

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
IS THE FIELD
OF THE WORLD

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

VOL. 69, No. 22.

BATTLE CREEK, MICH., TUESDAY, MAY 31, 1892.

WHOLE NO. 1968.

The Review and Herald,
ISSUED WEEKLY BY THE
Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

ALL FOR GOD.

BY E. J. JOHNSON.
(Hart's Road, Fla.)

"All things work together for good to them that love God."

Erelong the veil which hides
God's purpose from our sight,
Will be withdrawn, and all earth's clouds
Dissolved in heavenly light.
In that clear light we'll see,
Yes, plainly 't will appear,
Why all these cups of sorrow were
Pressed to our lips while here.

Meanwhile 't is joy to know
We have a faithful Guide,
Through all the dark, and doubtful way
Forever by our side.
A loving, helpful Friend,
All-powerful and all-wise,
Leaning on him, our deepest griefs
Prove blessings in disguise.

O blest are they who trust
Implicitly His word.
That all things work for good to those
Who truly love the Lord.
They in his trust find peace,
A foretaste here of heaven,
An earnest of that blissful rest
So shortly to be given.

The Sermon.

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

THE LATE DECISION OF THE SUPREME COURT, AND THE IMAGE OF THE BEAST.*

BY ELDER A. T. JONES.
(Battle Creek, Mich.)

ABOUT this time in the month of March, it will be remembered by many who are here this morning, that I spoke in the Tabernacle on the third angel's message, and said that it was not essential that there should be any legislation at all for the making of the image to the beast, and the bringing about of all that the third angel's message warns against. There are many here this morning who doubtless remember the statement I then made; that from what I had already seen, and from what had already appeared in the drift of things in the United States courts, legislation was not at all essential to bring that about; but that there were elements at work already in the courts, that would establish it independent of any legislation, and that therefore legislation was not essential, nor an amendment to the Constitution, nor anything of the kind; and therefore, we were not to look for an amendment particularly, before we were to begin to prepare for the great

* Sermon preached in the Tabernacle at Battle Creek, May 14, 1892. Reported for REVIEW by J. E. ROGERS.

things of the message and the coming of the Lord.

It was about this time in March, when I called your attention to this. Well, as a matter of fact, that thing had then already been done, though I did not then know it. On the 29th of February the Supreme Court of the United States rendered a decision that does more than any constitutional amendment could possibly do, or Congress either, to make the image to the papacy. Although I did not know then that this decision had been rendered, I knew from the drift of things before that time, that such a thing could be done, and perhaps would be done, without any legislation whatever.

I say again, that on the 29th of February of 1892, the Supreme Court of the United States rendered a decision on another question entirely, a question upon which there could by no possible means be fairly brought in such a point as this; nevertheless it was brought in, entirely out of place, and the image to the beast was practically made. All that remains is to give life to it by the enforcement of whatever religious observances any bigots may choose, who can control the civil power.

I thought best this morning to call your attention to that decision; to what it is, and to what it does. I received an official copy of it about a week ago, from Washington; and it does so much that it is of interest, that every one should know about it. It is of supreme interest to every one who knows anything about the third angel's message, and scarcely of less interest to those who do not know about it, but of supreme interest to those who do know about it, in order that they may tell it to all others who do not know about it.

It came about in this way: Several years ago, Congress enacted a law forbidding any aliens to come to this country under contract to perform labor or service of any kind. The reason of that law was that large contractors in the United States, and corporations of great wealth who wanted to increase their wealth with as little expense as possible, would send agents to Europe to employ the lowest of the people whom they could get, to come over and work. They would pay their expenses over, and allow them to work it out at very small wages after they got over here. This was depreciating the price that Americans should receive for their labor, and therefore Congress enacted a law as follows:—

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the passage of this act it shall be unlawful for any person, company, partnership, or corporation, in any manner whatsoever, to prepay the transportation, or in any way assist or encourage the importation or migration of any alien or aliens, any foreigner or foreigners, into the United States, its Territories, or the District of Columbia, under contract or agreement, parol or special, expressed or implied, made previous to the importation or migration of such alien or aliens, foreigner or foreigners, to perform labor or service of any kind in the United States, its Territories, or the District of Columbia.

A certain church corporation in New York City hired a preacher in England to come over here and preach for them. They contracted with him before he came. He was an alien, and came over under contract, to perform service for that church. The United States District Attorney entered suit against the church for violating this

law. The United States Circuit Court decided that the church was guilty, and rendered judgment accordingly. An appeal was taken to the Supreme Court of the United States, upon writ of error.

The Supreme Court reversed the decision, first upon the well-established principle that "the intent of the law-maker is the law." The court quoted directly from the reports of the Senate Committee and the House Committee who had the bill in charge when it was put through Congress; and these both said in express terms that the term "laborer" or "labor or service," used in the statute, was intended to mean only manual labor or service, and not professional service of any kind. Therefore, that being the intent, and the only intent of the law, and the intent of the law-maker being the law, the Supreme Court reversed the decision of the lower court, and said that the act complained of was not a violation of the law.

So far as this goes, the decision is perfectly proper, and it needed to have gone no further. But between that paragraph and the closing paragraph of the decision, the declaring of this nation to be "a Christian nation," this making of the image of the papacy, was stuck right in, as much out of place as anything could possibly be. It is altogether false; it is totally subversive of the government of the United States as the people established it at first, and virtually makes an image to the papacy. So I turn to that part of the decision.

After reviewing the act of Congress, the reports of the committees, etc., and deciding that the law had no such intent as the lower court gave it, the Supreme Court proceeds thus:—

But beyond all these matters, no purpose of action against religion can be imputed to any legislation, State or national, because this is a religious people. [Everybody knows that this is not true.] This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation.

Suppose it be granted that this is "historically true," what kind of religion was this "historical" religion? Was it of a kind that the people of the United States now desire to see perpetuated? We shall presently see what kind it is; and that whatever be the kind, or whether the people desire to see it perpetuated or not, it is perpetuated by this decision.

In order to get it before you in the most forcible way, I will first run down to the end of the decision, and show the interpretation and application which the court makes, of the Constitution as it respects religion. After citing "historical" statements which show that the Roman Catholic religion might be the religion of this nation; which establish the righteousness of religious test-oaths as a qualification for office, which require belief in the doctrine of the Trinity—the Catholic doctrine of the Trinity, of course—and in the inspiration of the Old and New Testaments; and which establish the righteousness of Sunday laws,—after citing statements which establish the legality of all these religious things, then the court quotes from the First Amendment to the Constitution that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and upon this, flatly declares:—

There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and re-affirm that this is a religious nation.

Now when I read these "historical" statements, and you see what they say, and what they mean, you will know that in the estimation of the Supreme Court of the United States, *that is what the Constitution of the United States means.* I begin to read, as follows:—

From the discovery of this continent to the present hour, there is a single voice making this affirmation. The commission to Christopher Columbus, prior to his sail westward, is from "Ferdinand and Isabella, by the grace of God, king and queen of Castile," etc., and recites that "it is hoped by God's assistance some of the continents and islands in the ocean will be discovered," etc.

What religion did Ferdinand and Isabella have in mind when they issued that document? What religion did they profess? And what religion did they possess, too? Does anybody know?—(From the audience, "The Catholic religion.") Yes, the Catholic religion. And not only that, it was the Catholic religion with the Inquisition in full swing. For it was Ferdinand and Isabella who established the Inquisition in Spain under the generalship of Torquemada; and who, because Spain was a "Christian nation," sentenced to confiscation of all goods and to banishment, every Jew who would not turn Catholic. And by virtue of such religious activity as this, Ferdinand and Isabella fairly earned as an everlasting reward, and by way of pre-eminence, the title of "THE CATHOLICS." And that is a part of the historical authority by which the Supreme Court of the United States makes American citizens "a religious people," and by which that court makes this a "Christian nation"!

Now that is quoted to prove that this is "a religious people" and "a Christian nation;" and it is declared that the language of Ferdinand and Isabella, and the language of the Constitution of the United States, "have one meaning."

Then in view of that quotation and this decision, should it be wondered at if the Catholic Church should claim that this is so indeed, and should demand favors from the government as such? Everybody knows that the Catholic Church already is not slow to take part in political questions, to interfere with the government, and to have the government recognize the Catholic Church and give it money from the public treasury. The people know that this is already the case. And now, when the Catholic Church is virtually recognized by official action of the Supreme Court, and when the Supreme Court declares that this is what the Constitution means, should it be thought strange if the Catholic religion should claim that that is correct, and act upon it?

It is true, the Supreme Court does not stick to this side of the question all the way through, but turns over to the Church of England, and to Puritan Protestantism. But this rather intensifies than modifies the danger, as it opens the way for a strife among these religions, to see which shall be indeed the religion of the nation.* This decision opens the way for that thing to be done, and all that the message tells about will come as the consequence of this.

As the intentions of Ferdinand and Isabella did not reach the part of the continent now occupied by the government of the United States, the court now proceeds to introduce documents which give to Protestantism the prior right here, and which do in fact make this the national religion, so I read:—

The first colonial grant, that made to Sir Walter Raleigh in 1584, was from "Elizabeth, by the grace of God; of England, France, and Ireland, queene, Defender of the Faith," etc.; and the grant authorizing him to enact statutes for the government of the proposed colony; *Provided*, That "they be not against the true Christian faith now professed in the Church of England." . . . Language of similar import may be found in the subsequent charters, . . . and the same is true of the various charters granted to other colonies. In language more or less emphatic, is the establishment of the Christian religion declared to be one of the purposes of the grant.

This establishes as the religion of this nation and people the religion "professed in the Church of England" in Queen Elizabeth's time. What religion was this? The queen's title of "Defender of the Faith" will help us to understand this. That title was obtained in this way: Henry VIII, Elizabeth's father, wrote a book against Martin Luther and the Reformation. He sent a copy of his book to the pope. In return, the pope bestowed upon him the title and dignity of "Defender of the Faith." And this was the Catholic faith. Shortly afterward, Henry wanted a divorce from his wife. The pope could not make his political ends meet so as to grant it; and Henry took the matter into his own and Cranmer's hands, and divorced both his wife and the pope. This separated the Church in England from the Catholic Church. Then that which had formerly been the Catholic Church in England, became the Church of England, the only difference being that Henry was head of the church instead of the pope. Thus Henry still maintained his title of "Defender of the Faith," and it was the same faith—except only as to the head of it.

Under Edward VI, a few very slight steps were taken further away from the absolute Catholic faith. Under Mary, a powerful effort was made to bring all back into full harmony with the papal religion. Mary soon died, and Elizabeth succeeded, and would have been glad to complete Mary's scheme, but could not, and was obliged to be content with things as they were left by Edward, for the nation and people, while in her own private individual life, she inclined strongly to the papal religion outright. So that the sum of the matter is, that the religion professed in the Church of England in Queen Elizabeth's time, was a religion which was just as near to the Roman Catholic religion as was possible, without being precisely that religion.

And this is the religion which the Supreme Court of the United States finds to be historically intended to be established here, and which by this decision the court declares now to be established here, according to the meaning of the Constitution of the United States; because the language of the Constitution and the language of all these other documents is *one language*, "having one meaning." It is to be expected also that the religion established should be as much like the papal religion as possible, without being precisely that religion itself, as the prophecy says that it would be said "that they should make an image to the beast"—the papacy.

Yet the court does not propose to be partial, nor presume to establish strictly this particular phase of religion without giving any other any chance or recognition. It proceeds next to introduce Puritanism, as follows:—

The celebrated compact made by the Pilgrims in the "Mayflower," 1620, recites:—

"Having undertaken for the glory of God and Advancement of the Christian Faith, and the honor of our King and Country, a Voyage to plant the first colony in the northern Parts of Virginia; Do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid."

Having thus established what it chooses to declare to be "the Christian faith" as the religion of this nation, the court next proceeds to cite historical evidence that it is legitimate to use the civil power to maintain "the discipline of the churches." This is done by citing the compact of the Puritans who settled Connecticut, as follows:—

Forasmuch as it hath pleased the Almighty God by the wise dispensation of his diuine prouidence so to Order and dispose of things that we the inhabitants and Residents of Windsor, Hartford, and Wethersfield are now cohabiting and dwelling in and vpon the River of Conectecotte and the Lands thereunto adioyneing; And well knowing where a people are gathered together, the word of God requires that to maintayne the peace and vnion of such a people there should be an orderly and decent Government established according to God, to order and dispose of the affaires of the people at all seasons as occasion shall require; doe therefore assotiate and conioyne ourselues to be as one Publike State or Comonwelth;

and doe, for our selues and our Successors and such a shall be adioyned to vs att any tyne hereafter, enter int. Combination and Confederation together, to maintayne and preserue the liberty and purity of the gospell of our Lord, Jesus weh we now professe, AS ALSO THE DISCIPLINE OF THE CHURCHES, weh according to the truth of the said gospell is now practised amongst vs.

By this "historical" citation, the Supreme Court just as certainly establishes and justifies the employment of the "Civil Body Politick" for the maintenance of "the discipline of the churches," as by the previous ones it establishes the Christian religion as the religion of this nation. And this decision declares that the language of this citation and the language of the national Constitution is "one language," "having one meaning." By this, therefore, the Supreme Court has decided that the civil power, even of the United States government, can rightly be employed to maintain the discipline of the churches. And this, as we know and have shown over and over again, is exactly what the churches are aiming to bring about by the national-enforcement of Sunday laws; and this is precisely what is done by the enforcement of Sunday laws, either State or national. And this the decision of the Supreme Court fully establishes by its decision, and sanctions and justifies by its (mis)interpretation of the national Constitution.

So far, therefore, in this decision, we find a national religion established with the maintenance of the discipline of the churches. What next?—Why, the requirement of the religious oath of witnesses, and the religious test-oath as a qualification for office. After citing William Penn's grant of privileges to the province of Pennsylvania, and the Declaration of Independence, in which "the Creator," "the Supreme Judge of the world," and "Divine Providence" is referred to, and the constitution of Illinois, in which God is recognized, the court quotes from the constitution of Maryland, as follows, and for the purpose of establishing the legality of the religious oath and the religious test-oath:—

"That as it is the duty of every man to worship God in such manner as he thinks most acceptable to him, all persons are equally entitled to protection in their religious liberty; wherefore, no person ought, by any law, to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice, unless, under the color of religion, he shall disturb the good order, peace, or safety of the State, or shall infringe the laws of morality, or injure others in their natural, civil, or religious rights; nor ought any person to be compelled to frequent or maintain or contribute, unless on contract, to maintain any place of worship, or any ministry; nor shall any person, otherwise competent, be deemed incompetent as a witness, or juror, on account of his religious belief; *Provided*, He believes in the existence of God, and that, under his dispensation, such person will be held morally accountable for his acts, and be rewarded or punished therefor, either in this world or the world to come."

"Provided he believe in the existence of God." That is, in other words, no man ought to be interfered with in his profession or principles of religious belief, *provided* he holds these according to the dictates of the State. That has been the practice in all the history of the Catholic Church. It is the very doctrine of the papacy. It was also the doctrine of pagan Rome, before the papacy supplanted it. Paganism declared that "no man should have particular gods of his own, except they are recognized by the laws of the State." But the court continues this quotation, providing further:—

That no religious test ought ever to be required as a qualification for any office of profit or trust in this State, other than a declaration of belief in the existence of God; nor shall the Legislature prescribe any other oath of office than the oath prescribed by this Constitution.

That is the provision and the requirement of the constitution of Maryland. But, says the Supreme Court, that speaks the same language as the Constitution of the United States, and that the Constitution of the United States and this quotation have "one meaning." And although the Constitution of the United States positively declares that no religious test shall ever be required as a qualification for any office or public trust under this government, this decision says that it

*Just here, look at "The Two Republics," pp. 282-293.

means that no other religious test shall ever be required, as does the constitution of Maryland, for these documents "all" have "one language" and "one meaning."

So, then, we find that so far, this decision establishes a national religion, with the maintenance of the discipline of the churches, and the requirement of the religious oath in court, and the religious test-oath as a qualification for office. And what next?—Why, public taxation for the support of religion. This is justified and established by a quotation from the constitution of Massachusetts, as follows:—

"It is the right as well as the duty of all men in society, publicly and at stated seasons, to worship the Supreme Being, the great Creator and Preserver of the universe. . . . As the happiness of a people and the good order and preservation of civil government essentially dependent upon piety, religion, and morality, and as these cannot be generally diffused through a community but by the institution of the public worship of God, and of public instructions in piety, religion, and morality: Therefore, to promote their happiness and to secure the good order and preservation of their government, the people of this commonwealth have a right to invest their legislature with power to authorize and require, and the Legislature shall, from time to time, authorize and require, the several towns, parishes, precincts, and other bodies-politic or religious societies to make suitable provision, at their own expense, for the institution of the public worship of God, and for the support and maintenance of public Protestant teachers of piety, religion, and morality in all cases where such provision shall not be made voluntarily."

And says the court, This document and the Constitution of the United States have the same language, have "one meaning," and both alike, with all the other quotations, "speak the voice of the entire people." So far, then, by this decision there is established here a national religion, with maintenance of the discipline of the churches by the civil power, the requirement of the religious oath and the religious test-oath, and public taxation for "the worship of God" and for "the support and maintenance of public Protestant teachers of religion." The wicked thing grows rapidly as it goes.

But what next?—Why, the requirement of all officers, of a belief in the doctrine of the Trinity and the inspiration of the Scriptures. This is established and justified by a quotation from the constitution of Delaware of 1776, as follows:—

"I, A. B., do profess faith in God the Father, and in Jesus Christ his only Son, and in the Holy Ghost, one God, blessed forevermore; and I do acknowledge the Holy Scriptures of the Old and New Testaments to be given by divine inspiration."

And the doctrine that is held all through the decision, that this thing and the Constitution speak the same language and have one meaning, is just at this point emphasized in the following words:—

Even the Constitution of the United States, which is supposed to have little touch upon the private life of the individual, contains in the First Amendment a declaration common to the constitutions of all the States, as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." And also provides that the Executive shall have ten days (Sundays excepted) within which to determine whether he will approve or veto a bill. [And there is a sly recognition of Sunday observance as constitutional.] There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and re-affirm that this is a religious nation. These are not individual sayings, declarations of private persons; they are organic utterances; they speak the voice of the entire people.

Having now established a religion for "the entire people," with all the appurtenances thereto, the court cites and sanctions the declaration of the Supreme Court of Pennsylvania, that "Christianity is, and always has been, part of the common law," and then proceeds to establish the doctrine that it is blasphemy to speak or act in contempt "of the religion professed by almost the whole community." And this is done by citing the pagan decision of Chief Justice Kent of New York, which "assumes that we are a Christian people."

