

The Advent REVIEW And Sabbath HERALD

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

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REST.

"Thou hast made man for thyself, and the heart never resteth till it findeth rest in thee."—*St. Augustine.*

Made for thyself, O God!

Made for thy love, thy service, thy delight,
Made to show forth thy wisdom, grace, and might;
Made for thy praise whom veiled the angels laud;
Oh, strange and glorious thought, that we may be
A joy to thee.

Yet the heart turns away
From this grand destiny of bliss, and deems
'T was made for its poor self, for passing dreams;
Chasing illusions melting day by day,
Till for ourselves we read on this world's best
"This is not rest."

Nor can the vain toil cease,
Till in the shadowy maze of life we meet
One who can guide our aching, wayward feet
To find Himself, our way, our life, our peace.
In him the long unrest is soothed and stilled;
Our hearts are filled.

—*Francis Ridley Havergal.*

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.*

THE DUTY OF THE PRESENT HOUR.

BY MRS. E. G. WHITE.

THE present hour, involving our dearest interests, is an hour of momentous importance. Our rights as individuals and churches are brought into question in the agitation on the enforcement of Sunday observance. Conflicting opinions are disturbing the minds of the religious world, and the people are at variance in regard to what should be done in the matter. Events of a startling character are fast thickening, and the anxious inquiry is already arising, "What shall be the end?"

Those who keep the law of God look upon their children with indefinable feelings of hope and fear, wondering what part they will act in the great conflict that is just before them. The anxious mother questions, "What stand will they take? What can I do to prepare them to act well their part, so that they will be the recipients of eternal glory?" Great responsibilities rest upon you, mothers. Although you may not stand in national councils, or cast your vote, you may do a great work for God and your country. You may educate your children. You may aid them to develop characters that will not be swayed or influenced to do evil, but will sway and influence others to do right. By your fervent prayers of faith you can move the arm that moves the world. You can teach your children to pray effectually as they kneel by your side. Let your prayers arise to the

throne of God, "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

God is at work. He doeth wonders, and although he is high and lifted up, prayer can reach his throne. He that is turning and overturning, he that can do marvelous things, will regard the contrite prayer of faith from the humblest of his children. The prayers of Christian mothers are not disregarded by the Father of all, who sent his Son to the earth to ransom a people for himself. He will not turn away your petitions, and leave you and yours to the buffetings of Satan in the great day of final conflict. It is for you to work with simplicity and faithfulness, and God will establish the work of your hands.

We have a covert, a stronghold into which we may run and be safe. Our prayers must reach the mercy-seat, where mercy and truth have met together, righteousness and peace have kissed each other. The grace which is sufficient for all, will enable us to rise above the severest trials, and to endure the most trying tests. Never was there a period when so much was at stake as there is now. Never was there a generation upon whom rested such weighty responsibilities as upon this generation; for God has entrusted to the men of this time the last warning message.

Parents, ask yourselves the solemn question, "Have we educated our children to yield to paternal authority, and thus trained them to obey God, to love him, to hold his law as the supreme guide of conduct and life? Have we educated them to be missionaries for Christ? to go about doing good? Believing parents, your children will have to fight decisive battles for the Lord in the day of conflict; and while they win victories for the Prince of Peace, they may be gaining triumphs for themselves. But if they have not been brought up in the fear of the Lord; if they have no knowledge of Christ, no connection with heaven, they will have no moral power, and they will yield to earthly potentates who have assumed to exalt themselves above the God of heaven in establishing a spurious sabbath to take the place of the Sabbath of Jehovah. The tender mercies of this power will be displayed in prison cells and dungeons. Already preparations are advancing, and movements are in progress, which will result in making an image to the beast. Events will be brought about in the earth's history that will fulfill the predictions of prophecy for these last days.

