EIGHT.*

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

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

Brother F. J. Hutchins gave a stirring discourse in the Tabernacle, Sabbath, the 23d, on Gal. 1:3, 4. He showed how we may have the peace of God, and what it will do for us; and why we do not have it, if it is true that we are destitute of it. There can be no compromise in this matter. Christ wants the whole heart, and cannot dwell with selfishness, envy, hate, pride, or any of the evil traits of our nature, which are of Satan.

The *Catholic Mirror*, in an editorial upon "Lent" and the extent of its observance, not only by Catholics but also among Protestants, says that "not only do Methodists observe 'Holy Week,' but some of them will not eat meat on Good Friday." Well, why should they not observe Lent, since they keep Sunday, and Sunday and Lent both stand upon the same authority?

The *United Presbyterian* of March 21 comes out with a cry of alarm that the Sabbath law is in danger, because a bill has been introduced into the legislature of Pennsylvania to make it lawful to sell newspapers on the first day of the week. The bill has been reported upon favorably, and the clergy are in a panic. One reason urged why the bill should be defeated is that it will sweep away the old law of 1794, "which," the paper says, "has been such a protection to the Sabbath, against the encroachments of the world." It should have said, "which has been the source of shameful persecution, and a blot upon the fair name of Pennsylvania." But we would beg to inform this startled paper that it is entirely mistaken. The Sabbath law is in no sort of danger whatever. The Sabbath commandment is one of the immutable precepts of Jehovah, and stands as firmly as the pillars of his own throne, of which it is one; and all the puny inhabitants of this little world cannot shake or endanger it in the least degree.

As for Sunday, that being made by man can of course be overthrown by the same power that made it; but God's Sabbath law is safe, and the penalty for its violation will be inflicted in due time.

Then quiet your fears, O frantic Presbyterians; for the Sabbath law is in good hands, which will defend it, and preserve it forever, no matter how many, in the interest of man-made rivals, may seek to overthrow it.

PERSONALS.

Brethren Allen Moon and D. W. Reavis have gone South to devote their time and labor to forwarding religious liberty work in the Southern field.

Brethren Henry and Prescott, as noticed last week, went to Tennessee to investigate the situation of our brethren who are there in jail. We have received from brother Prescott a report concerning the matter, which will be found on another page. The complaint was preferred by a private individual, of no very high reputation in the community, and the better class of citizens are ashamed both of the complainant and of the law.

Brother G. A. Irwin, of Ohio, superintendent of Dist. No. 2, left last week for his field of labor, in which he will give large attention to the religious liberty work.

DEATH OF DR. WM. M. JONES.

THROUGH the *Sabbath Recorder*, and also by private advices, we learn of the death of Dr. Wm. M. Jones, of London, England, which occurred Feb. 26. Dr. Jones became converted to the Sabbath truth while a missionary in Hayti, in 1847. Soon after, under the auspices of the Seventh-day Baptist Missionary Society, he entered upon various missionary operations, visiting

Palestine for that purpose in 1853. He finally connected himself with the Historical Seventh-day Baptist Church in London, England, known as the Mill Yard church, where he served the church as pastor as long as the organization existed. He was a thorough scholar and literary critic, being conversant with many ancient and modern languages. One of his productions in behalf of the Bible Sabbath is a chart of days which is a practical demonstration, by a comparison of many languages, that the week of the present time is identical with the week of Bible times, thus entirely removing the common objection to the Sabbath that we do not know which day the Sabbath is. He has done good service to the cause of Sabbath truth, and all lovers of the Sabbath will respect his memory.

M. E. K.

ENCOURAGING.

ONE of the most encouraging things in connection with our work in the International Tract Society Office is the number of letters we are receiving from those not of our faith, making inquiries in regard to our literature. We are addressed in all sorts of ways, sometimes as, "The Seventh-day Adventist Tract Society," "International Committee on Religious Persecution," etc., etc. But no matter how they address us, the letters seem to come safely to hand. One very interesting feature is the fact that quite a number of ministers are calling upon us for our literature. Thus the reading-matter that we have been circulating, together with the free advertising we have received through the newspapers in regard to our brethren who have been arrested and thrown into prison, is directing attention to this work as nothing has ever done before, and the people are beginning to inquire about us earnestly. Let us continue to sow the good seed of the kingdom, knowing that very soon a bountiful harvest will be produced and garnered.

A. O. TAIT.

THE HASKELL HOME FOR ORPHANS.

THIS is an institution in which we are deeply interested. The plan adopted for the maintenance of the Home, as stated recently in this paper, is to take two general collections each year, the first Sabbath in April and the first Sabbath in October. It is recommended that the entire collections of these days be devoted to the maintenance fund.

Excellent results have been reached thus far, and we have every reason to believe that a kind Providence has guided the undertaking from the start. Doubtless most of the readers of the REVIEW have noticed the very encouraging reports lately placed before the public, and are acquainted with the uniformly encouraging reports made by the numerous visitors to the Home during the General Conference. We were pleased that so many visited the institution during the meetings, and are sure that the result will be favorable to the proper maintenance of the work undertaken. Let all our churches, Sabbath-schools, companies, isolated members, and friends of the Home, wherever found, remember to make a liberal contribution for its maintenance, the first Sabbath in April. Send all donations for the purpose to Elder L. Mc Coy, Sanitarium, Battle Creek, Mich.

O. A. OLSEN, Pres. Gen. Conf.