There remains but one thing more to complete the perfect likeness of the whole papal system; and that is the direct and positive sanction of

Sunday laws. Nor is this one thing lacking. It is fully and completely supplied. As before observed, it is broadly hinted at in the quotation last made above. But the court does not stop with that; it proceeds to cite the Sunday laws as one of the "organic utterances," which proves conclusively that "this is a Christian nation." The words of the court are as follows:—

If we pass beyond these matters to a view of American life, as expressed by its laws, its business, its customs, and its society, we find everywhere a clear recognition of the same truth. Among other matters, note the following: The form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies, and most conventions, with prayer; the prefatory words of all wills, "In the name of God, Amen;" the laws respecting the observance of the Sabbath, with the general cessation of all secular business, and the closing of courts, legislatures, and other similar public assemblies on that day. . . . These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that THIS IS A CHRISTIAN NATION.

Now let us sum this up and see what has been done: There is a national religion established, and it is called Christianity and Protestantism. With this there is also specifically justified and established as the meaning of the Constitution of the United States, (1) the maintenance of the discipline of the churches by the civil power; (2) the requirement of the religious oath; (3) the requirement of the religious test-oath as a qualification for office; (4) public taxation for the support of religion and religious teachers; (5) the requirement of a belief in the Trinity and the inspiration of "holy Scriptures of the Old and New Testaments;" (6) the guilt of blasphemy upon every one who speaks or acts in contempt of the established religion; (7) and laws for the observance of Sunday, with the general cessation of all secular business. All this is declared by unanimous decision of the Supreme Court of the United States, to be the meaning of the Constitution of the United States.

Now what more was ever the papacy than that? What more than that was ever required by the papacy?—Not one thing. And all this is declared in favor of Protestantism. What, then, is this but the legal establishment, and that by the highest court of the government,—what is this but the legal establishment of the very likeness of the papacy? If there is one here who does not think so, then I wish he would tell us what more needs to be done, or what more could be done, to make the likeness of the papacy, in the principle of the thing?—in principle, I say, not yet in its practical workings, for life has not yet been given to it. But so far as the making of the thing goes, and the establishment of the principles of it, the likeness of the papacy is made in this decision.

Look at it from another standpoint. Suppose an amendment to the Constitution had been passed by Congress and presented to the people for adoption. Suppose that amendment had recited in a preamble these very historical statements here cited by the Supreme Court, and then upon that had declared that this is a Christian nation. What then ought Seventh-day Adventists to think? I do not say, what would they think, but what ought they to think? Ought they not to think that if that should be adopted and become a part of the Constitution of the United States, that the image to the beast would be made? I think they ought, don't you? But even more than this has been and is now actually done by this decision. If such an amendment were even adopted, and so were made a part of the Constitution, it would still remain for the Supreme Court to define the meaning of it. But the court has already done all this.

The court has traced the whole course of religious purposes in government from Ferdinand and Isabella down "to the present hour," and has declared that this is the "meaning" of the Constitution as it now stands. This is the unanimous voice of the authoritative interpreter of the Constitution. Legally, and so far as the governmental action is concerned, what the Supreme

Court says the Constitution means, that is what it means. Such then being the officially declared meaning of the Constitution as it now is, what more could be done even by an amendment containing these very statements, when it would still remain for the same court to declare its meaning?

This decision, therefore, is actually stronger, if anything, than an amendment would be in itself. Consequently if we would be justified in saying to the people that such an amendment would be the making of an image to the beast, how much more are we justified in lifting up the voice and saying to all people that this is the making of the image to the beast, that that image is now made, and that this decision opens the way for the fulfillment in completest meaning, of all that the third angel's message announces and warns against.

Now do not misunderstand. I do not say that the image is living and speaking and acting. I only say that in principle it is made. There yet remains that life shall be given to it, that it shall speak and act. The prophecy says, "They should make an image to the beast," and that "he had power to give life unto the image of the beast that the image of the beast should both speak and cause," etc. The thing must be made before life can be given to it. And so far as the making of it goes, that is as certainly done by this decision, as it could possibly be done in any other way. As to how long it will be before the evil thing shall be given life by the enactment or enforcement of whatever religious laws or observances bigotry in possession of power may choose to enforce—as to this I know nothing.

But this I do know; that in view of what this decision has done, it is high time to awake out of sleep. It is time every one should know just where he stands before God, and with respect to the message of warning which the Lord has given to us, that we may give it to all the world. Where do you stand? What are you doing? Are you ready for the work that is now before us?

(Concluded next week.)

Our Contributors.

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

GOSPEL HEARERS.—NO. 1.

Wayside Hearers

BY MRS. E. G. WHITE.

THE great controversy between Christ, the prince of light, and Satan, the prince of darkness, is presented before us in the parable of the sower. A great multitude had gathered together to hear the words of Christ, so that he was thronged upon all sides; and in order that the people might better see and hear him, he stepped into a boat and pushed out a little from the shore. In plain sight were the sowers and the reapers, side by side, the one casting the seed, the other harvesting the early grain. Calling the attention of the people to the scene before him, he utters the parable that is to teach the lesson of the reception and rejection of gospel truth to the end of probation.

He said: "Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some a hundred-fold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear."

The Sower is the Son of God, or he to whom he delegates his work; for by co-operating with Christ, man is to become a laborer together with

God. Those who by personal ministry open to others the Scriptures, are sowing the good seed, for the good seed is the word of God. In order that the seed may find a soil in which it may germinate and bring forth fruit, the heart must be prepared. The seed sown by the wayside represents the word of God as it falls upon the heart of him who is an inattentive hearer; for those who are to bring the fruit forth must meditate much upon the word of God which has been presented to them. "Faith cometh by hearing, and hearing by the word of God." As the birds of the air are ready to catch up the seed from the wayside, so Satan is represented as ready with his unseen agencies of evil, to catch away the seeds of divine truth from the heart, lest it should find a lodgment there, and bring forth fruit unto eternal life. He fears that the word of God may awaken the careless, and take effect upon the hardened heart.

It is when souls are awakened to their condition, that there is need of personal ministry on the part of him who is presenting the word of God; for the enemy waits to catch away the truth, and enshroud the seeker after light, in darkness. Much of the time spent in sermonizing should be devoted to personal labor for the souls of the lost. The minister should seek to break up the fallow ground of the heart, that the word of God may find a soil in which it may grow. The word must be preached, but this work of personal ministry must not be neglected.

Satan and his angels are in the assembly where the gospel of the kingdom is preached. While heavenly angels also are present to minister for those who shall be heirs of salvation, the enemy is ever on the alert that he may make of no effect the influence of the truth. With an earnestness that is only equaled by his malice, he seeks to thwart the operation of the Spirit of God on the heart of the hearer; for he sees that if the truth is accepted, he has lost control of his subject, and Christ has won the victory. Jesus says, in explaining the part of the parable where the seed fell by the wayside, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside."

But in spite of all the efforts of the enemy to make of none effect the word of God, he who has a heart to search for truth will find it; for it lies open before him, revealed in the word of God, as the secrets of nature are open to him who studies her laws. God's word is the revelation of all truth; and in laboring for souls, the minister should seek to unveil the truth in such a way that it will make the right impression upon the heart, that the sinner may renounce his allegiance to Satan, and turn to Christ. Jesus is ready to accept the soul who turns to him, pleading the merits of the blood of Christ. He will receive, pardon, purify, and make him whole. But before this point is reached, before the soul surrenders to Christ, there is a time when the will is vacillating, when the soul is under conviction, and pressed by doubt, and it is then that a strong personal effort should be made. The minister should come close to the trembling one, and point him to Calvary, lifting up a crucified and risen Saviour as the sinner's only hope. There are many whose hearts are as hard as the beaten highway, and apparently it is a useless effort to present the truth to them; but while logic may fail to move, and argument be worthless to convince, let the laborer for Christ come close to such in Christlike sympathy and compassion, and it may be that the love of Christ will subdue and melt the soul into tenderness and contrition. "The world by wisdom knew not God." Let the wayward and hard-hearted be led to the feet of Jesus; here they may learn precious lessons of love of their Creator and Redeemer, and hope will spring up. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

The wicked one is in continual controversy

with God, seeking to make of no effect the mission and work of Christ. Christ came to save sinners; but when some hear the word, and become convicted, and their hearts are weighed down by a sense of their sins, and stirred by the forgiving love of God, lest they should be wholly persuaded to become the followers of Christ, the enemy immediately seeks to entice them to their former allegiance to him, by presenting to them the attractions of the world and its lusts, and the words of truth are made of no effect. The heart that has long yielded to the influences of the world, that has long indulged in the gratification of its own selfish desires, is not prepared for the reception of the word.

Satan ever works to carry out to completion the scheme of rebellion which he originated in the courts of heaven. When Jesus, the sinner's only hope, draws the soul by the cords of his love, the enemy begins a work of opposition, and tries to turn the attention of the one who is moved to seek Jesus, to the world. He engages the mind of the seeker in his delusive snares, and catches away the word of truth; for his falsehoods seem more palatable to the natural heart than do the truths of heavenly origin, and men accept them, rejecting the word of truth. But we can be saved only through the reception of the truth, whose power will sanctify and refine the soul, for the gospel of Christ is adapted to the need of a fallen, apostate race.

The reason why it seems so difficult to win souls for Christ, is that Satan is continually engaged in misrepresenting the character of God to the human mind. Christ came to reveal the Father to the world in his true character, that the false conceptions which men entertained of the divine character might be swept away. Proud and worldly hearts sometimes are subdued by the power of the truth; but when the people of the world accept the truth, there will be much work to be done in their behalf, that their false theories of religion may be replaced by true theories, that their false conceptions of God may be banished through the bright beams of the Sun of righteousness shining into the darkened chambers of mind and heart. They must be awakened to investigate the truth, and to meditate much upon the plan of salvation in the light of Calvary's cross.

Through every possible device, through evil angels, and wicked men, Satan will seek to catch away the truth from the soul, and lead the sinner from the path of peace and righteousness. This is the special work of the enemy, and when he who has been seeking light, turns to engage in pleasure, to follow the ways of the world, manifesting pride and unbelief, it is evident that he has permitted the enemy to catch away the good seed from his heart; he has chosen darkness, rather than light. He did not accept the love of the truth, but yielded to the suggestions of Satan, and was taken captive by his strong delusions. He was led to believe a lie.

Through the years of probation, God is testing and proving the hearts of men, that it may be seen who will find room for Jesus. The question to be answered by every soul is, Will you accept the pardoning love of God, which is a remedy for the diseases of the soul, or will you choose the enmity of Satan, and reap the terrible doom of the lost? In order that sin may be cleansed from the soul, it is necessary to believe the word of God. Satan will suggest unbelief, and while it is not always necessary or wise to seek to answer the cavils of infidels and skeptics, it is well to be able to give an answer to every honest inquirer, the reason of the hope that is in you with meekness and fear. Plant your feet on the word of God, and give the reason of your faith and hope, but let not the unbeliever drag you down into his cave of darkness; rather invite him up to stand under the light of the Sun of righteousness, that he may recognize the voice of God. There will no excuse be found for unbelief in the judgment.

In order to be able to help those who are in

unbelief and sin, we must needs feel our own weakness, our utter helplessness without Christ. Through the grace of God given unto us, we must be delivered from all our worldliness, our pride, our selfishness. By looking to Jesus we may see what changes must take place in our character, and by beholding him we shall become changed. We cannot change ourselves. We cannot be good, or do good to others, of ourselves. Christ has said: "Without me ye can do nothing." But Jesus can cleanse us. He is the hope of the lost.

THE TRIAL OF OUR FAITH.

BY W. S. RITCHIE.
(Los Angeles, Cal.)

WE feel assured from the word of God that not only our life of probation here, but every experience and circumstance of that life is designed to lead us to a knowledge of the love of Christ. When our faith in that is perfected, the trial is over. The growth our faith does not make in times of peace is made through the afflictions suffered to come upon us. This is brought out in the case of Job, and particularly in the history of Jacob's trouble, the well-known type of the approaching universal crisis to the church. It was foretold that Esau, the older, should serve the younger, and had Jacob been content and had faith enough, he would have waited for the birthright to come into his possession. But his faith was not sufficient, and with his mother, the matter was taken into their own hands, and a wrong perpetrated against his brother. This is what caused his great anguish in his struggle with the angel. Had he not used violence, the great privileges he craved would have come peaceably into his possession by faith, but now he was obliged to have his faith perfected in a time of great trouble. Through God's mercy it resulted in the peace toward Esau that might have existed long before.

This same principle is brought out when Jesus was betrayed. He told Peter to put up his sword; for all that take the sword (lacking faith to let God fight for them) "shall perish by the sword." "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the *patience and the faith* of the saints." Rev. 13: 10.

As we approach the time of trouble, then, should we not be very careful how we take matters into our own hands through lack of faith? Surely our God who made earth and sea and sky, is able to fight for us. Does not Jesus know the exact amount of every trial, and could he not snatch us from it in an instant, if it were best? Instead, therefore, of withdrawing ourselves from the furnace, let us be exceedingly thankful that we are permitted to go through it and have the dross burned away. Let us exercise faith now; for "those who exercise but little faith now . . . will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have neglected, they will be forced to learn under a terrible pressure."—*"Great Controversy,"* p. 621.

Let us not longer forbear from bearing the cross and following the example of our Saviour, and die to this world, that we may live with him in that one wherein dwelleth righteousness.

— "We need a trust that shall take hold upon God with such a large belief of his love and constancy, as shall carry us right on over rough as well as over smooth grounds; through light and darkness; through sickness, bereavement, loss, trouble, and long-pressing afflictions. At noon we need not a torch; it is in darkness that one should carry a light."

— " 'If ye love me,' says Jesus, 'ye will keep my commandments.' Helping one another heavenward is obedience to our Lord."

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.

SOMEBODY'S BOYS.

BY MRS. VIOLA E. SMITH.
(Mapleton, Iowa.)

OUT into the blackness and darkness of death,
Ever steadily, steadily marching down,
By hundreds and thousands they fill up the ranks;
They come from the city, the country, and town.

But not as an army to victory goes,
With tread that is stately, a look that is high,
Each heart pulsing true to the cause that is dear,
While courage and loyalty beam from each eye,—

Ah, no! for among them is many a face
That should have been innocent, marred by a sneer;
There are footsteps that stagger, but not with age,
And lips that know only to blaspheme and jeer.

The demon of lust has imprinted his seal
On young brows that once were as pure as the snow;
Alas, there are pitfalls that wait for their feet,
And storms gather dark o'er the way that they go.

O friend! let your heart with compassion be filled;
Though vile they may be, they are somebody's boys;
Beguiled by deceivers and lured by false lights,
They wander from virtue and all her pure joys.

As you hear the loud tramp of the hurrying ranks,
Think not in your heart that 'tis nothing to you;
For each boy gone astray, some heart sadly bleeds,
And Christ who has died for us yearns o'er them, too.

Then show them the way to the city of God,
With looks that are tender and words that are sweet;
Perchance you may lure from destruction's broad road,
To paths of salvation, some boy's straying feet.

WHY NOT SAVE OUR FRIENDS?

It is related that one of the characteristics of the famed Mother Bickerdite was, that under no circumstances would she listen to personal gossip of a derogatory character; and when other means failed, the story was usually cut short by her saying in her curt style to the one engaged in the nefarious work, "I don't believe you. Come with me to the one you are talking about, and see what he has to offer in his defense." This always had the desired effect.

If those who know so much about their neighbors, and take such delight in peddling the news to others, and those who are continually scolding because of the big beams in their brother's eye, would only do their dreadful work in the presence of those guilty of all these hideous things, and thus spare their friends, the world would be a far happier place. But the pity is, the innocent suffer instead of the guilty. How inconsistent it would be for a husband to strike his wife, or the wife her husband, because of some wrong, real or imaginary, done by a third party who is absent, and therefore unharmed. And yet blows have not the tithes of the power to hurt, that stinging words have. W. E. CORNELL.

"TAKE THESE THINGS HENCE."

It was a pleasant Sabbath morning in the most fragrant, blossomy month of the year. The large church on B. St. was fast filling, when Elsie Mason was shown to a seat directly in front of one where the superintendent of the Sabbath-school had placed his wife and sister.

It was Elsie's first Sabbath for many years in her home church, and she felt almost like a stranger in her own land. Ten years before, she had sat in this place, with her mother and father, and listened to the words of a dear old man. How well she remembered the day! Then there passed quickly through her mind pictures of travels in many lands, where they had journeyed in search of the always-denied blessing of health for the dear mother. Then the memory of a flower-covered mound under the blue, blue skies of Italy; and the slow, sad home-coming.

Her eyes filled with hot tears, and she bowed her head in silent prayer for strength to learn the

lesson God wanted to teach her by this experience.

When she looked up, she saw in the desk the same minister who had preached on that sunny Sabbath so long ago. "I wish papa had come!" was her first thought at sight of the familiar face.

Then began a faint buzzing on the seat back of her, becoming more audible, as the speakers grew interested in each other's remarks.

"O, Alice, do you suppose *he* is going to preach *again*? This is the third Sabbath he has *talked*, and really, here, where there are so many more talented men, I think he ought to give part of his appointments to others, don't you?"

"I have resigned myself," said the one called Alice; "do n't stir me up to mutiny, but do look at Miss Lindsey's wrap. Is n't it pretty?"

"Perfectly lovely. Ought to be, considering the cost of the materials. She sent to Demorest's for the pattern, and did the gold trimming herself, though; so I suppose it did n't *really* cost so much."

Elsie shuddered; but she could not choose but hear.

"Look at that *hat*! Did you *ever* suppose that would see the light of another spring, May?"

"Let us be economical or die!" laughed May; then she continued, "I've got an idea, Alice. You know that old cloth dress of yours, that you were in despair about, the other day? Well, just look at Mrs. Green's new suit. She made that over out of material not so good as yours, and you can send yours to the cleaner's to-night, and we will get Miss Ross to sew Tuesday, and have it all done by Sabbath."

"I could do quite a good deal of the work on it, myself,—all the basting and sewing long seams," said Alice, entering heartily into the plan. "Don't you think—" But here the minister knelt before his people for a silent prayer, and the whispering died away into silence. Then the choir poured forth its anthem of praise, and the minister read the words: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "A city that is set on a hill cannot be hid."

These texts formed the basis of a deep, heart-searching sermon. He spoke as one who had had his lips touched with a live coal from off the altar, showing God's people their backslidings and sins, and dwelling at last on the beauties of the home God is preparing for his children.

"May we so live as to receive our King with joy and gladness when he shall appear, and may each one here before me so walk that in the crown of life to be given us at his appearing, there will be found many stars—soul trophies gathered, by our following out the light God has given us."

These were a few of his words. When spoken from the heart, they touched hearts, and Edith heard many a whispered "Amen" from the back seat.

"Such a solemn sermon!" said Alice, as they were passing out.

"Yes;" responded her companion. "I always feel glad for such a discourse. Didn't that part about the man with the rake, fit M. W. to perfection?"

"You are simply incorrigible, May; if I did not know you for one of the best of women, I should certainly think you were not a professor, from your light way of talking sometimes."

"I think we're about even there, my dear; let's not get into a discussion."