Decisions will be called for and made; backsliders will either return decidedly to their allegiance to God, or they will be enrolled in the ranks of the enemy. Satan will have control of all who finally refuse to be controlled by the law of God. He will inspire parents to war against their children, and children to war against their parents,—to betray and deliver those of their own household to enemies. Coming events are casting their shadows upon our pathway. Fathers, mothers, I appeal to you to make most earnest efforts now for your children. Give them daily religious instruction. Teach them to love God, and to be true to the principles of right. With lofty, earnest faith, directed by the divine influence of the Holy Spirit, work, work now. Do not put it off one day, one hour. Teach your children that the heart must be trained to self-control and self-denial. The mo-

tives of the life must be in harmony with the law of God. Never be satisfied to have your children grow up apart from Christ. Never feel at ease while they are cold and indifferent. Cry to God day and night. Pray and work for the salvation of the souls of your children. "The fear of the Lord is the beginning of wisdom." It is the mainspring, the balance wheel of character. Without the fear of the Lord, they will fail of accomplishing the great object of their creation.

You may be pleased with the brilliant intellect of your child; but unless it is under the control of a sanctified heart, it will work at cross-purposes with God. Nothing but a high sense of the claims of God upon us can give us the proper stability of character, penetration of mind, and depth of understanding, essential to success, both in this world, and in the world to come. Daily communion with God will refine, ennoble, and elevate the entire being. "The commandment of the Lord is pure, enlightening the eyes," says the psalmist. "The entrance of thy words giveth light; it giveth understanding unto the simple." The basis of all true education is found in the fear of the Lord. A soul that is molded by the truth of God will reveal a well-balanced character, ennobled by the grace of God; and such a character is a spectacle for men and angels. Parental duty has been fearfully neglected; but shall this neglect be continued? Shall we not now repent, and as parents take up our God-given life-work? We have no time to lose. Let us redeem the time because the days are evil.

The law of God is made void in the world, and iniquity prevails; but light is shining from the open door of the temple of God. Open your heart, and let the bright beams of the Sun of Righteousness shine into your soul, that you may be softened, subdued, and sanctified. The enemy of all righteousness is on our track. Satan is marshaling his host; and are we individually prepared for the fearful conflict that is just before us? Are we preparing our children for the great crisis? Are we preparing ourselves and our households to understand the position of our adversaries, and their modes of warfare? Are our children forming habits of decision, that they may be firm and unyielding in every matter of principle and duty? I pray that we all may understand the signs of the times, and that we may so prepare ourselves and our children that in the time of conflict God may be our refuge and defense.

A CONUNDRUM.

BY W. A. COLCORD.

(Battle Creek, Mich.)

A WRITER from Oakland, Cal., in the *Christian Statesman* of Feb. 28, 1889, introduces his article thus:—

The most pronounced and active enemies of National Reform are the Seventh-day Adventists. Here in Oakland is their great publishing-house, and here their *American Sentinel* is issued. They are warm and active friends of temperance, and enemies of tobacco; and their practical morality is far above the ordinary level.

This certainly is not a very bad setting-out for Seventh-day Adventists by one who holds them as enemies to the cause he has espoused. "Warm and active friends of temperance, enemies of tobacco, and their practical morality far

above the ordinary level!" Quite an encomium indeed! Now if as much can be said for the National Reformers, why should these bodies regard each other as enemies? Will some one tell us? The Adventists are active temperance workers. So the National Reformers claim to be. The Adventists are enemies of tobacco. National Reformers are not so pronounced, but seem not to object. The practical morality of the Adventists is far above the ordinary level. And National Reformers are laboring to reform the morals of the country, and to raise them above their present level. What is the trouble then? And why, instead of variance, should there not exist the most friendly agreement and harmony between these religious bodies?

As the objects aimed at by each appear to be so similar, there must be some difference of opinion about the propriety and utility of the means employed, or to be employed, in accomplishing the desired results. Those employed and already in operation by Seventh-day Adventists are admitted by the writer of the above quotation to be good, from the good characteristics he has ascribed to those who advocate them. The morality of which he speaks is *practical* (and any other kind of morality is of little account), and is far above the ordinary level. The means which have been employed to produce such good results and superior morality among them has been the preaching of the keeping of the commandments of God and faith in Jesus Christ. To these the National Reformers cannot, as professed Christians, consistently object. And, since the results produced are so desirable, it would seem that the Reformers could not do better than to adopt the means themselves.

But to the plan of operations adopted by the National Reformers, Seventh-day Adventists do most seriously object. In the first place, they teach men and women to do that which is a direct violation of the commandments of God,—to work on the day when he has commanded to rest, and to rest on a day when he has said to work,—and then they wish to employ the civil law to compel people to do so. This, we hold, upon the experience of the past, will not result in the promotion of morality, practical or otherwise, but in multiplying hypocrites, and opening the way for religious persecution. To compel men and women to be religious is but a caricature of morality. We respectfully decline to aid or abet in any such method of manufacturing Christians or promoting morality.