Edith heard, with a feeling of pain in her heart. After all, was she sorry her unconverted, sarcastic father had preferred to remain at home that pleasant morning?

Shall not some one who has the spiritual interest of some dear friend deep at heart, answer?

This is no overdrawn picture. It really happened—O the pity of it!—and like things are happening every Sabbath that sees a congregation gathered in the Lord's house. Truly, if Jesus were to enter our churches, would he not need to cleanse them as truly as when, armed

with a scourge of small cords, he drove the money-changers from that temple of old?

Have we not really time enough for all necessary planning and worldly thinking in the six days given for all our work? Especially in the place where we know God has promised to meet with his people, can we carry these things, and remain guiltless? Shall we not "take these things hence," and let our Father's house be called indeed the *house of prayer*? A. B. C.

WELL SAID.

THE following from the *S. S. Times*, we can heartily commend to our readers, as a good way to meet many modern infidel cavilings. It contains sound sense:—

"It is always a waste of time to try to prove a negative. It would puzzle us, for example, to try to *prove* that there was never a child born with sixteen heads and no body, the heads arranged like the points of a star around one common central neck. We could n't even *prove* that in the Dark Ages there was not a large population of that sort of sixteen-headers in the Mountains of the Moon; but we do n't really believe there was anything of that sort. And that is our position about a good many of these biblioscientific conundrums; this one, for instance, from a Pennsylvania reader:—

"How do you meet the arguments of those who claim that Adam was not the first man? I have met with some who say they believe the above to be true. Is there any work which will assist in replying to the above when those who claim it, fall back on scientific reasons, etc., to support theory? Any information on above will be thankfully received."

"We can't see any 'argument' in the 'claim' that 'Adam was not the first man'; so, of course, we don't try to 'meet' it. It is our opinion that Adam lived very early in the history of our race. If anybody knows an earlier man than he, let him bring him on. As our correspondent says, 'Any information on above will be thankfully received.'"

THE SOUL INTERROGATED.

ASK thy soul these questions: 1. Whether there be any gain by doubting? Faith purifies the heart. 2. Whether there is anything more pleasing to God than to trust him in and by Jesus Christ, when all comforts are out of view, and when you see nothing but what is contrary to the promise? 3. Whether you must not venture upon Christ at the last, why not now? When a man has to go over a river, though he rides once and again into the water and comes out saying, "I fear it is too deep for me," considering that there is no other way for him but to resolve to venture. "For," saith he, "the longer I stay, the higher the water will rise, and there is no other way for me. I must go through at the last, why not at the first?" and so he ventures through. Thus it is with you. You say, "O, but my heart is not humble;" "O, but I am a great sinner, and how can I venture upon Christ?" Will thy heart be more humble by keeping from Jesus Christ? and wilt thou be less a sinner by keeping from him?—No, certainly; for the longer you stay from Christ, the harder will it be to venture on him at last. Wherefore, if there be even a poor, drooping, doubting, fearing, trembling heart reading these words, knowing that, I do here in the name of the Lord call out to you and say, "O soul—man or woman—venture, venture, venture upon Christ now! for you must come to trusting him at last; why not now?"—*Sword and Trowel*.

—What our boys need in starting in this life is a God. If we have nothing else to give them, they have enough if they have God. What our girls want in quitting the nurture of home is God's love in their hearts, and whether they have fortunes or not is a small matter.—*Spurgeon*.

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 55: 10.

CONDUCTED BY W. A. SPIER AND P. T. MAGAN.

FROM MELBOURNE TO AUCKLAND.

ON the afternoon of March 14, Elder A. G. Daniells and I left Melbourne, Australia, to attend the New Zealand Conference, at Napier, April 2-17. Elders Starr and Gates had preceded us by three or four weeks, that they might visit the churches in Tasmania, and labor some with the New Zealand churches in the neighborhood of Napier. We took our tickets from Melbourne around to Sydney, by the boats of the Union Steamship Company of New Zealand, which stop at Launceston and Hobart, Tasmania, and then crossing to the most southerly port of New Zealand, sail along the east coast, call at all the principal cities between the Bluffs and Auckland, and then go across to Sydney.

If we had not broken the voyage, but had gone right along on one ship, this trip of nearly three thousand and five hundred miles would have taken eighteen days; for the steamers of this line are run for profit to the company, and their speed seldom exceeds twelve knots an hour, and at the eight principal ports called at on the trip, they spend an average of twelve hours, receiving and discharging cargo. The voyage is so timed that the calls are made in the daytime, and thus we had excellent opportunities to visit Invercargill, Dunedin, Christchurch, and Wellington, as well as Launceston, Hobart, Napier, and Auckland, where we broke the voyage, so as to visit brethren, and hold meetings with the churches.

At Launceston we stopped but half a day, but had a good visit with representatives from the four families of Sabbath-keepers now living there. We have just heard that another has joined the company since our visit. May the Lord bless this little company in so letting their light shine, that others may rejoice in the same blessed hope.

At Hobart we spent two days, holding five meetings. This has been a strong church, having had the labors of Elders Israel, Baker, Steed, and Foster, but like many other city churches, many of its first members have gone away. Brethren Steed and Foster were assigned fields of labor in Australia; some went into the fields as canvassers, and others sought other homes on account of business. This throws a shade of discouragement over the little company that remains, for we often forget that it is in the providence of God that the church is sometimes broken up and scattered. In the history of the early church, it was not till the persecution arose about Stephen, that the disciples were scattered abroad, and went everywhere, preaching the word. The apostles remained in Jerusalem, but the rank and file of the church went abroad, and scattered the knowledge of Christ, and preached the gospel.

On the last day of the meeting, there were a number of our people down from Bismarck, a German settlement in the mountains eighteen miles distant, where we have a prosperous church. These, with our people in Hobart, united in a spirited social meeting, in which nearly all testified of the goodness of the Lord to them, and of their determination to press forward with renewed courage in his service.

We had a pleasant passage of three and a half days from Hobart to the Bluff, the principal port of the great southland district. There was little to be seen here, except the great freezing works, where thousands of sheep are frozen each month, to be shipped to England; so we took the train for Invercargill, a thriving city eighteen miles inland. We had only an hour to spend here, but this was enough to give us a very good opinion of the place. It is a modern city, well laid out, substantially built, and bears the marks of being a place of thrift and wealth.

My observations in Auckland, and what I have heard from the people and the newspapers, had led me to think that New Zealand, which is in-

deed passing through a financial crisis, as are all the Australian colonies, was rather a sorry place to live in; but this visit to the South Island, and the cities along the east coast, has changed my views of the condition of the colony. The fact is, the good people of these colonies, having no ties of confederation, all looking to England for financial aid, and each regarding the other with a degree of jealousy, have formed the habit of showing up the weak points of all the colonies but their own, in a most vivid, if not an exaggerated, light. Dunedin is the headquarters of the steamship company, and so we stopped there thirty-six hours. This gave us time to visit the museum, to take long tramps through the beautiful suburbs, and to visit a sister who was led to accept the message by one of our canvassers. Dunedin is a Scotch city. Its people are nearly all from Scotland, and in appearance it is a little Edinburgh. Its green hills, its architecture, and its people, are as much like Edinburgh, as nature and man can make it.

Here we met brethren Clayton and Hill, who have been selling our books in that section of the country. Each had just completed a very successful delivery. When they began work in this part of the colony, they were met as usual with the complaints against unscrupulous canvassers. They told the people that they did not wish them to take their books, unless they desired to do so at the time of delivery, and therefore they would not ask them to sign a contract. This seemed satisfactory, and when they came to deliver the books, the one who had one hundred and thirty-five orders, delivered one hundred and thirty-six books, and the one who had eighty-four orders, delivered eighty-five books. We have since met brother Merrick, who worked in the vicinity of Christchurch in the same manner, and who delivered one hundred and five books on one hundred and four orders. It is no wonder that as a result of this sort of work, there are persons embracing the message, here and there, and that hundreds would welcome an evangelist who would teach them more of these truths. W. C. WHITE.

(Concluded next week.)

MISSIONARY WORK IN POLYNESIA.—NO. 3.

PATIENT LABOR REWARDED.

IN the meantime, the missionaries at Tahiti labored on, in the hope of seeing the natives brought under the influence of the gospel. At times their hopes would rise, as they saw some hearts apparently affected by the gospel truths, but again they would be doomed to disappointment. After a time, disappointed in not getting as many guns, knives, and different implements as they wanted, and their natural heart not wishing to yield to Christ, the natives made war on the missionaries, and drove them from the islands. Some forsook the islands entirely, and went to Australia; some went to the other islands of the same group, while a few, appalled by the difficulties, apostatized and adopted the ways of the heathen. A few remained and labored on. But the work put forth by these self-sacrificing men was not to be permitted to fall to the ground.

A new king coming into power, the missionaries were recalled. The king was one of the first to confess Christ, and this was followed by the conversion of large numbers. Thus, after waiting sixteen years, the missionaries were rewarded by seeing a bountiful harvest of souls. Wherever they went, the gospel was received with gladness. Mr. Henry Nott, one of the missionaries, assisted by others, engaged in the work of translating the Bible into the Tahitian language. In 1844 he died, being about seventy years of age, and was buried near the scenes of his labors. We saw his lonely grave when in Tahiti one year ago. As yet, but little had been done on the other islands of the Society group.

About 1818 John Williams of England, sailed to Tahiti, making his home on Moorea, an island about ten miles from the former. At a later date

he went to Huahine, about ninety miles to the westward, where he began to print tracts and books in the Tahitian language. With him was associated a Mr. Armond. The granddaughter of the latter is one of our Sabbath-keepers to-day at Tahiti. Some of the books fell into the hands of Tamatoa, king of Raiatea, of the same group, who became interested in Christianity. Some of his subjects, while at Tahiti, received a knowledge of the gospel about the same time. The king requested that a laborer should be located at his island, to teach the gospel to the people. This was complied with, and Mr. Williams took up his abode there.

He built a large house for himself, part of which remains to this day. Through this missionary, this island, and others of the same group, were evangelized.

Through the influence of the gospel, great changes took place in all these islands; and where once wickedness of every description was practiced under the sanction of religion, now was heard the voice of prayer. While it is too much to believe that all were sincerely converted, there is no doubt but that many were made the children of God, by the faith of Christ.

At Papaete, the capital of the group, there evidently has always existed a great amount of wickedness; for it has been under the influence of the French, who had gained the control of the island many years ago.

On account of the supposed scarcity of provisions and water at Pitcairn, all the inhabitants of that island were transplanted to Tahiti, in the year 1831; but the climate not agreeing with them, and the licentious habits of the people not being in harmony with their tastes, they returned to their island home the next year. While at Tahiti, however, they were kindly treated by Queen Pomare, on account of the relationship existing between the two people. A few years after that, the French gained possession of Tahiti, since which there has been a great decline in religion.

Catholicism has gained a stronghold, and to-day not one of the missionaries of the London Society lives in the group, the missionaries of Paris having taken their places. Though the natives of this group are nearly all religious, it is plain to be seen that there are but few who know the power of the gospel. Their leading ministers are men who indulge in intemperate habits with no attempts at secrecy. While visiting with two of these ministers, we were told, on asking for a glass of water, that this was the first time they ever offered their visitors water to drink instead of wine. The native ministers under them, of course naturally fall into the same habits, though there are some exceptions. Under these circumstances, what can be expected of the flock?

The natives are really kind-hearted and affectionate, willing to do anything for one who has secured their confidence. They are just about what their shepherds make them. They treated us with the greatest kindness, and much interest was aroused concerning the Sabbath; for previous to the assumption of power by the French, they had observed the seventh day. There is no doubt in my mind that if devoted men and women could locate in the Society Islands, many of the natives could be won from sinful lives to new lives in Christ. One of the native ministers who embraced the truth, told us there was a great interest on the part of many of the natives to know more of our doctrines.

Our visit to Raiatea and Huahine, in the same group, was very profitable. In the latter island, where we staid only one day, a real interest was manifested to know more of the truth, the native minister himself expressing a desire that we might stay and instruct his people. At Raiatea we found some of the people quite interested to know the truth. One Scandinavian who has a brother in Iowa, showed a deep interest in the present truth. Another large family of half-castes also became deeply interested, and perhaps are walking in the light of the truth to-day. Quite a number of books were taken in both of these islands. Now

shall we not step in and teach the benighted people of these fields the truths for these times? Above everything they need, is an experimental knowledge of gospel truths.

Are there not among us young men and women who are willing to leave their homes, and spend their lives in leading these souls to the fountain of living waters?

Of course these islands do not offer all the comforts which can be secured in your pleasant homes. But there are souls here who are to be saved, and efforts should not be spared to lead their feet from darkness into the light of the marvelous truth. E. H. GATES.

Special Attention.

THE POPE AND THE PUBLIC SCHOOLS.

THE Church of Rome has made another move in its warfare against what it is pleased to call the godless system of our American public schools. In the towns of Faribault and Stillwater, Minn., an arrangement has been made by the Catholic authorities, with the school directors, by which the parochial schools are made public, the buildings being placed at the service of the directors, the salaries of teachers paid out of the public funds, and religious instruction given after the secular exercises are over, and those who do not wish it have gone from the rooms. The plan is said to bear the approval of the pope, not unqualifiedly, however, but only as an arrangement to be tolerated till something better (for Rome) can be put in its place.

Doubtless this arrangement is not all that Rome could desire; but it will do as a stepping-stone to the end which she seeks. For it will be evident that these parochial schools, while in appearance public, are still under the influence of Rome, and the pupils, whether pursuing secular or religious studies, will be breathing the atmosphere of Catholicism. The Catholic authorities who have devised this plan will find ways to extend the influence and the teachings of Rome beyond the mere giving of religious instruction after school hours. It would not be surprising, either, if the teachers should find it necessary frequently to punish Protestant pupils by making them "stay after school."

Protestant parents are very blind if they will thus send their children into the influence and the atmosphere of Rome, and imagine that they will grow up untainted with those Romish heresies which will destroy their souls. But Rome retains all her ancient wisdom and foresight.

L. A. S.

"SUNDAY AT JACKSON PARK."

UNDER the above heading, the Chicago *Times* of May 23, 1892, contains the following editorial criticisms on the action of the religious theocrats who seek to close the gates of the Columbian Exposition on Sunday:—

Chicago still stands as a monument to western enterprise and pluck, despite the fact that the World's Fair gates were open yesterday, and the grounds thronged with a vast multitude. Neither pestilence nor famine threatens a people willing to use their day of rest in a manner contrary to the wish of Sabbatarians who preach bigotry and practice deceit. Readers of the *Times* are told, this morning, a plain tale of Sunday at the Fair. In the simple recital will be found emphatic protest against the proposition to deny honest folk the privilege of visiting the World's Fair the only day they may call their own, and a final argument against the absurd proposition that rowdiness results from such liberty. All day the gates were open, and the grounds filled with sight-seers. All day there was peace and quiet and no greater disturbance than may naturally and properly accompany the weekly holy day of the great plain people.

And while such a record was being made for those who believe in liberty, there were in other places those who met to plot mischief as well to a great enterprise as to the welfare and happiness of people whose toil is unremitting for six days. It is recorded that while Colonel Shepard, the leader of Sabbatarianism, was uttering his foul slanders and gross blasphemy at Omaha a week ago, busy workmen were engaged in putting the

finishing touches to the offices in the new building dedicated to the use of the pious Colonel's paper in New York. When remonstrated with, for thus violating the Sabbath, the contractor replied that the Colonel was anxious to have the offices rented at as early a day as possible, in order to increase his revenue. The incident fitly illustrates the true inwardness of the senseless clamor for Sunday closing, on the ground that laboring men would be injured by being forced to work seven days in the week. It is in line with that zeal which caused the Metropolitan museum in New York to be closed to the public every Sunday, but opened to the very eminent citizens who desired on that day the privilege of exclusive enjoyment of its use.

There may be those who honestly believe public morality will be better maintained by closing the World's Fair Sunday. But only contempt is earned by insistence upon Sunday closing for reasons sufficiently answered by the record of yesterday. Men and women went to Jackson Park for their day of rest and recreation. They did this in the exercise of a right which is fundamental with every American citizen. No church-goer was injured thereby. No disrespect was offered to those preferring other methods of observing the holy day. To argue the contrary is to injure rather than benefit the cause of religion.

It seems from the above that the redoubtable "Colonel" who edits the *Mail and Express*, has been classified among those who "bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." If so, he would better remove the beam from his own eye before he looks too closely for motes in the eyes of others. The clamor to close the gates of the Exposition is but a revival of the bigotry of mistaken Puritanism, which is stalking around, seeking to unite Church and State, and fulfill Rev. 13: 11-17. GEO. B. THOMPSON.

CHURCH AND STATE.

In the early days of our republic, and in the formation of our Constitution, one of the things most guarded against by the patriot was that the State should have no control over the Church; that every individual should have a right to worship God in his own manner. It was considered of such value, that it was the boast of the American citizen. Freedom in worship was a part of our liberty and one of our birthrights.

From experience our forefathers knew that no matter how true the doctrine of any denomination, or how worthy the people belonging, might be, the enthusiasm of the worshiper would lead to intolerance and wicked persecution; that to give the Protestant or Catholic full power over State and Church, the zealous ones, under the guise of religion, had and would again persecute those who differed with them in the forms of church government.

For years this determination to keep separate Church and State has prevailed. No organized action against this patriotic doctrine has been had until within a very few years. To-day, however, the crisis is upon us, and the agitators are organized and bold in their efforts. The attack is made under the guise of making the world better, and for the suppression of evil. The arguments used are such that they bring into their ranks good and worthy citizens, who forget that in helping to suppress an evil, they are bringing upon themselves the greater evil of religious intolerance.

The World's Fair is about to be held. Under the guise of religion, these zealous ones petition Congress to step in and forbid its being kept open on Sunday, using this as an entering wedge for religious legislation and legislation for Sunday observance. Their zeal carries them so far that some of their numbers evidently do not hesitate at repeating and forging names to their petitions. It is claimed that over four million names have been signed to the petitions coming from Michigan, while the census shows that there are but a little more than two million men, women, and children in the State, and many readers know they did not sign it.

These numerous petitioners are active in insisting that the general government shall compel all persons to observe Sunday as the Sabbath, well knowing that many good, true, and loyal law-

abiding citizens believe that the true Sabbath is on Saturday, the seventh day of the week.

The National Prohibition party, organized originally solely to put down the liquor traffic, composed of active and zealous people, a few years ago added another plank to their platform, that the national government compel Sunday observance; that legislation be had for men's belief; that a person shall not believe as his conscience and reason dictate.

This being the case, it becomes necessary for all believers in religious liberty to lend no encouragement to the Prohibition party, no matter how much they may think that their cause is right, on the single question of prohibition. One cannot give up that sacred right, religious freedom, in order to put down the liquor traffic. Intolerance and bigotry in religion is the more lasting evil. Let the Prohibition Party be successful, by carrying local option or prohibition, the party then flushed with victory is ready to push ahead with the second plank of their platform, "Sunday observance." Those they have defeated will be ready to join them in their wild crusade, and the joint forces can win. Religious liberty is in danger. All true lovers of the old American doctrine of freedom of belief must resist this attack, even if they do so at the sacrifice of other principles that are dear to them. We must never encourage our enemies by aiding them, even if in a good cause, when that enemy by victory on one plank will be able to concentrate on the other. The evil of intemperance is great, but it must be put down by argument and moral suasion, and in a different way than by a party of bigots, which has made religious intolerance its chief plank. We must make men better, not by force, but as Christ did. We have felt and seen for some time this growing menace on our liberties.

All should join hands in resisting it. The *American Sentinel*, a paper printed in New York, is entitled to great credit for its efforts in resisting this wicked attack on religious freedom. It ought to be placed in every household in the Union. By it our people can be turned back to the old patriotic doctrine of 1776.—*Battle Creek Moon*.

A SHARP THRUST.

THE Protestant Episcopal Bishop of Missouri kissing the hand of Kenrick at his jubilee, and saying that the world was better because of this exponent of the foulest matter that ever disgraced the name of theology; Talmage and Culyer glorifying Romish bishops; Abbott declaring that the Romish Church never burned a heretic; Dixon's lavish praise of a dead Romish pervert, and the antics of several so-called Protestant divines in the near past, prove the truth of the Scripture. The tail of the Romish dragon was to draw the third part of the stars of heaven after it, and before the coming of Christ the very powers of heaven were to be shaken.—*Primitive Catholic*.

—With cruel unanimity the papers of this town exposed the inconsistency of Colonel Shepard's posing as a pious editor at the Methodist Conference in Omaha, while hard-handed sons of toil were at work on the Sabbath, completing the new *Mail and Express* building in this city. The secular press has little use for the Colonel's pretensions to religion, and the papers have repeatedly unmasked him; but the Colonel is not disturbed by such trifles. He goes right on, opposing the opening of the World's Fair on Sunday, denouncing Catholics and Hebrews, and printing Biblical texts and racing tips, regardless of consequences.—*The Journalist*.

—Five new members are reported as the result of the tent meetings in southern France. At Lyons, France, a young man working as a missionary for the Baptists, has accepted the truth through reading, and seems a hopeful case.

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., MAY 31, 1892.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.

EDITORIAL CONTRIBUTORS:
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
L. R. CONRAD, M. E. KELLOGG.

THE USUAL EXPERIENCE.

A STUDENT in a denominational college in the State of Michigan, recently became convicted that it was his duty, according to the testimony of the Bible, to keep the seventh day as the Sabbath. In his desire to know the truth, he very naturally decided to consult the Faculty on the question. From a letter received at this Office, giving an account of the matter, we quote:—

"Before he made a final decision, he went to different ones of the theological faculty, for proof for Sunday-keeping. One gave him such texts as Col. 2:14-16; Rom. 14:5; Rev. 1:10; etc. Another could only make a point on the *day line* question, and said it did not make much difference. Another told him that Rev. 1:10 had no reference to Sunday, but meant the Sabbath, and that there was no proof whatever in the Bible for Sunday-keeping, but that we received it from the "Fathers." Mr. — saw the *beautiful harmony*(?) that existed among them, and concluded that the seventh day was the right day to keep, and commenced accordingly."

Thereupon the president refused to excuse him from class work on Saturday, though a number of others for various reasons were granted leave of absence on that day. The result is that he has been obliged to separate from that college. The writer of the letter adds: "I believe the time is not far distant when observers of the seventh day will be refused admittance altogether into the denominational colleges of our land."

Then let us be thankful that we have colleges of our own where such can attend. They have been established none too soon.

ONLY CALL IT A KITTEN.

We have reached the age of surprises—an age of the most startling logic—a time when men will suffer themselves to be juggled by a word out of all correct principle and correct practice! Men denounce the religious intolerance and tyranny of the past, and hold up their hands in holy horror at the ghastly scenes of torture and death resulting from it during the Dark Ages; but they now suffer themselves to be drawn complacently and deliberately into the same spirit and to turn in the same direction, by the simple trick of calling it by another term.

This is most clearly illustrated in the position now being assumed in reference to a Sunday law. To enforce Sunday as a *religious* institution, would, they say, be all wrong, and contrary to conscience and religious liberty; but to enforce it as a *civil* institution, is both necessary and right.

But what is the difference? Calling the day a civil institution does not change, in one single iota, the fact that religion is behind it, and in it, and through it, and that the end to be gained by the proposed law is a religious end, pure and simple, first and last. Then wherein is the matter changed either in principle or practice? The promoters of it would gain all they have in view from a religious standpoint; and the victims of the oppression it would bring, would suffer all the evils and wrongs of religious persecution; for as calling it a civil law does not change it from its religious nature, so it does not remove it from the realm of conscience, and enable those to bow down to it, who conscientiously observe the Bible day.

It is not strange to see some carried away by such logic, but it is a little surprising that Baptists should come to view the question in that light. Yet this is the very ground taken by the *Canadian Baptist* of May 19, 1892. In an article on "The Sunday Observance Bill," which some have been trying to get through the Canadian Parliament, but which has, happily, failed to carry, this Baptist paper takes occasion to state its position. It prides itself on Baptist precedents and Baptist principles, in opposition to all religious legislation and op-

pression. It says the Baptist have suffered too much in the past to regard such principles with favor. After stating at length its convictions that Sunday-keeping is supported by the Scriptures, it says:—

"As servants of God and followers of Christ, Baptists yield to none in their profound conviction of the divine sanction and the blessed results of Sabbath keeping; but as firm and uncompromising believers in religious liberty and voluntarism, they hold also that the civil power has nothing to do with the enforcement of this or any other religious obligation. In this they differ from many of their brethren in other evangelical denominations."

This is all very well so far, did not the editor immediately proceed to kick the whole underpinning out from what he says "they hold," and reverse its principles completely. After stating that it had received again and again copies of petitions, remonstrances, and appeals to Parliament, and to individual members thereof, against the perpetration of the great wrong, which the petitioners, as they maintained, would suffer from the passing of an Act which they denounce as one of "religious persecution," it adds:—

"If the act were based on the religious grounds to which we have adverted, and which are urged by many of its supporters, it would be clearly impossible to deny the impeachment. But divested of everything which does not necessarily belong to it as a measure for securing to the workmen of every class their weekly day of rest, it can be amply justified on the broadest grounds. And the injury inflicted on the few who conscientiously observe another day as their religious Sabbath, becomes one of those minor hardships which are inseparable from the enforcement of much of human legislation which must necessarily regard the greatest good of the greatest number."

Here the *Baptist* frankly admits that oppression and persecution will be the result of the enforcement of the law, even if it is called a civil law. But yet it argues that calling it a civil law makes it all right, and takes away all grounds of complaint by those who would suffer from it. In other words, here is the bloodthirsty tiger of persecution glaring upon the community, and quivering with a desire to spring upon them. And one says, "As a tiger, I object to letting that beast loose; as a tiger, he has no right to rend and devour the people. But only call him a kitten, just give him another name, though he may have the same nature and do the same work, then it is necessary that he should be set at liberty, and we will help him in his work, and if any suffer from it, it is only what they must expect by being in a minority, and incurring some of the minor hardships, inseparable from legislation, while the greatest good is being secured to the greatest number!"

The most shameful trick by which those who are already bigots in spirit, and would-be tyrants and persecutors in practice, have disgraced themselves, is this claim that a law, which if called "religious," would be unrighteous and cruel, will, if only called "civil," be just and right. We hope our Baptist friends will not be taken with such logic. It is very easy to cry out against persecution in the past. The more important question is, Will we take our stand against it in the present? The Pharisees could say, "If we had only lived in the days of our fathers, we would not have persecuted the prophets." Oh, no! But what did they do with the Greater than the prophets in their own day?

IN THE QUESTION CHAIR.

[We aim to reply under this head, to questions which are of such a nature that the answers will be of general interest and profit to the readers of the Review. Those sending in long lists of disconnected texts for explanation, evidently as a mere matter of curiosity to see how certain puzzling passages will be disposed of, need not be surprised if no notice is taken of them. Many more inquiries are received than can be answered in this department; and the editor reserves the right to decide which to notice in this manner. All correspondents should therefore give their names and true post-office address, that queries not replied to here may be answered by mail.]

198.—CLEAN OR UNCLEAN. LEV. 11:25.

1. Is the law of clean and unclean, as recorded in Leviticus 11, especially verses 25, 32, 33, and 35, applicable to Christians now? Do we commit sin by eating the unclean animals? 2. Do we commit sin by refusing to pay tithes? If so, what sin? 3. How minutely did the services of the worldly sanctuary represent the services of the heavenly? C. B. DE F.

Answer.—1. The law concerning clean and unclean meats in the passages referred to, is not now binding upon any people. Certain kinds of meat are now refused by all well-informed persons, be-

cause they are unhealthful, and it is a sin to eat that which is not healthful, no matter what it is; and by that law we are now to be governed.

2. Withholding the tithe is called in the Scriptures, "robbing the Lord;" and there can be no question as to whether or not such a course is wrong. But to be acceptable to God, the tithe must be voluntary and cheerful. 2 Cor. 9:7. Tithes paid under compulsion, either physical or moral, is a tax, and not in such ways does the Lord require means to be raised for his cause. So this matter is left to each one's own conscience. But one can hardly expect to enjoy much spiritual prosperity, to say nothing of secular, who comes short of his duty in tithes and offerings.

3. In all essential features, the type set forth, in figure, the heavenly sanctuary and the heavenly priesthood. There were, of course, points in which the earthly was inferior, because on earth there were only animal sacrifices and a human priesthood. So the apostle says in Heb. 10:1, "The law being a shadow of good things to come, and not the very image of things." We may set this much down as certain: That the priesthood on earth shadowed forth that of Christ; that the offering of the blood of beasts shadowed forth the offering of the blood of Christ; that the earthly sanctuary was a figure of the heavenly, showing that the heavenly has two apartments, a holy and a most holy place; that the service in the heavenly sanctuary is carried on as it was in the earthly, first by a long service in the first apartment, or holy place, and, secondly, a short service in the second apartment, or most holy place, to make the atonement and cleanse the sanctuary; that the atonement is the close of the complete round of priestly service, not the beginning of it. It is consequently the last work that Christ does as priest before his coming in the clouds of heaven.

199.—TITHING.

Will you please answer the following questions plainly and directly in regards to tithing: 1. If a person owns a house and lot worth \$2,000, and there is a mortgage of \$1,000 on it, and he receives \$200 per year on it for rent, but the interest and taxes are \$100, how much is a just and true tithe to pay? 2. If a person keeps boarders who pay \$20 per week, but the outlay for them is \$15 per week, what would be the tithe on the same? These are questions that are often brought up, and all do not seem to understand them alike.

F. F. W.

Ans.—The general principle by which to be governed in the tithing system is this: that everything that comes into one's hands from the proceeds of business, or labor, of any kind, which is for his own personal support, use, benefit, and behoof, is to be tithed. Thus, if a person goes into business, and his investment and running of the business for a year costs him \$10,000, and at the end of the year he has \$15,000, as a result of his business, he has cleared \$5,000. But he has actually taken in from his business \$15,000; yet he should not pay tithes on this \$15,000; for it has cost him \$10,000 to obtain it. His net income, which remains for his own use, after deducting the expense, is \$5,000, and on that only, should he pay a tithe, which would be \$500.

In the case referred to in the question, we suppose of course that the \$1,000 paid on the property had been tithed, and the other thousand is a debt on which interest has to be paid. The rent of the building is \$200. That is all the owner derives from it. But to hold the property and receive this \$200, costs him \$100 each year. Therefore he should not pay tithes on the gross returns, or \$200 rent, but only on his net income from it, which is \$100, the tithe being ten dollars. So with a person keeping boarders; if for every twenty dollars received for their board, there is an outlay of fifteen dollars, the remaining five dollars is all that the housekeeper receives as the fruits of the business, and consequently that only should be tithed. But in keeping boarders, or in farming, or any other business involving one's own personal labor, of course the worth of that labor is not to be deducted, as that is his income. In short, a tithe should be paid on whatever one *earns* by the use of capital and by his own labors, either mental or physical, single or combined.

200.—FOREORDINATION.

Some are troubled over the following texts, supposing

them to teach that some are predestinated to be lost, do what they will. Will you please explain them? The texts are Jude 4; Rom. 9: 21, 22; 1 Pet. 2: 8; Ex. 9: 16.

E. R.

Ans.—Jude 4 does not say that God ordained the persons in question to final destruction, or that God ordained them to anything. The word ordained is *prographo*, which simply means to "write about beforehand; to make a subject of public notice," and Jude merely mentions some of whom they had previously been notified and warned, who were to be condemned and avoided as unbelievers. He then refers, as illustrations, to the Jews who came out of Egypt, to the angels which kept not their first estate, and to the Sodomites, all of whom were destroyed for their own unbelief.

Rom. 9: 22 refers to the clay and the potter. The figure is borrowed from Jer. 18: 1-10, which should be read in connection. Verses 7-10 of Jeremiah 18 show that the great truth to be illustrated by the potter and the clay is this: that if we turn away from evil, God will turn from his threatened judgments against that evil; but if we turn from good to evil, then God will turn from the good he thought to do to us. God will make us a vessel of honor if we will let him, but if we will not yield to him, we mar the clay in his hands; and then he can only make us vessels of dishonor. We are in his power, and should not deceive ourselves by thinking that we can rebel against him and persist in an evil course, and yet be made vessels of honor.

On 1 Pet. 2: 8, read verse 7. To those who are disobedient, Christ will become, instead of a chief corner-stone, elect and precious, a stone of stumbling. And what people are "appointed" to in verse 8 is, not to be disobedient, but to *stumble* and *fall into darkness* and *lose* the benefits of Christ's sacrifice, if they are disobedient.

Ex. 9: 16 does not assert that God had given Pharaoh existence; that he might destroy him. The expression, "Raised thee up," refers simply to his coming to the throne of Egypt. (See *margin*, "Made thee stand.") Pharaoh had proved himself an incorrigible rebel against God, and God had suffered long with him. Rom. 9: 22. He had determined to thwart God's plans, yet God suffered him to come to the throne of Egypt, the mightiest nation then on earth, and exert all the power of the kingdom against his plans, that God might show how easily he could triumph over it all. There is not a text, nor an intimation, in all the Scriptures, that God ever gave any being existence, who, before he had a being, was foreordained, predestinated, and doomed, to inevitable destruction. A doctrine so horrible would at once nullify all the declarations of the Scriptures concerning the character of God, as a God of justice and mercy and love.

OUR SAVIOUR'S GREAT PROPHECY.

The Great Tribulation.

(Continued.)

We dwell at length upon the great tribulation, because the location of the signs, the tokens of our Lord's approach, depend upon our properly understanding this most important period. The signs are specially declared to be "after" the close of this tribulation. There could therefore be no wonderful occurrence during this tribulation, that could be understood as a "sign" of the nearness of his coming. The tribulation is the vital point, or key, to this whole prophetic discourse. If we cannot locate that, we shall be all at sea concerning any tokens of his appearing. Therefore the very object of our Saviour in answering the disciples' question, "What shall be the sign of thy coming, and the end of the age?" would be frustrated, and the church left in darkness concerning this glorious event, so far as our Saviour's discourse is concerned. When was it to commence? What power was to be the special agent of its infliction? When was it to terminate? At what period was to be its greatest intensity? Who were to be its special victims?

These are questions which are very pertinent, and should be well understood. We have partially answered some of them. But we need to consult history to answer fully all of them. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's

sake those days shall be shortened." "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." Matt. 24: 21, 22, 9. "Then," the adverb of time, introduces these terrible sorrows. It is from the Greek word "*Tote*," defined by Greenfield as follows: "Adverb of time; then, at that time, then, *i. e.*, afterwards, immediately after, upon that," etc. Our Saviour had just been speaking of the destruction of Jerusalem, warning his disciples to escape from it, by fleeing to the mountains, as soon as they saw "Jerusalem compassed with armies." Luke 21: 20. This, as we have seen, occurred a short time before the final siege of that city.

It is remarkable that the first general persecution under Nero, A. D. 64-68, came just about that time. That emperor falsely charged the Christians with setting fire to Rome, and "an immense multitude" was apprehended and put to death. They were tortured, torn in pieces by wild beasts, crucified; large numbers burned, used as torches, being covered with inflammable material, Nero himself being a spectator of their miseries. From that time till Constantine claimed to be converted, there were more or less of these persecutions. Many authors set the number as ten, but the exact number of them is not certain. "There are very few periods during the first three centuries in which it can be said that the church enjoyed everywhere a complete immunity from persecution." (See McClintock and Strong's *Encyclopedia*, Art. Persecution.)

Under several of the Roman pagan emperors, the persecutions were terrible; vast multitudes of Christians being put to death by torture and sufferings, the most terrible their enemies could inflict. The most eminent and devoted servants of Jesus, like Polycarp, the companion of St. John, were martyred for their faith. The last general persecution of this series was under the reign of Diocletian, lasting for ten years, from A. D. 302-312. It is said that 700,000 Christians perished. Jerome, who lived at that time, is quoted as saying: "There is no day in the whole year to which the number of 5,000 martyrs cannot be ascribed, except only the first day of January."—*Fox*, p. 35, *Edition of 1850*.

"It is supposed, say learned authors, that 3,000,000 perished in three centuries."—*Religious Encyclopedia*, Art. Persecution.

Thus we see Christ's words literally fulfilled, when the commencement of the great persecutions is given about the time of Jerusalem's destruction. It began at the time, and its horrors were upon the very ones he declared would feel them, even the "elect"—his own disciples, as many of them probably perishing in sanguinary persecutions visited upon them by pagan Rome as would embrace every living Jew, at that period of their history; and the process continuing long ages. What folly, then, to apply this greatest of all tribulations to the destruction of Jerusalem, the siege of a single city, and to those hating Christ.

As we have seen in previous quotations from Scripture, Rome was to be the powerful agent in the great afflictions visited upon our Lord's disciples. The fourth great monarchy, represented by the legs of iron (Daniel 2), the great and terrible beast (Daniel 7), the horn that waxed "exceeding great" (Daniel 8), St. John's great red dragon (Revelation 12), the leopard beast (Revelation 13), and Babylon the great (Revelation 18),—all of these are persecuting powers, and symbolize that great colossus that bestrode the nations of earth for so many ages. This power was at its height when our Saviour was put to death, and it was the agent which murdered him. In every age since, it has hated his true disciples. It has appeared to the world in two grand phases, as a pagan heathen power and as a papal, or professed Christian power. These two phases are clearly symbolized in Daniel's dreadful and terrible beast. (See Daniel 7.) At the first appearance the beast has ten horns; afterward three of these were plucked up, and a "little horn" appears, with a mouth speaking great things, to whom the saints were given for him "to wear out" for 1260 years. And in John's Revelation (chapters 12, 13) this same division is manifested in the great red dragon and the leopard beast. The work of the latter is specially to make war upon the saints of God and overcome them. He continues his work the same length of time—1260 years, *i. e.*, forty-two months.

We must conclude, therefore, that the severest sorrows of the saints of God were to be seen under the papal form of the Roman power, into whose hands the saints of God were specially given. Authors tell us that the wise men among the persecuted Christians under pagan Rome, realized this and looked for worse things to follow when antichrist should be fully revealed, standing in the temple or church of God, as St. Paul had declared he would. 2 Thess. 2: 5-7. It took a period of time to transform the Roman bishop into a full-fledged pope. When Constantine put an end to persecution, gave wealth and power into the hands of those whose religion he had nominally embraced, then corruption rapidly grew in the church. The two centuries, or thereabouts, intervening between Constantine's conversion, A. D. 323, and 538, when Justinian made the bishop of Rome the head of all the churches of Christendom, with power to correct heretics, were filled with stirring events,—dissensions in the church, struggles to see who would be greatest, wonderful changes in religious doctrines, a constant corruption from the Bible standard of purity, and approximation more and more to the heathen customs prevalent in the Roman empire.

At first, toleration existed while the church was comparatively weak, and it had to look to the State for tolerance and protection. But the time came when the church, really comprehended in the hierarchy, with the pope at its head, vaulted into the saddle and rode the scarlet, bloody beast,—the Roman State,—domineering over all earthly governments, as St. John had predicted (Revelation 17), and thus became the lewd partner or mistress of wicked earthly powers, instead of the pure spouse of our Lord and Saviour. It was not long then till she became indeed "drunken with the blood of the saints and of the martyrs of Jesus."

Then most truly the "great tribulation" was fully inaugurated; the black, ominous thunder cloud settled down over the meek disciples of Christ with a horror of great darkness, which scarcely a ray of light could penetrate. Ages of gloom, bigotry, terror, and despair dragged their weary length along, death and hades on the pale horse smiting their victims over a large portion of the habitable earth. No wonder the cry went up to heaven, "How long, O Lord, how long?"

We can spare space for but a very brief recital of the woes of these ages. But the words of our Lord, "In the world ye shall have tribulation," met a wonderful fulfillment. Many were indeed "purified, made white and tried."

Justinian, who exerted himself to his utmost to exalt the papacy, persecuted all dissenters. He supported the pope by the sword. He required all to accept one faith, and that heretics and schismatics should be killed. Multitudes suffered, and vast numbers fled from Roman territory to Persia. (See Taylor's "Great Consummation," pp. 82, 83.)

The papacy became more and more arrogant, its power continually increasing. In 755, Pepin, king of France, bestowed upon the pope the Exarchate of Ravenna, and thus he became a temporal as well as spiritual monarch. "The worship of images and relics was imposed in 788, the baptism of bells in 965, the compelled celibacy of the priests in 1000, the infallibility of the church in the year 1076, the sale of indulgences, 1190, transubstantiation was officially decreed 1215, and auricular confession officially imposed in the same year."—*Ib.*, p. 86.

The popes claimed by this time supreme authority over all kings and rulers of the earth. Crusade after crusade was preached against all "heretics." In wars originated against the Mohammedans for the recovery of the "Holy Sepulcher," it is said more than two million perished. Crusades were preached against the Albigenses and the Waldenses. These defended themselves bravely, and the papal legate, Bertrand, declared that in fifteen years 300,000 papal soldiers had fallen in the strife. But the papists boasted that, including the women and children, they had massacred more than two millions of the human family. "Persecute them with a strong hand," said Pope Innocent III. "From thence to the Reformation," writes Mede, "no man hath set down the account of them that have been cut off by the sword and torment."—*Ib.*, p. 91.

About 1198, this pope established what Catholics call the "Holy Inquisition," the most terrible agency of bigotry and persecution ever invented by

man or devil. For centuries it existed in large portions of Europe,—France, Germany, Italy, Spain, Portugal, and was extended to America and India later. The number of its victims cannot be told. It was made the solemn duty of all Catholics to inform those appointed by the church, of any who were not supposed to be sound in the Catholic faith. The mere suspicion of being such was sufficient to subject one to arrest and confinement. The accused was never informed nor confronted with his accusers. Confession was extorted by the most terrible tortures,—the rack, the thumb-screw, and the most inhuman appliances ever invented were in common use, to extort confessions or recantation. Victims were arrested in the dead of night, and hurried away secretly to these terrible tribunals, incarcerated in dungeons and starved or half frozen, in darkness and solitary silence, where not a friend could be seen for months and years, till burned at the stake or finally starved to death. Their property was all confiscated to the church.

It is no wonder that when victims were thus arrested, they were mourned for as dead, by all their friends. None dared to appear in their defense. Multitudes of God's devoted servants were destroyed by this agency. In all the history of heathen persecution, there is nothing to equal the horror of this "Holy Inquisition." Nothing so terrible, so contrary to all principles of justice, love, and mercy, ever appeared among mankind as this. Yet all this was done in the name of the religion of the meek and lowly Jesus. The progress of the principles of the great Reformation finally caused its extinction. (See articles on the Inquisition in Buck's Theological Dictionary, McClintock and Strong's Cyclopaedia, and also in the Schaff Herzog.)

It is impossible correctly to estimate the number of victims tortured, persecuted, burnt, and slain by the Inquisition. The most authentic record of its work in any country, to be obtained, is in Spain. The historian Llorenté unveils its cruelties. Here under various inquisitor generals, during a space of 129 years, according to this historian, as quoted by Dr. Croly, Spain lost 3,000,000 of its inhabitants by the Inquisition.

Protestantism was extirpated by these fearful cruelties. And so true religion would have been obliterated, according to our Saviour's words, in all countries, had not divine Providence specially interfered to "shorten" the great tribulation.

This was done at last by the great Protestant Reformation, through the advance of great light, the dissemination of the Scriptures, the raising up of valiant and devoted men who hazarded their lives, freely to spread abroad the truths of the blessed gospel. Princes defended them; the invention of printing spread abroad the truth; the discovery of America, after so many ages of human history had passed away, was a mighty incentive in enlightening the human mind and dispelling the gloom of the Dark Ages. As at the first advent, God's providence arranged that Christ's coming to our earth should be in a period of the greatest light of ancient times—the glory of the "Augustan age," so, before his coming the second time, the midnight blackness of the Dark Ages shall be dispelled, and light and truth shine everywhere, so that all may be permitted to know, if they will, the signs of his second advent.

But during the mighty struggle between the Reformers and the papal harlot, for several generations the people of God had to taste the bitter cup to its dregs. Greater persecutions were inaugurated than ever before. Indeed, the older the papacy grew, the more bloodthirsty it became, until its power was taken from it by the triumph of gospel light, as the result of the Reformation. We have no good reason to believe that Rome would not persecute as much now as ever, had she the power to do so. "Rome never changes." This is her boast. Says Mede: "From the beginning of the Jesuits (1540) to the year 1580 [only forty years], 900,000 orthodox Christians were put to death by the hand of the executioner alone." Bowen writes of Julius II: "Two hundred thousand persons are said to have perished in the wars carried on chiefly at the instigation of this furious and bloodthirsty pope."—*History of the Popes*, Vol. III, p. 290. According to Virginius, Pope Paul IV, in four years, from 1555–1559, put to death by the Inquisition, torture, starvation, or the fire, 150,000

Protestants. In France it is said that more than one hundred thousand Huguenots were slain in three months. Some two hundred thousand persons perished in the religious wars and persecutions of the Netherlands, and immense multitudes perished in other countries. But what satisfaction is there in following the horrible items one by one, attending the pathway of the "mother of harlots," "drunken with the blood of the saints and with the blood of the martyrs of Jesus"? Nothing of the kind in all history compares with it. Those desiring to do so, should read "Fox's Book of Martyrs" and other books of that character. Taylor's "Great Consummation" gives a wonderful summing up of such items, from which the reader can gain much valuable data.

Suffice it to say, authors of note variously estimate the numbers whose death was caused in one way or another by that great apostate power, the "man of sin," the papacy, as varying from fifty to one hundred million. All these were classed as "heretics." They were of those who would not accept the pope of Rome as head of the church, or subscribe to his dogmas. The church authorities themselves did not put most of these to death, but they instigated the secular powers, whose subservient tools they were, to do it. The papal authorities incited those terrible wars, and expressed great gratification when multitudes of dissenters were put to death. Volumes might be filled with the horrors of these persecutions. But nothing but the judgment day can reveal them in all their terrible atrocity. Then these monsters in human form will meet their just reward.

G. I. B.

(To be continued.)

THE WORK IN AUSTRALIA.

OTHER pressing duties prevented my writing to the REVIEW by the last mail, an omission for which I presume ample reparation will be made by others. We are exceedingly grateful for the attention which is being bestowed upon our work by the General Conference, and for the help which has been sent us; and the readers of the REVIEW will be more interested in what they may have to say of their impressions in reference to our work than what we might say who are more closely identified with it. I trust, however, that we shall not surfeit the readers of the REVIEW on the subject of Australia.

Upon her arrival in this country, sister White seemed to be blessed with unwonted strength and energy, and was enabled to bear an important part through the general meetings which were held soon after they reached here. But since that time, she has been greatly afflicted with rheumatism and general weakness, of which she still continues to be a victim. Her sufferings have been marked by a decrease in flesh of nearly twenty-five pounds. For some time she was not able to leave her home, but now she ministers the word upon the Sabbath and a few other occasions, though it is with evident pain and suffering that she does so. We are hoping and praying for her recovery, that she may be enabled to perform the work for which she was doubtless sent here by divine Providence. Though her coming has already proved of great good, there is much more that needs to be done. This we believe she will yet be able to do. The family is further afflicted by the sufferings of sister Fannie Bolton, who injured her foot while in Sydney, immediately after her arrival. Not sufficient attention was given to the injury at the outset; and for the most of the time, her foot has been entirely useless, and she has suffered great pain from it. At present there is but little improvement in her case, and some fears are entertained of a permanent disability. In these afflictions sister White and her family deserve and have the deep sympathy of all the friends of the cause. Brother W. C. White, in company with brother Daniells, attended the New Zealand Conference, and it is no small disappointment to all, that sister White was unable to be at that meeting.

The work which we have in hand encounters the same difficulties in this country that it has in other parts of the world. Prejudice and unpopularity are doing all that they can to impede the progress of the truth for these last days. We are still trying to press it home upon the hearts of the people, and we have continually to be thankful that at least some success attends our efforts; but it is very evident that the Lord is doing far more than we are. His

Spirit is at work upon the hearts of many honest people, and they are coming to the light and knowledge of the truth, in many instances with but little assistance from human agencies. A family of Scandinavians embraced the truth in Queensland about a year ago. They love it, and are growing in the truth, although they have never seen but one Sabbath-keeper. A Baptist missionary, a German by birth, stopped with them one night, and endeavored to show them the error into which they had fallen; but he received such evidence of the soundness of their position, that "his sleep brake from him," and in the morning he had to confess that he was greatly troubled over what he had heard, and after a few exhortations, they allowed him to depart. Recently he returned and spent another night with them; and he told them that since his first visit, he had been keeping the Sabbath of the Lord, and not only that, but he was trying to teach it to others. By report, he is an earnest, devoted Christian, and we hope will become useful in the work which he has espoused. In one of the interior towns, a family of influence and respectability was entertaining two of our canvassers, when the subject of the Sabbath happened to come up in a casual way, so that the brethren felt called upon to make their position known. The result was, that the family embraced the Sabbath then and there, and are now rejoicing in the truth that they have found. Quite a number have begun to keep the Sabbath in the city of Launceston, Tasmania, where as yet no public labor has been bestowed. I received very lately a letter from a man in another interior town, who has never seen a Sabbath-keeper, but he has read a few of our publications, and has been keeping the Sabbath for six months all alone. He seems to be an earnest and devoted Christian.

We have concentrated our laborers somewhat. Brother Hare has withdrawn from Tasmania, and joined brother Steed in a tent effort at Paramatta, near Sydney. Brother Curtis has come over from South Australia, and is laboring with brother W. L. H. Baker, at Echuca, on the Murray River, the border between Victoria and New South Wales. When we last heard from these meetings, they were progressing with an encouraging degree of interest. The extensive sale of our books has prepared the way for colportage and other labor. Our canvassers going over the ground, repeatedly say that they find many people who are hungering and thirsting for the light of truth; and they are oftentimes questioned in regard to the Sabbath, by those who do not know who they are, and seem to be troubled in reference to what they have read. I believe that in the future much will be accomplished by this line of work.

Our canvassing work still maintains a good degree of success, notwithstanding the severe financial crisis which is upon the colonies. There were over one thousand seven hundred orders taken during the month of March, which will probably total between six and seven thousand dollars in value. The office does the most of the delivering for the canvassers, so that they can pursue their work without interruption, and the plan works to mutual advantage in many ways, and gives quite general satisfaction.

In the world around us there is a state of unrest and turmoil which reminds us of our Saviour's words, when he foretold the condition of things in the last days. Wholesale murders, robberies for lust and money and hatred, crimes of every grade and shade, are becoming almost too common for especial mention or notice.

This colony is agitated at present over the general elections which are to take place on the 20th inst (April). At that time a new Parliament will be elected. Political matters are managed so differently here from what they are in the United States, that it takes a long time for one to get the run of them. Members of Parliament are not elected for any length or term of years, but during the pleasure of the "crown;" and when the exigencies of the time seem to demand it, Parliament "goes to the people." That is, the existing Parliament is dissolved by the proclamation of the governor representing the queen, and new writs are issued, calling for an election to take place on a specified date. There are not in these colonies two distinct political parties, as in the United States, but we have what is called the "government," and

the "opposition." The Minister's cabinet are members of Parliament, and with their adherents, sit on one side of the chamber, while the "opposition" and the "whips" sit on the opposite side, and they watch one another very closely. Should a measure be introduced by the government which fails to meet the approval of the majority of the assembly of the House of Representatives, it is generally followed by a "no confidence" motion, which declares that the house has no confidence in the existing government. If this is carried, it does not necessitate the dissolving of Parliament, or new members, but the cabinet resigns in a body, and the governor generally calls on the leader of the "opposition" to nominate a cabinet, and he usually, with characteristic modesty, puts himself in as premier. At the present time, the Labor party is especially active, and determined if possible to obtain a majority in Parliament. Serious apprehensions are felt by their adversaries of the consequences of such an emergency.

We are cheered by the arrival of each mail, which brings us news of the progress of the work in different parts of the world. We constantly pray that God may sustain and direct in the prosecution of this work, and that our brethren everywhere may enjoy a large measure of his presence and blessing. Our late quarterly meeting was a very encouraging season. Four new converts were baptized and united with the church, and there are others who have embraced the Sabbath during the quarter, who are still investigating the truth. We bespeak a continued interest in the prayers of our people, that God may open up the way before us, and that we may have access to the hearts of the honest, and his truth may run and his name be glorified.

G. C. T.

OUR WESTERN TOUR.

We left Battle Creek Monday, May 2, to attend western camp-meetings, beginning in California, May 12-23. The holding of the California State Conference and camp-meeting in the spring of the year will be a new experience; but there are many reasons why the spring is more favorable for the annual meetings of the Conference. The annual meeting of the Pacific Press and of the Rural Health Retreat were adjourned to meet just before the camp-meeting, so that these important meetings could have the benefit of the presence of many who would attend the camp-meeting, thus making the State camp-meeting this year one of more than usual interest and importance. It was these considerations that led us to consent to the urgent call of many brethren to attend the annual camp-meeting in California at this time.

We arrived at Oakland Friday, May 6. The Sabbath was spent with the church at Oakland. We spoke to them in the forenoon, from Rev. 2:4, and in the afternoon we enjoyed an excellent social meeting. The testimonies were prompt, spirited, and expressive of some sense of the importance of the time in which we live.

On Sunday we went to the Rural Health Retreat, to be present at its annual meeting the following day. The report of the workings of the institution the past year was interesting, and showed a good degree of prosperity. With good management and an efficient medical faculty, the institution is destined to act a very important part in the work of the message on the Pacific Coast. The meeting passed off harmoniously. Some very important resolutions touching the medical and temperance work were discussed, and passed unanimously. If these are put into practice, which we expect they will be, we shall soon see a more general interest and advancement in this line of work on the Pacific Coast.

Our people have not as yet fully awakened to an appreciation of the importance of this line of work. At the present time there is a great demand for medical missionaries in many foreign fields; but we find ourselves not only unprepared to respond to the calls from foreign lands, but our work at home is much retarded for lack of efficient and consecrated laborers in this line of work. Many of our people ought to be consecrating themselves to this work.

The camp-meeting opened Thursday evening, May 12, with an attendance of six or seven hundred. All the arrangements had been perfected and every-

thing ready for the program of the camp-meeting to be carried out in every department.

The camp is beautifully located in Bushrod Park. Two rows of shade trees with a street between, go through the center of the park. This forms the main street, and the camp is located on each side, filling the whole block. Everything seems to indicate that we shall have a very good meeting. The attendance is larger than was expected, the meeting being held in the spring instead of in the fall, as usual. Elder Haskell, as President of the Conference, has charge of the meetings. The other laborers of the Conference are earnest and faithful in their work. The laborers from abroad are Elder D. T. Jones, superintendent of the district, Elder E. W. Farnsworth, and the writer. We anticipate a very profitable time.

At the close of this meeting we go to Portland, where we shall stop two days at their workers' meeting, then on to Walla Walla, where we shall be present a few days at the Upper Columbia camp-meeting, and thence to Minnesota. O. A. OLSEN.

Editorial Notes.

It is man's part to do faithfully the work which God gives him; it is God's part to look after the results. Many men seem to think that they must shoulder the burden of both.

We often hear the expression, "It is no sin to laugh." The expression no doubt states a truth, but it is still rather indefinite. To be foolish is undoubtedly sinful, and the laugh which comes from this source is to be condemned. On the other hand, it is no sin to be happy and to manifest the same in the countenance, while it is undoubtedly a sin—or indicative at least of a sinful state of mind—to appear always melancholy and glum. Some professors of religion, in their anxiety to avoid what they consider the sin of mirth, do much more harm both to themselves and others whom they might attract, by their austere and repelling expression of countenance. The Christian religion should be presented as a religion of cheerfulness. Indeed, the condition of the Christian is the only one with which cheerfulness is consistent, for cheerfulness and mirth become a mockery to the sinner under sentence of eternal death. The word of God recognizes the "merry heart" as a condition not necessarily sinful. Prov. 15:13, 15; 17:22; Luke 15:32; James 5:13. While it is true that "a good laugh" seems to be necessarily at somebody's expense, and must therefore lose its source in the future, perfect state, the fact affords no proof that such an expression of feeling is under all circumstances wrong. But there is never any question as to the significance of the expression worn by the class of people who "never smile." There is something wrong with them beyond a doubt.

When we read of the achievements of the world's "great" men, it is worth while to stop and reflect that to save a soul from eternal death is a greater and higher achievement than any by which men have made their names immortal. It is indeed, the very greatest thing which it is in the power of finite man to do. "Whosoever shall do and teach them [these least commandments], the same shall be called great in the kingdom of heaven." Matt. 5:19. This is a greatness which we can all attain, and for which we all should earnestly strive.

One reason why all divine institutions should be jealously guarded and so faithfully carried out, is found in the terrible results of perversion. Nearly everything which God has instituted for the benefit of his creatures, the Devil has succeeded in perverting, and the result is their incalculable harm. Take, for example, the institution of sacrifice. Originally and divinely ordained as a means of manifesting faith in the coming Messiah, in its perversion to the worship of false gods, it has furnished the occasion for the most bloody and revolting scenes of which history can furnish a record

The Sabbath institution also, divinely ordained for the comfort and refreshment of the soul, becomes, when perverted to another day, a means of persecution and trial. The Christian world should have learned the lesson ere this that no divine institution can be too carefully and unalterably preserved. The beginning of perversion is slight, but great evil always comes in the end.

The *United Presbyterian* attempts in a recent issue to show "why Christians refuse the Saturday Sabbath," by alleging among other things that "a man can work six days of the week and rest on the first day and as literally fulfill the command to observe the Sabbath, as if he worked six days and rested on the last day of the week." Now a moment's reasoning shows that the command cannot be observed in any such way, notwithstanding the sanction given the idea by the practice of Christendom; for God, at the institution of the Sabbath, fixed the starting-point from which the six working days were to be reckoned, which point was of course the "first day." After six days of labor he rested a day, and thus fixed a period of seven days, which has been preserved through all subsequent time under the name of "the week." Now unless this order were regularly followed and preserved, there would have to be at least one occasion where the rest day came too soon or too late, and thus violated the commandment, which particularly specifies six days of labor between every two successive rest days. It is not left for any or every person after being born into the world, to fix upon a week with a beginning and ending to suit himself. He takes the week as he finds it, and as the Creator himself has fixed it, and is bound by that order in the observance of the Sabbath, as is further evident from the fact that the commandment says, "Thou, nor thy son, nor thy daughter," etc., thus making it obligatory upon parents to compel their children to take the week just as they found it, and forever preventing the adoption of any new order. Now a person could not fix upon any other day than the seventh as a rest day without having less than six days of labor between it and the preceding Sabbath, and thus violating the commandment; and should such a new order be kept up, it could only have for its authority a violation of the Sabbath commandment, and hence could be nothing better than a violation itself, and therefore in no other way can the fourth commandment be kept than by observing the order of six working days followed by a day of rest—the seventh day—just as was established by the practice of God at creation; and this order can never, without being violated, bring the Sabbath upon any other day than Saturday.

The presence of God and his Spirit are now, as they have been since the fall of man, to a great extent withdrawn from the earth; but when the great controversy with sin is ended, his presence will again fill the earth as it does heaven and all other portions of his universe; and for sinners to continue to live in that infinitely holy presence would be a greater punishment to them and more unendurable than destruction in the lake of fire.

We soon get tired of helping those who show no appreciation of what we do for them. It is well for us that God does not deal with us as we would probably deal with our fellow-men, were they so indifferent to the benefits conferred upon them as many of us are to what God is continually doing for us. "Bless the Lord, O my soul," says the psalmist, "and forget not all his benefits."

The familiar saying, "All's well that ends well," is full of truth for the Christian. With him, the end must be well, and he will not, when that time is reached, regret whatever led to that end. Sorrows, trials, and hardships do not count when they are all in the past, and no great part of eternity will be needed to bury even the remembrance of them in oblivion. L. A. S.

Progress of the Cause.

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

LIFE IN CHRIST.

BY ELIZA H. MORTON.
(Deering, Me.)

NOT in forms which have no spirit
Is my life and joy.
Mine an inner source of comfort,
Pure without alloy.

Dead and dry, no living waters
In the outward shell.
Let the heart be in the story
That the tongue doth tell.

Then the tale will touch the sinner,
Melt his soul to tears,
Make him long to know the secret
Of the word he hears.

O 'tis life we want, not stupor,
And that life must be
Drawn from Christ, our great Redeemer.
He gives liberty.

Vain to keep the law in letter
Without grace divine.
Let the Spirit be my prompter,
Jesus, Saviour mine.

NEW BRUNSWICK.

MONCTON.—The general meeting began May 11, according to appointment. Elder Olsen was expected, but could not attend. This meeting closed the 16th. In the Tuesday's issue of the *Daily Times*, we find the following report:—

"THE SEVENTH-DAY ADVENTISTS.

"A convention of Seventh-day Adventists was held in Moncton, beginning on Wednesday last, and ending yesterday. Delegates were present from the different Advent churches in Nova Scotia and Prince Edward Island. The Elders present were Mr. Underwood, Ohio, and Messrs. Cottrell and Webber. On Sunday the first Seventh-day Adventist church in New Brunswick was organized in the Pythian Temple, where the meetings are held. Six converts were baptized on Sunday morning at Humphrey's pond, by Elder Cottrell, and in the afternoon, these with five others were received into the church, thus establishing a branch here."

In the evening two others joined. Since this meeting closed, three more have asked for admittance, and will be received into the church next Sunday. There are several others who will join this company as soon as they can arrange for it. This was one of the best meetings ever held in these provinces; the Spirit of the Lord came upon us in great power at different times. Elder Underwood seemed to have much freedom in speaking the word of truth, and brought out some points that were new and rich. The people from outside were deeply interested, and our brethren and sisters were greatly encouraged. Plans were laid for tent labor this summer. We were glad to meet with several of the canvassers. They have laid their plans for the summer's effort, and we pray the Lord of the harvest to bless their labor. The interest here in Moncton continues good, and we expect soon to see several embrace the truth. There is power in the message. May God help us to triumph with it at last.
R. S. WEBBER.

WISCONSIN.

AMONG THE CHURCHES.—It has been some time since I have reported, although I have been very busy. March 26, 27 we held our quarterly meeting in Sparta. It was a good meeting, and all seemed much encouraged. April 1 I met with the church at Hundred Mile Grove in quarterly meeting. Most of the members of this church embraced the truth under my labors more than twenty years ago. I had not visited them for about six years, and it was a feast to my soul to meet again in the service of the Lord those faithful ones whom he has redeemed by his blood, and filled with love for his holy cause. May they all continue faithful to the Lord in all things according to his word.

April 16 I met with the La Grange church in quarterly meeting. We had excellent meetings. This church has had some trials to bear on account of unfaithful members, but this only drives the faithful ones nearer to the Lord, and thus they can realize that the promise of the Lord is true, that "all things work together for good to them that love God. . . according to his purpose." May the Lord help us to believe all that he tells us.

I. SANBORN.

ALABAMA.

SOUTH PITTSBURGH, DELPHI, DUNLAP, AND HUNTSVILLE.—Since my last report, we have held meetings about seven weeks, in a hall at South Pittsburgh. Two signed the covenant here. Many are convinced of the truth, and some of these desire to obey, but have not the faith to step out, as they will at once be thrown out of employment, with no prospect of anything to do by which to earn a living. One man is trying to sell his property, and says he will move his family where he can obey God. The North Methodist minister bought "Thoughts on Daniel and the Revelation" and most of our pamphlets and tracts, and is investigating. The health and temperance work meets with more favor in the South, so far as my experience goes, than I had expected. In connection with our work, I gave one temperance lecture in the hall, using Dr Kellogg's charts. I afterward showed the charts, and gave a talk to each of the four public schools, two of which were white and two colored. By request, I spoke again on the same subject to the colored people in their own church, and to the whites in the Methodist church, after which some put away tobacco and discarded the use of pork.

We next visited Dunlap and Delphi, where we had previously labored, and found the few holding on faithfully, and a good prospect that others at Delphi will soon take hold of the truth. We feel sad in leaving Tennessee, that our labors have not accomplished more; but we have sown the seed as best we could, and think we have left an open door. We shall follow up the work by correspondence and reading-matter, also by visiting them again, as we are not very far removed, if the way opens, and necessity seems to demand it.

We have been at Huntsville one week. Our tent is located in the eastern part of the city. We have also rented a neat cottage half a block from our tent. We think we already see that this will meet with better favor with the people than the custom of living in a family tent. We have held five meetings to date, with an increasing interest. Our attendance has not been large, but we have had a good intelligent class of hearers. Brother Sturdevant is assisting us this season. Brother Milen Stedwell has been canvassing in the city and surrounding country since last September. The work he has done and his present aid will help us much. We ask the prayers of our brethren, that we may be enabled so to labor that a proper mold may be given to the work in this new field.

May 17.

A. P. HEACOCK.

TEXAS TRACT SOCIETY.

Report for Quarter Ending March 31, 1892.

No. of members.	324
" reports returned.	147
" letters written.	194
" " received.	96
" missionary visits.	181
" Bible readings held.	35
" attending readings.	57
" subscribers for periodicals (yearly).	10
" periodicals distributed.	2,282
" pp. books and tracts sold, loaned, and given away.	27,461

Cash received on books, tracts, and periodicals, \$65; on fourth Sabbath and other donations, \$12.60; on first-day offerings, \$52.61. Total, \$65.86.

T. T. STEVENSON, Sec.

SHORT SERMONS FROM THE INSTITUTE IN DIST. NO. 4.

PEACE always follows surrender.
Conscience is the voice of God in man.
It is not to preach Christ and the law, but the law in Christ.

The gospel must be preached to men, in order to get Christ in men.

The Lord is able to say what he means, and he always means just what he says.

If we will let him, God will take us to Zion, but it will be by the way of the cross.

The man of faith believes in God; the man who relies upon his works, believes in himself.

A hypocrite is one who pretends to be—not what he is not, but what he knows he is not.

God's message to every unsanctified sinner is, "Come;" to every sanctified sinner, "Go."

Science, so-called, tells us all about things, without telling us what they are.

The blessing of God, like the manna of the wilderness, will not keep; it must be fresh every day.

True liberty is the absence of everything that would oppose the will of God.

Our duty is unswerving loyalty to God's word, just as it reads, and let the consequences take care of themselves.

When you are approached in a confidential way,

with an accusation against a brother, and asked if you can keep a "secret," say to that individual, "Yes; can you?"

It was one thing to settle the color line in the North; it was quite another thing to settle it in the South. Theories and living issues are two different things.

Doubt your doubts, and believe your beliefs; but never make the fatal mistake of doubting your beliefs and believing your doubts.

When we judge from appearances, it is simply saying what we would do under the same circumstances. Our own character is thereby unwittingly divined.

We must appreciate our utter helplessness before we are in a position to be saved by the blood of Christ.
W. E. CORNELL.

ANSWER TO PRAYER.

"COME and hear, all ye that fear God, and I will declare what he hath done for my soul."

One year ago I took a severe cold, which resulted in chronic bronchitis. I took what little treatment I could, and continued my labors in the cause. About the middle of August last, the disease was so severe, and my voice so weak, that I was obliged to leave the field. I corresponded with the Sanitarium physicians, and took as thorough home treatment as possible; but all to no purpose. I grew worse, till my voice was but little more than a whisper, and constant suffering attended every attempt to speak. As I was advised to try the effects of a climate less severe than Minnesota, the last of February I went to Carthage, Mo.

Providence directed my going at a time when Elder Donnell was to hold a short series of meetings at that place. The same train bore us to the place, unknown to each other till introduced by a friend who met us as we left the train. I was not able to attend the evening meetings, but attended a few meetings held in the daytime. My drooping faith looked up. We then took the case to Him who is a help in every time of need, with the assurance that our requests would be granted. Elders Donnell and Santee were called, and the instructions of the Spirit of God were followed. The Lord came near, and during the next few days I was able to address the people several times, with increasing strength. I then attended the Des Moines institute. This was the greatest privilege of my life. The Lord came near. The fresh gems of truth that were brought out of God's word made it appear like the ever-changing scenes of a kaleidoscope, only far more beautiful. And this is not all. A short time ago some thought that I would not live long, and others thought that, at the best, it would be a year or more before I could engage in the work. I now expect to engage in the work of God with a new experience and renewed consecration. To God be all the praise. I write these things, for I know that "the humble shall hear thereof, and be glad."
H. F. PHELPS.

WHAT WAS THE MATTER WITH THE PRAYER-MEETING?

SOMETHING was the matter, sure. The church had a large membership, a commodious place of worship, well lighted. The weather was pleasant, yet hardly a dozen were present. It may have been that all the balance were sick, or were away on a visit, or doing missionary work, but one thing was sure, they were not at the prayer-meeting. Just why they were not, no one was able to say, but still the question remained, What was the matter with the prayer-meeting?

In the first place, there came a feeling of discouragement over those who were present, because of the absentees, and in the wonderment of their absence there came into the mind feelings akin to criticism, censuring, and possibly condemning—a spirit not conducive to a good prayer-meeting.

In the second place, after the hymn was sung, and the first prayer was being offered, the solemnity of the occasion was broken by several late-comers, who, in their efforts to make no noise, upset a chair, tripped a toe on the rug, and knocked down a broom in the entry,—all of which had its effect.

In the third place, when the order of the meeting was changed, the leader "hardly knew what to say," and as a consequence, there was not very much said—nothing that "was meat in due season." There was no enthusiasm, there was no re-counting of vic-

ories gained to-day, there was an almost total absence of the very core or pith or life or essence of a successful prayer-meeting. Then to make the matter worse, the hymns had not been selected beforehand, and after the leader had turned the hymnal through several times in a vain search for something,—he didn't know what,—the waiting ones felt to lend a helping hand. All this had a distracting influence.

Then, in the fourth place, those who spoke had nothing to tell only the "old, old story," not "of Jesus and his love," but of how he or she was *trying* in his or her "weak way to serve the Lord," and hoped to "do better in the future than in the past." Then another had to tell about his experience years ago, how the Lord blessed him, and what an outpouring of God's Spirit there was in the 1844 movement, or sometime this side, but failed to bring his experience down to the *present*, and it fell on the ears as would the giving now of Noah's message.

Fifthly, those who did speak, some of them at least, spoke too long. There was a painful silence between each testimony, and in the desire of the leader that "all should take part," the meeting was prolonged considerably over an hour, and when it broke up, and the brethren went to their homes, it was hardly with a feeling that "it was good to be there," but rather with the thought as one expressed it, "Almost any other kind of meeting would have been more profitable." W. E. CORNELL.

Special Notices.

SOUTH DAKOTA CAMP-MEETING.

THIS camp-meeting will be held at the same place where it was held last year, in a beautiful grove about four miles west or southwest of Madison, S. Dak. The camp-meeting proper will begin Tuesday, June 21, and continue till June 28.

A workers' meeting will precede the camp-meeting, commencing Tuesday, June 24; but we have planned to have much of the work on the grounds done before the workers' meeting begins, so that the time of this meeting may be spent in reading the Bible, meditation, and prayer. Meetings will be held every day, consisting of Bible readings, instruction in Bible study, and on other subjects, as the circumstances may demand. We are very anxious to have all our church elders, tract society officers, and Sabbath-school workers with us during the workers' meeting. We wish to make this meeting a special time of seeking God; for we all know that the success of our camp-meeting will depend much upon the spiritual condition of our leading brethren in the church. But we hope none will put off seeking God until that time. Now is the time to seek him, if you are not enjoying the peace of God in your hearts; and if you are enjoying his blessing now, it is still duty to seek him for a greater measure of his holy Spirit. Brethren, let us so relate ourselves to God, that this camp-meeting may be the best we have ever attended.

We are glad to know that we have the promise of the labors of Elders O. A. Olsen, A. T. Jones, and Prof. Prescott. Elders J. G. Matteson and E. G. Olsen will labor especially for the Scandinavians, and we therefore hope to see a larger number of Scandinavians at this meeting than at any camp-meeting ever held in South Dakota.

Elder Shultz will labor for the German brethren, and we also hope to have English laborers speak to the Germans through an interpreter. The Conference Committee will do all in its power to make this meeting a success, and we hope our brethren will do the same. We hope to obtain reduced rates on railroads passing through Madison, if they have not already been secured. All desiring tents should write to brother Frank Robinson, Vilas, S. Dak. We hope our brethren will do all in their power to attend this camp-meeting. Come, and bring relatives and friends with you.

O. A. JOHNSON.

THE WISCONSIN CAMP-MEETING. DIRECTIONS FOR REACHING IT.

Those living on or near the line of the Northwestern, or the Wisconsin Central, or the Milwaukee & Northern, should purchase their tickets for Neenah, and procure certificates at the same time, signed by the ticket agent, showing they have paid full fare to the place of meeting. Those living on the Lancaster line of the Northwestern, and those living west of Jefferson Junction should ticket right through to Neenah, but they will have to change cars at Jefferson Junction. All who can do so without too much trouble, should take one of the three railroads first named, and thus save the work of re-ticketing and re-checking baggage.

Those living near the Omaha line, who cannot take the Wisconsin Central, should ticket to Merrillon, then to New London Junction, over the Green Bay road, then to Appleton Junction, over the Milwaukee, Lake Shore & Western, then to Neenah over the Northwestern.

Those living on the Green Bay road west of New London Junction should ticket to that point, then take the Milwaukee, Lake Shore & Western to Appleton Junction, and from there to Neenah. Those coming over the Omaha line, and the Green Bay road, as above directed, will reach Neenah at 9:36 p. m.

Those living on the Green Bay road east of New London Junction can ticket to Green Bay, and then take the Northwestern for Neenah, at 2:15 p. m., and reach there at 3:36 p. m.

Those who live on or near the Milwaukee, Lake Shore & Western should ticket to Appleton Junction, then buy ticket for Neenah over the Northwestern. Those who start in the morning will reach Neenah at 12:20, while those who start in the afternoon will not reach there till 9:36 p. m.

Those living on the Milwaukee & St. Paul road should observe the following instructions: Those on the main line between Milwaukee and St. Paul, north of Portage, and those on the Wisconsin Valley division, should ticket to Junction City on the Wisconsin Central, starting in time to reach there at 9:22 a. m., either *via* Tomah or New Lisbon. Then take the Wisconsin Central, reaching Neenah at 12:45. Those living in the section south of Oshkosh on any of the branches of the Milwaukee & St. Paul road, should ticket to Oshkosh, and then over the Wisconsin Central or the Northwestern to Neenah, reaching there at 10:45 a. m., 5:40 p. m., and 9:03 p. m., according to the time when they leave Oshkosh on the Northwestern, and at 3:17 and 9:45 p. m., if they go over the Wisconsin Central. Those taking either the Prairie du Chien division or the Mineral Point division should ticket to Milton Junction, and buy their tickets for Neenah over the Northwestern, leaving Milton Junction at 1 p. m., and reaching Neenah at 5:40 p. m.

We would call attention to the fact that those living on the Marshfield branch of the Omaha line can take the evening train, reaching Marshfield at 7:10, and then ticket to Neenah, reaching there at 11:50 p. m.

The evening train is the only one making good connections with the Wisconsin Central at Marshfield. Those coming from north of Merrillon may take that route, if they choose, and thus save re-ticketing and re-checking their baggage. Those who prefer that route should ticket to Marshfield instead of Merrillon.

All who come to our camp-meeting by rail should remember the following important points, in order to secure the reduced rate in returning home, which is one cent per mile, or about one third the fare in going:—

1. Buy a ticket and obtain a certificate whenever you change to another railroad on your way to the meeting. The certificate should be signed by the agent of whom the ticket is purchased.

2. Tickets bought to any other junction points than those named in these directions will cause a failure in securing the reduction. Be sure to follow the instructions closely, and you will have no trouble. If any one does, please report it to the secretary of the Conference.

3. Have your certificate or certificates signed on the camp-ground by the secretary of the Conference, Geo. M. Brown.

4. In returning home, present your certificate, and buy your ticket at Neenah, and also whenever you reach a junction point with any road over which you passed in coming to the meeting.

5. Passengers must return over the same route on which they came to the meeting.

We will endeavor to give directions next week, for those living on the Chicago, Burlington & Northern. If we are not able to do so, we would recommend that they go to La Crosse or Prairie du Chien, whichever place is most convenient. M. H. BROWN.

NEBRASKA STATE CAMP-MEETING.

ALTHOUGH this meeting is still quite awhile in the future, we wish to say a word in reference to it. Probably all understand the time when it will be held, Aug. 30 to Sept. 6, the workers' meeting commencing Monday, Aug. 22. This is a little later than the meeting was held last year, and we trust will suit our brethren generally throughout the Conference. After carefully considering the matter of location, it has been decided to occupy the same ground we did last year, at Seward, which has been kindly granted us by its owner, Mr. Schafer. This is quite a central location in the Conference, for our people, and is about all that could be desired for a camp-meeting. The business men of Seward who granted us favors last year, will extend the same this year, and probably the railroad will grant us reduction as formerly. This will be announced in due time in the REVIEW. Arrangements will be made to board all who come, who are not prepared to board themselves. Tickets by the week or meal will be sold at reasonable rates to all who desire them. It is hoped, however, that all who can do so will come prepared to care for themselves, as these large dining halls bring much hard work and anxiety to those connected with them. But those who cannot, or would rather not board themselves will be provided for.

We trust there will be a general rally to this important meeting from all parts of the State, and that it may be the best camp-meeting ever enjoyed in Nebraska. Elder O. A. Olsen writes that he will be present at this meeting, and we shall expect other good help. Begin

to lay plans now, brethren and sisters, to come, and may we all be greatly benefited by this yearly gathering.

W. B. WHITE.

The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119:130.

LESSONS FROM THE OLD TESTAMENT.

LESSON XI.—THE DEN OF LIONS.

DAN. 6:16-28.

Commit Verses 19-22.

(Sabbath, June 11.)

TEXT.—"No manner of hurt was found upon him, because he believed in his God." Dan. 6:23.

1. On account of his fidelity and ability, what important position was Daniel called to fill in his old age? Dan. 6:1-3.

2. What spirit did this stir up in the other officers? and what did they endeavor to do? Verse 4, first part. (See Prov. 27:4.)

3. What was the result of their effort? and why? Dan. 6:4, last two parts.

4. To what conclusion did their jealousy and envy lead them? Verse 5.

5. What action did they take to accomplish Daniel's destruction? Verses 6-9. Note the flattery to the king.

6. What course did Daniel pursue when he heard that the decree was signed? Verse 10.

7. How did they lead the king to commit himself in the destruction of Daniel? Verses 11, 12.

8. How did Daniel's enemies present their complaint? and how did it affect the king? Verses 13, 14.

9. By what means was the king compelled to accede to Daniel's destruction? Verse 15.

10. How was the law enforced? and what was the hope of the king? Verses 16, 17.

11. How did the king pass the night? Verse 18.

12. What did he say in his lament before the lion's den in the morning? Verses 19, 20.

13. What answer was Daniel able to give? Verses 21, 22.

14. By what means and power was Daniel kept? Verse 23; Ps. 34:7.

NOTE.—First of all, Daniel was God's servant, he was not, therefore, the servant of men. 1 Cor. 7:23. He knew that right was of God, and right would win. He knew that to deny his faith in face of the law, was to deny God, was to show to his enemies that he did not believe that God would help him in time of trouble. Note that he made no display of his faith or lack of faith; he did not defy the unjust law nor show that he despised it, neither did he cringe or compromise; he simply did as he had always done. His purpose to do God's will was not affected in the least by the law. He was living the heavenly life.

"Count me o'er earth's chosen heroes,—they were souls that stood alone,

While the men they agonized for hurled the contumelious stone,

Stood serene, and down the future saw the golden beam incline

To the side of perfect justice, mastered by their faith divine,

By one man's plain truth to manhood and to God's supreme design." —Lonnell.

15. By what means and power are the people of God kept from the superabounding evils of the last days? 1 Pet. 1:5.

16. How did the lions treat the accusers of Daniel? Dan. 6:24.

17. How did this experience result for Daniel? Verse 28.

18. How did it result for the cause of God? Verses 25-27.

NOTE.—There is no reason to suppose that Daniel expected great results to flow from his simple faith in God, apart from his own connection with God. But such are the acts which God uses to advance his kingdom. Most of his people had departed from him, and were in captivity. A new empire ruled the world. The world must be enlightened, even if God's people would not do it. God so overruled here, as in the case of Daniel's companions, that the head of the government issued a decree which promulgated the name and somewhat of the character of the true God to the entire empire. That very proclamation must have given opportunity to many honest hearts to find the true God. We will never realize the fruits of Daniel's faith till we see the redeemed souls in the kingdom of Christ. God makes the wrath of man to praise him.

ADDITIONAL NOTES.

1. THE PREFERMENT OF DANIEL.—That Daniel was held in high repute as a counselor under king Nebuchadnezzar, was not considered a reason why he could not be promoted to honor under the Medo-Persian kingdom which succeeded it. Nebuchadnezzar's reign, under Daniel's wise counsel, had been very prosperous, and from the way Belshazzar addressed Daniel, as recorded in Dan. 5:14-16, it would appear that Daniel had not been Belshazzar's counselor. The new king had appointed a new ministry, and Daniel had been forgotten. It is possible that a knowledge of the mysterious writing which appeared on the wall on the night of the overthrow of Babylon, became known to king Darius, and thus led him to have a favorable opinion of Daniel

Lastly, Daniel was not a Babylonian, but a Jew, well versed in public affairs, with all the natural abilities of his remarkable race; and as his people had ceased to be independent, he was just as willing to serve Darius as he had been to serve the king of Babylon.

2. THE MEDO-PERSIAN GOVERNMENT.—The one hundred and twenty princes, or satraps, as they are called in history, each ruled a province, subject to the king, to whom they rendered a fixed sum of money at certain specified times. Three men, each of whom would bring separate reports to the king, was the means the king had of knowing the actual condition of the different portions of his empire. These princes held their positions by the favor of the king. The government appears to have been something like the feudal system which prevailed in Europe during the Middle Ages.

3. AN EXCELLENT SPIRIT.—The king of Persia soon found out what the king of Babylon had learned long before,—that Daniel had an excellent spirit. He was not dazzled or exalted by his sudden elevation, but realizing the important position in which he had been placed by the favor of the king, he did his best to serve him with fidelity. He did not seek personal gain, nor was he overbearing toward those who were placed under his authority. He attended to the "king's business," that he might not receive any "damage."

4. THE JEALOUSY OF THE PRINCES.—That Darius should thus prefer a Jew for prime minister, filled the other princes with jealousy. They could find no occasion of fault in Daniel. His services had been beneficial both to the king and the people. But jealousy never fails to find a pretext for a complaint. They had noticed his faithfulness in his devotions, and they plotted to make him either give up his religion or rebel against the king. "We shall not find any occasion against this Daniel," said they, "except we find it against him concerning the law of his God." Let every child of God see to it that the same may be said of him. Keeping the commandments of God has often been the cause of the persecution of God's people, and the persecution of the "remnant" just before the coming of Christ is brought upon them for the same reason. (See Rev. 14: 12; 12: 17.)

5. THE CONDUCT OF THE KING.—The course of action pursued by Darius, when he learned that Daniel did not obey his command, is to be commended. He did not fly in a passion, as did Nebuchadnezzar under similar circumstances. He saw at once the animus of the whole miserable trick; and "he labored till the going down of the sun to deliver him." Being unable to save him from the hands of his enemies, he was compelled to give his consent, but he said to Daniel: "Thy God whom thou servest continually, he will deliver thee." His night spent in sleepless fasting, and we may suppose in prayer, was evidence of his sorrow at the mistake he had made.

6. THE FINAL RESULT.—Daniel did not yield his religion, and he was preserved from the lions; and those who, maddened by jealousy, had compassed his overthrow, met the same fate they had intended for Daniel. Daniel is held in greater honor than before, both by the king and all the people; and the knowledge of the miraculous preservation of his life, and of the true God, who had interposed in his behalf, was carried by common report and by the king's decree to all parts of his dominions. They were commanded to "tremble and fear before the God of Daniel: for he is the living God." We see in this page of Daniel's history the truth of the words, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

News of the Week.

FOR WEEK ENDING MAY 28.

DOMESTIC.

—Governor Fifer, Friday, appointed delegates to the Nicaragua canal convention.

—Wm. H. Vanderbilt, son of Cornelius Vanderbilt, died of typhoid fever, May 23.

—Farmers in the Northwest are selling wheat more freely, and western farmers are selling corn.

—Snowstorms and blizzards added to the suffering in the flooded region of the Northwest, Friday, May 20.

—Grover Cleveland's friends were defeated in the Kentucky Democratic State convention on Wednesday, and the delegation comes to Chicago uninstructed.

—It is reported that the mines and lands of the Center Creek Mining Company, at Webb City, Mo., have been sold to an English company for \$600,000.

—The emigration from Canada to the United States this spring is unprecedented in the history of this country. In some parts of the Province of Quebec, whole parishes are half abandoned.

—It is now estimated that the damage done by the high water on the great rivers of the West will aggregate \$50,000,000. Much distress and sickness prevails among those who have been driven from their homes by the water, and contributions are being taken for their relief.

—The Inman liner "City of New York" has completed the fastest eastward trip she has ever made. Her time from Sandy Hook to Roche's Point was six days and twenty minutes.

—The city of Wellington, Kans., was devastated by a cyclone, May 27. Hundreds of buildings were wrecked. Fifteen dead and fifty wounded have been taken from the ruins.

—Elder Andrew J. Stewart of the Mormon Church, has just obtained from the Mexican government the concession of 100,000 acres of land, ninety miles southeast of Chihuahua, upon which he agrees to locate 500 Mormon families.

—A second exhibition of the supposed bone of St. Ann, in New York City, netted the handsome sum of \$16,000. It is estimated that 400,000 people visited the church of St. John the Baptist, while the relic was deposited there. It now has been sent to Quebec, Canada, where the priests will, no doubt, reap a rich harvest from the ignorant population of Quebec, Montreal, and other Canadian cities.

FOREIGN.

—Jews have been promised complete protection in Rome.

—France and Spain have entered into closer trade relations.

—Strong opposition to the new Italian cabinet has developed.

—There is some reason to fear another cholera alarm in England this summer.

—The prohibition against the entry of Russian Hebrews into Germany has been withdrawn.

—In the Brazilian Senate, the bill granting amnesty to political exiles has passed its first reading.

—French forces in Tonquin recently attacked and captured a pirate's stronghold, with heavy losses on both sides.

—It is believed that over one thousand two hundred were killed by the recent disastrous hurricane at Mauritius Island.

—Advices from Africa state that French dominance from the Congo to Western Soudan and the Senegal is assured.

—South Australia and New South Wales are about to ask the home government to be invested with power to coin silver.

—The Lord Mayor of London is at work raising a public subscription of £10,000 for the sufferers by the Mauritius cyclone.

—It is stated that the pope has sought the advice of Archbishop Ireland on the relations of Catholicism to republican institutions.

—The French Minister of Marines has asked the Chamber of Deputies for supplementary credits to the amount of 62,000,000 francs.

—The largest university in the world is said to be at Cairo, Egypt. It has 11,000 students, who come from every part of the Mohammedan world.

—The new German army bill demands an increased vote for military reorganization, and this will be met by a duty on alcohol, and possibly by a tax on newspaper advertisements.

—It is reported that the Quebec government has decided to propose the adoption of direct taxation in view of the lamentable condition of the provincial finances, as shown by Treasurer Hall's budget.

—The German authorities will prosecute any resident of Alsace-Lorraine, who may attend the French gymnastic festivities at Nancy. The North German *Gazette* warns President Carnot not to place an official stamp on them.

—The island of Mauritius, in the Indian Ocean, was the scene of a fearful hurricane on April 29. A majority of the vessels at the island were blown ashore. Immense damage was done to the crops. The loss of life was appalling.

—The Persian government has refused the offer of the Russian government of a loan amounting to half a million pounds to meet the compensation claims of the tobacco monopoly, and expects to raise the needed funds in Great Britain.

—Prince Bismarck has written an article in which he urges Germany not to press Italy too severely on the question of her military strength, or she will be forced to withdraw from the Dreibund, to satisfy the party in favor of retrenchment in army expenses.

—Lord Salisbury, in a speech at Hastings, claimed that the great question before England now is that of free trade; that England is handicapped in the markets of the world, and that he thinks the free traders have gone too far. In regard to Ireland, he read a strong protest from non-Episcopal ministers against Gladstonian home rule, declaring that priestly influence would be paramount, and would be certain to lead to civil war. Lord Salisbury's speeches have raised a storm of opposition from the Liberal papers, which do not spare their ridicule of his views.

RELIGIOUS.

—The *Christian Oracle*, organ of the Disciples, favors a partial opening of the World's Fair, Sundays.

—Friends of the movement to disestablish the Church of Scotland were badly defeated in Parliament, Wednesday.

—General Booth will start in a few days on a journey through Switzerland, Germany, Denmark, Norway, and Sweden, in the interest of the Salvation Army, which is said to be rapidly growing, especially in Scandinavia.

—The Methodist Conference at Omaha decided that hereafter that body shall be composed of an equal number of lay and clerical delegates on the basis of one each to every forty-five ministers in each annual conference.

Appointments.

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

CAMP-MEETINGS AND OTHER CONFERENCE MEETINGS FOR 1892.

DISTRICT NUMBER ONE.		
Pennsylvania, Sunbury,	May	31 to June 7
*New York, Cortland,	June	7-13
Canada, Magog, P. Q.,	"	22-28
West Virginia,	Aug.	9-16
Virginia,	"	16-23
Maine,	"	25 to Sept. 5
Vermont,	Sept.	6-13
New England,	"	15-20
Atlantic,	"	20-27
DISTRICT NUMBER TWO.		
Tennessee River Conference,	Aug.	30 to Sept. 5
DISTRICT NUMBER THREE.		
Illinois, Bloomington,	June	4-7
Indiana,	Aug.	9-15
Ohio,	"	12-22
Michigan (northern meeting),	"	22-28
Illinois, Ottawa,	"	24-30
Illinois (southern meeting),	Sept.	13-19
Michigan (State meeting),	"	22 to Oct. 3
DISTRICT NUMBER FOUR.		
*Minnesota, Minneapolis,	May	31 to June 7
*Iowa, Des Moines,	June	7-14
*Wisconsin, Neenah,	"	14-21
*South Dakota,	"	22-28
*Nebraska, Seward,	Aug.	30 to Sept. 6
DISTRICT NUMBER FIVE.		
Arkansas (southern, local), Arkadelphia,	July	12-18
*Texas,	Aug.	2-9
Arkansas, Springdale,	"	4-15
Missouri,	"	17-30
Colorado, Boulder,	"	31 to Sept. 13
Kansas,	Sept.	15-26
DISTRICT NUMBER SIX.		
North Pacific, East Portland, Oregon,	May	31 to June 7
Montana, Bozeman,	June	8-14

Appointments marked by a star will be preceded by a workers' meeting. GEN. CON. COM.

The next annual meetings of the South Dakota Conference and Tract Society will be held in connection with the camp-meeting, June 21-28, at Madison, S. Dak. We desire to have all the delegates there on Tuesday. We can have the first meeting of the Conference on Tuesday afternoon, June 21. O. A. JOHNSON, Pres.

The Lord permitting, I will meet with the church Bourbon, Ind., June 3-5, 1892. F. D. STARR.

SOCIAL PURITY.

BY J. H. KELLOGG, M. D.

Just from the press, a new and attractive edition of this popular little work, carefully revised, and with much fresh, excellent matter added.

This is not a dry, dull homily, which will be thrown down by the reader before the middle of the first page is reached, but a live, vigorous, and "telling" little work, written in the interests of pure morals and worthy citizenship.

Nothing more chaste, concise, and effective in the line of social purity literature has ever been written. The special attention of all social purity organizations throughout the country is called to this work. Between one and two thousand copies are ready sold. Order largely and scatter widely, if you would preach to the people the gospel of clean living. 82 pages; single copy, 25 cents. Write for special terms per 100 on large orders.

Address GOOD HEALTH Pub. Co., Battle Creek, Mich.

"THOSE TENT MEETINGS."

This little work gives a graphic and humorous account of what transpired when a gospel tent was pitched in our little village, and so-called "unpopular truths" were being presented. If such a tent meeting has ever been held in your vicinity, and you have forgotten just what was said and done, how the different shepherds of the place sought to calm the fears of their respective flocks and silence the opposition by introducing a paid witness, send twenty-five cents in stamps to M. B. Duffie, Battle Creek, Mich., and receive a copy of "Those Tent Meetings" by return mail.

Obituary Notices.

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

[To make room for other important matter, we are able to devote only a limited space to obituary notices, and hence are obliged to condense them to the briefest statement consistent with the facts in the case.]

THE RESURRECTION.

BY ELDER L. D. SANTEE. (Princeville, Ill.)

"For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22.

Homes that they loved, forsaking, Low in the darkness to lie, In hope of that wondrous awaking, When Christ shall appear in the sky; Silent the once happy voices, Hearts that were loving grew cold, Now though all nature rejoices, Calmly they sleep 'neath the mold.

CHORUS:

Under the dew and the flowers, Free from all heartache and pain, Waiting those dear ones of ours, Till God shall awake them again,

Some 'neath the fragrance of roses, Some upon plains hard and bare, Each in his chamber reposes, Safe in Omnipotent care; Whether far back in times distance, Or whether they perished to-day, Pulseless hands made no resistance, And weeping friends laid them away.—CHO.

Some amid sorrowful weeping Have flowers strewn light o'er their breast; Others are quietly sleeping, And unknown is the place of their rest; But whether a grave on the mountain, Or tomb by the sad, restless sea, Or resting-place low by the fountain, Their dust shall awakened be.—CHO.

They from all sickness have freedom: They from all sorrow have rest; Behind are the trials of Edom, Before is the home of the blest; Low in the gateway of shadows Slumber the friends that we love; From mountain and valley and meadows They're waiting the call from above.—CHO.

They've left all their sorrows behind them; Their duties shall others fulfill; Their sorrows, some others may find them, While they rest untroubled and still, Till the trumpet each grave shall uncover, And the Prince of Salvation shall come; Then glad in the heavens shall hover The angels to carry them home.—CHO.

There's a star that gleams bright o'er death's billow; For the prisoners all shall go free; There is hope for the grave 'neath the willow; For the dead on the land and the sea.

Far down to the grave's gloomy portal Shall the Lord of eternity come; He will waken his children immortal, And angels shall carry them home.—CHO.

PILCHER.—At Coleman, Colo., Dec. 23, 1891, William T. Pilcher, aged forty-three years. L. F. TRULEY.

WELSTEAD.—At her home in Romeo, Mich., April 18, 1892, of heart-disease, Martha Welstead. MRS. M. MULLIN.

MADGWICK.—At the island of Antigua, W. I., March 29, 1892, Geo. Madgwick, aged thirty-seven years. L. C. CHADWICK.

LITTLE.—At Golden Spring, Burt Co., Nebr., April 4, 1892, Meda Salina Little, aged 4 years, 7 months, and 7 days. J. E. JAYNE.

DODGE.—At Battle Creek, Mich., April 8, 1892, of pneumonia, Abram A. Dodge, aged 74 years and 10 months. I. D. VAN HORN.

WHEELER.—At Vilas, S. Dak., April 10, 1892, of capillary bronchitis, Vernon W., infant son of Geo. A. and Maggie E. Wheeler. G. A. WHEELER.

BOWE.—At Mallory, Oswego Co., N. Y., April 30, 1892, of complication of diseases, Daniel Bowe, in the seventy-third year of his age. F. WHEELER.

SWALLOW.—At Grimsby, Eng., April 27, 1892, Frances Swallow, of slow consumption, aged thirty-three years. Sermon by the writer, from Rev. 14: 13. FRANCIS HOPE.

GRESSWELL.—At Grimsby, Eng., Mrs. Louisa Gresswell, of bronchitis, Jan. 19, 1892, aged sixty years. Service conducted by Primitive Methodist minister. FRANCIS HOPE.

LAMONT.—At Westfield, Arrostook Co., Me., April 23, 1892, of consumption, James E. Lamont, aged forty-two years. Sermon by the writer, from 1 Thess. 4: 18. J. B. GOODRICH.

MC ALLESTER.—At Mechanicsburgh, Ind., April 7, 1892, of consumption, Martha J. McAllester, aged 54 years, 1 month, and 28 days. Sermon by the writer from 2 Sam. 14: 14. J. M. REES.

BACKER.—At Catlin, Chemung Co., N. Y., Jan. 23, 1892, of hemorrhage of the lungs, Jemima Backer, wife of James Backer, aged 59 years, 3 months, and 29 days. Remarks at the funeral by Elder Thompson (Baptist). JAMES D. KIMBLE.

SWEARINGEN.—At Springdale, Ark., April 1, 1892, Zechariah Swearingen, aged sixty-seven years. He was one of those who was imprisoned for his faith under the Arkansas Sunday law. Funeral conducted by the writer. W. F. MARTIN.

CHANGE OF THE SABBATH.

BY GEO. I. BUTLER.

THIS work is a comprehensive yet brief treatise, which answers clearly and conclusively the oft-repeated question, Who changed the Sabbath? It is designed for the many readers whose time will not permit a perusal of the more exhaustive work, entitled "History of the Sabbath."

Its chapter headings embrace the following: The Sabbath a Living Issue, Origin of the Sabbath, The Sabbath Previous to the Giving of the Law, The Sabbath at Sinai, From the Giving of the Law to the Resurrection of Christ, From the Resurrection to the Ascension of Christ, Apostolic Times, Sunday Sacredness, The Two Rest Days in Secular History, The Day Observed in the First Centuries of the Christian Era, Steps by Which Sunday Gained Prominence, A Law for Resting on Sunday, Sunday Down to the Reformation, The Reformers and the Sabbath Question, What Catholic Authorities Say About the Change, Testimony of Protestants, etc. 218 pp. Price 20 cents. Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

CHRISTIAN TEMPERANCE.

BY MRS. E. G. WHITE.

THIS new work from the pen of this well-known author is one of the most important of her works, and presents her views upon the important subjects of health and temperance more fully than any of her previous writings. It is a volume of great interest and practical importance. No Seventh-day Adventist family can afford to be without it. Price, cloth, \$1.25; cloth, gilt edges, \$1.50. Address GOOD HEALTH PUB. CO., Battle Creek, Mich.

ABIDING SABBATH AND LORD'S DAY.

BY ALONZO T. JONES.

A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 178 pages, 20 cents. Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 15, 1892.

Table with columns for EAST and WEST stations, times, and express services. Includes stations like Chicago, Detroit, and Buffalo.

Daily. † Daily except Sunday. Trains on Battle Creek Division depart at 8.00 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 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 Dec. 6, 1891.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing times and services for various routes.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Meals served in C. & G. T. Dining Cars on all through trains. W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

WHAT IS "THE OVERLAND FLYER?" It is the only vestibuled train running— Between Omaha and Cheyenne. Between Omaha and Ogden. Between Omaha and Salt Lake City. Between Omaha and San Francisco. Between Omaha and Portland. It is composed of Pullman Palace Sleepers, Pullman Dining Cars, Free Reclining Chair Cars and Modern Day Coaches. It is run on the Union Pacific. It is the train to take for all western points. It is the train for you to take if you want to get there quickly. It leaves Omaha daily at 2:15 P. M. For information, address E. L. LOMAX, G. P. & T. A., U. P. System, Omaha, Nebr.

JUST ISSUED!

CONTAINING.....

- 60 New Hymns, 50 New Songs, 40 Old Favorites, and 10 National Songs.

Songs of Freedom

A PATRIOTIC COLLECTION

BY F. E. BELDEN.

120 pages, embracing a large number of songs in the interests of

Religious Liberty, Soldier's Reunions, Independence Day, Memorial Day, Washington's Birthday, Etc.,

Arranged as SOLOS, DUETS, TRIOS, QUARTETS for both Male and Female Voices, CHORUSES for both Male and Mixed Voices, PATRIOTIC SONGS FOR CHILDREN, etc.

The principal object of the book is to oppose efforts tending toward a union of Church and State.

PRICES, Postpaid:

Heavy Manila Covers, cloth joints, 35 Cents. Strong, Flexible Cloth, cloth joints, 50 Cents.

Address, REVIEW AND HERALD PUB. CO., BATTLE CREEK, MICH., or any State Tract Society.

THE ORIGINAL SONGS were written by DANKS, BUTTERFIELD, BARNES, EMERSON, HERBERT, HAKES, TOWNE, RUSSELL, OGDEN, TENNEY, DAVIS, SWENEY, BELDEN, and others.

Selected Musical Compositions by HAYDN, MENDELSSOHN, VERDI, SULLIVAN, GROOS, WILHELM, MASON, CLARIBEL, etc.

THE ORIGINAL HYMNS were written by D. W. McCOURT, REV. DWIGHT WILLIAMS, MRS. L. B. PRICE, M. B. DUFFIE, T. R. WILLIAMSON, MRS. L. D. A. STUTTLE, JOHN TALMAN, FANNIE BOLTON, EMMA L. PARDON, ALBION F. BALENGER, MARY L. LA FORGE, ELIZABETH ROSSER, J. J. ELLYSON, VICTORIA A. BUCK, R. F. COTTRELL, WM. BRICKEY, S. B. WHITNEY, F. E. BELDEN, etc.

Selected Patriotic Hymns by BRYANT, WHITTIER, DWIGHT, DRAKE, JOAQUIN MILLER, FELICIA HEMANS, THEODORE TILTON, REV. HENRY ALFORD, REV. LEONARD BACON, etc.

The Review and Herald.

BATTLE CREEK, MICH., MAY 31, 1892.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in italics.]

Poetry. —All For God, E. J. JOHNSON—Somebody's Boys, Mrs. VIOLA E. SMITH—Life in Christ, ELIZA H. MORTON, —The Resurrection, ELDER L. D. SANTEE.....	337, 341, 348, 351
Sermon. —The Late Decision of the Supreme Court, and the Image of the Beast (Concluded next week), ELDER A. T. JONES.....	337-339
Our Contributors. —Gospel Hearers.—No. 1, Mrs. E. G. WHITE—The Trial of Our Faith, W. S. RITCHIE.....	339, 340
The Home. —Why Not Save Our Friends? W. E. CORNELL—“Take These Things Hence,” A. B. C.—Well Said, S. S. TIMES—The Soul Interrogated, <i>Sword and Trowel</i>	341
The Mission Field. —From Melbourne, Auckland (Concluded next week), ELDER W. C. WHITE—Missionary Work in Polynesia.—No. 3, ELDER E. H. GATES.....	342
Special Mention. —The Pope and the Public Schools, L. A. S.—“Sunday at Jackson Park,” GEO. B. THOMPSON—Church and State, <i>Battle Creek Moon</i> —A Sharp Thrust, <i>Primitive Catholic</i>	343
Editorial. —The Usual Experience—Only Call It a Kitten—In the Question Chair—Our Saviour's Great Prophecy (Continued), G. I. B.—The Work in Australia, G. C. T.—Our Western Tour, ELDER O. A. OLSEN—Editorial Notes, L. A. S.....	344-347
Progress. —Reports from New Brunswick—Wisconsin—Alabama—Texas Tract Society—Short Sermons from the Institute in Dist. No. 4.—Answer to Prayer—What Was the Matter With the Prayer-meeting?.....	348, 349
Special Notices. —South Dakota Camp-meeting—The Wisconsin Camp-meeting. Directions for Reaching It—Nebraska State Camp-meeting.....	349
Sabbath-school.	349, 350
News.	350
Appointments.	350
Obituaries. —Pitchee—Weistead—Madgwick—Little—Dodge—Wheeler—Bowe—Swallow—Greenswell—Lamont—McAlister—Backer—Swearingen.....	351
Editorial Notes.	352

CAMP-MEETINGS FOR 1892.

SEE appointments on preceding page.

☞ An exchange says, “Wherever the power of Rome is dominant, there is persecution.” Very true. We may also add that wherever any church or churches predominate to that extent that they control legislation, there will be persecution.

☞ Sabbath, May 28, a pleasant baptism took place in Battle Creek. Eleven of the students at the College followed their Lord in this ordinance, Elder L. McCoy being the administrator. Another who had to leave the city previously, was baptized Sabbath, the 21st, by Elder A. T. Jones.

☞ Tuesday, May 24, W. A. Colcord and J. E. Rogers left Battle Creek to attend the trial of our brethren who have been indicted in Tennessee for Sunday labor. G. W. Ballenger, a Baptist minister, of Chicago, accompanied them from the latter place. We have just received a brief note from brother C., from which it appears that the trial came off Friday, the 27th, the brethren employing no counsel, but conducting their own cases. Four were found guilty, and one acquitted, but the judge suspended sentence for one week. A further report will be given after sentence is rendered.

☞ All American politicians are not indulging in rainbow-tinted ideals of the future. Henry Watterson, one of the ablest journalists of America, in a late speech, said: “I saw, I see now, as plainly as I see you, my friends, a yawning gulf opening to receive all that you and I have fought for these five and twenty years; fraternity between the North and South, the reserved rights of the States, and the individual rights of the people.” Surely, when those who are guilty of no crimes can be fined and imprisoned by “due process of law,” “the reserved rights of the people” are certainly in danger of being engulfed.

THAT CATECHISM.

☞ To those who are kindly writing us in regard to the Catholic Catechism called for last week, we would say that we have a general assortment of Catholic works of that character, and the one we want is only the particular one there mentioned, namely, the “*Catholic Catechism of the Christian Religion*.” Mark the name carefully; and if you have not one with exactly this title, it is unnecessary to write or send, as you have not the one we want.

PROPHECY FULFILLING.

It has long been looked upon as necessary to the fulfillment of Rev. 13:14 that there should be formed in this country an ecclesiastical union, organization, or confederacy, to constitute a religious body to interpret the will of God for the people, and to which the government could give power to carry out its decrees upon all dissenters. Indications are that this formation is about to be realized. A movement in this direction has been going forward for many years, and is daily growing in strength. For about twenty years, there has been published in New York a paper called the *Church Union*, devoted to this very object. A quotation or two from an article in its issue of May 15, will show how the matter stands in the minds of the promoters of this movement:—

“When the times are ripe, amazing changes take place in an incredibly short period. . . . We are hardly living in the same world we were in at the date when the *Church Union* was founded. The heaven has been working mightily, and more and more every year. Scarcely anything was said about church union a score of years ago; now, the discussion has gone into all classes of publications. Those who venture to say that our Lord did not offer a church union prayer, and that sects always have been and always will be desirable in themselves, have already been left behind in the march of progress. They are ‘old editions,’ out of date. The interest of the ‘Holy Catholic Church’ in them will eventually be an antiquarian interest solely. Some magnificent results have already been achieved, especially in England and Canada. Propositions for church union which have been made may be abortive, but the fact that such propositions have been made, is not an abortive fact. Several recent movements are full of prophecy. . . . *Fellowship* is a mighty word in the kingdom of Jesus. We have fairly entered on the era of fraternity, of co-operation, of consolidation, of confederation, of brotherhoods of Christian unity, and of CHURCH UNION. It is a fact of measureless significance that we have left behind the era of the formation of new sects, and have entered on times of totally different tendencies.”

This writer speaks of the body that shall arise from the fusion they are seeking, as the “Holy Catholic Church.” Others call it a “Great American Catholic Church.” But whatever it may be called, the idea seems to be thoroughly crystalizing in the minds of many, that there must be a teaching ecclesiastical body in this country which may be called “American,” even as they call the Sunday the “American” Sabbath, which shall decide what is to be recognized as the religion of the country. This the prophecy calls for, and this the recent decision of Justice Brewer now makes a logical necessity, and can but give a great impetus to the movement, to carry it into effect.

WHY CAN'T THEY SEE IT?

THE *Union Signal*, in an article on women's work, after describing the heroic efforts made by American women in the Revolutionary War, exclaims:—

“Now, why don't women vote after all that? They did for ninety years in Massachusetts, and they voted in many other States, but Roman law (pagan) held women back, and Roman law, through the English on which we based ours, overrode the Christian idea.”

We would not detract in the least from the noble work which the women of our country have done, nor throw an obstacle in the way of any good work they are now doing; but we would in all kindness remind American women that there are other things besides the right of suffrage in which “Roman law (pagan)” has overridden “the Christian idea.”

The Christian idea of the Sabbath is the seventh day—Saturday. The Christian Scriptures establish that day as the Sabbath; they do not establish, or sanction, the observance of any other day as the Sabbath. But “Roman law (pagan),” through the pagan emperor Constantine, brought the pagan holiday of Sunday into the church, and after many years, the power of paganism, and apostate Christianity prevailed and “overrode the Christian idea” of the Sabbath of the fourth commandment. If those who have so clear a sight as to detect paganism in the rejection of the right of suffrage, could see the paganism in the Sunday laws, which have come down to us “through the English, on which we base ours,” they would not be at the present time devoting themselves to the work of riveting

these relics of paganism upon the people of this country. What hinders them from seeing it?

M. E. K.

CATHOLIC LIBERTY.

THE Catholic party of Germany is very bitter over the rejection of the Education bill by the Reichstag. In a recent speech, Count Ballestrem, the leader of the Catholic party in Germany, said:—

“Where is the liberty of the church, and her influence on the coming generation, as long as she can exert no direct influence on the school, that Catholic doctrine may be therein imparted, pure and untainted?”

It will be seen by the above that the idea of liberty as held by the Catholic Church, is the liberty to *interfere* with the public schools by bringing a “direct influence” upon them. It is also apparent that if the Catholic Church is to “exert a direct influence on the school, that *Catholic doctrine* may be therein imparted, *pure and untainted*,” the influence of Protestantism cannot be exerted there, too, nor does the Count mean by “Catholic doctrine,” Christianity severed from denominational lines; for in the same speech, he said: “An undenominational Christianity is inconceivable.” It therefore surely follows that the *liberty* which the Catholic Church has so much to say about, and for which the Count is so earnestly contending, is the liberty to control the public schools, and the liberty to prevent any other church or the general public from doing the same thing. Policy prevents them from making so bold an avowal of their position in this country as they do in Germany, where their power is proportionately greater, but that will come later. The time is apparently fast approaching, when the various religious bodies of this country will engage in a scramble for the control of the government, as they are now doing in Germany; and in this struggle Rome will not be an idle spectator. She is an old expert in gaining control of governments; she is now training for the race, knowing well the value of the prize, and she will be sure to get there as soon as her competitors. What the final result will be, is foretold in Rev. 13:14-16. Who is heeding the admonition, “What I say unto you I say unto all, Watch?” Mark 13:37.

M. E. K.

SUNDAY LAWS CONSTITUTIONAL IN GEORGIA.

THE Supreme Court of Georgia decided, on May 18, that “the act of 1873, making it a misdemeanor to hunt any kind of game with gun or dogs, or both, on the Sabbath day, is not violative of the constitution of this State or of the United States,” and further, that “*Sunday* and the *Sabbath day* are synonymous in the legislation of Georgia.”

The way in which the superior courts are coming to the rescue of Sunday is a sign of our times that should speak in no uncertain language to every student of prophecy.

A. O. T.

DEATH OF BROTHER DODGE.

BROTHER A. A. DODGE, the notice of whose death appears in the obituary column of this week's REVIEW, acted such an important part in the early history of our work, particularly at Battle Creek, that we feel that it is proper that we should give a brief sketch of his life and his connection with the cause of present truth.

He was born in Windsor, Canada, June 8, 1817, and died in this city April 8, 1892, his age being 74 years and 10 months. He was married to Caroline E. Smith, Feb. 2, 1851, and in 1855 settled here in Battle Creek, the same year the REVIEW Office was moved to this place from Rochester, N. Y. His Christian experience dates back more than fifty years, when he accepted the second advent doctrine as taught in the first angel's message. He was among the disappointed ones in 1844, but holding his faith in the word of God, he cheerfully accepted the third angel's message in 1851, and became connected with the Seventh-day Adventists. After coming to Battle Creek, by his zeal and energy, he secured the lot on which the east building of the REVIEW Office now stands, just in time to save it to the cause for which it is now so well adapted. Later he secured the square on which the Tabernacle stands, in the same way. He has ever been ready to sacrifice his own ease and comfort for the cause he dearly loved, so it can be truly said of him, “His treasure is laid up in heaven.” Proving true and faithful, he now rests in peace, and in hope of a part in the first resurrection, when Jesus the Lifegiver shall come to take his people to their glorious and eternal home. Funeral, April 10, attended by I. D. Van Horn. Text, Rev. 14:13.