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 18.

BY ELD. D. T. BOURDEAU.
(Buttle Creek, Mich.)

(Principle XII. concluded.)

REV. 7:1-4: "And after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel." This is another prophecy which some apply exclusively to the Jews, because the work it sets forth relates to "the children of Israel." But we have already shown that there is a sense in which Christians may be said to be children of Israel and children of Abraham; and the following facts show that even in this case the expression "children of Israel" means Christians:—

1. The work that this prophecy makes so prominent is to be performed for one and the same class, and those who constitute this class are called "the servants of God," as well as "the children of Israel." Now, are the Jews God's servants, to the

exclusion of all others? Do they serve God better, more faithfully, than Christians? We all know that to serve God acceptably, we must become Christians. Therefore those here denominated the children of Israel must be Christians.

2. The important work set forth in this prophecy is a sealing work, and is to be performed with the seal of God. In our last article, we saw that in Isa. 8:14 the Lord uses the literal work of sealing symbolically; that that work involves the use of a seal; that a seal is a sign, or mark, of authority; that in the Bible the Sabbath is expressly declared to be a sign between God and the children of Israel (Ex. 31:17; *Eze. 20:12, 20, etc.); that it is the only part of the law of ten commandments which distinguishes the true God from other gods; that it shows the Author of that law to be the Creator of heaven and earth and of all that in them is; and that in so doing, it meets the main objects of a literal seal when applied to a law, which are these: (1.) To give the authoritative name of the lawgiver. (2.) To show the extent of his dominion. (3.) To show his right to reign. All this is applicable to the sealing work and seal brought to view in Rev. 7:1-4. The only point of seeming difference between the sealing work of Isa. 8:14 and that of Rev. 7:1-4, is this: that in Isa. 8:14, the sealing work is represented as being bestowed on the law, while in Rev. 7:1-4, it is represented as being bestowed on individuals. In one case the seal is put on the law or in the law; in the other, it is put in the forehead, or in the mind, represented by the forehead. There is practically no real difference between these two prophecies on this point. For to put the seal, or Sabbath, in the law, one must have it in the mind; and to put the seal, or Sabbath, in the mind, one must give it its place of honor in the law.

Now, as the Sabbath is as obligatory on Christians as it is on Jews, and as we must receive help that comes from Christ, and be Christians, to truly keep the Sabbath, we again conclude that in the scripture under consideration, Christians are meant by the expression "children of Israel."

This work of sealing is now due, for it is placed between the signs in the sun, moon, and stars (Rev. 6:11-13) on the one hand, and on the other, the "silence in heaven about the space of half an hour" (Rev. 8:1), which can be caused but by one event; namely, the coming of Christ, with all the holy angels. While the angels are in heaven, its high arches resound continually with, "Blessing, and honor, and glory, and power, and might be unto our God forever and ever." Rev. 7:11, 12, 15; 5:11, etc. But when all the angels leave heaven to accompany Jesus (Matt. 25:31), there will be silence in heaven. This period of half an hour being connected with symbols, is itself symbolical. One hour of symbolic time would be one twenty-fourth part of a year of 360 days (Bible reckoning), or fifteen days. Consequently about half an hour would be about seven days and a half. This sealing work is so important that the influences and aggressive measures and acts that would hinder it are measurably held in check until it is accomplished. These are represented by the four winds blowing, which denote political strife and war, and any other movement which, if not checked, would hinder the sealing work.

The Sabbath does not go alone in this religious reform. It goes with all the other precepts of the decalogue, and the faith or gospel of Jesus Christ. For we cannot keep the Sabbath as we should, without regarding the precepts of supreme love to God and equal love to man, which are but an outgrowth of the great facts of the Sabbath precept; to wit, that God created us, giving us all necessary things to enjoy, and that he made our fellow-beings as he made us, giving

*In this text God declares the Sabbath to be eternally a sign between himself and the children of Israel. (Translation of P. Gentil, of Neuchâtel, Switzerland.) The reason why the Sabbath is a sign, as here given, is, that in six days God made heaven and earth, and rested on the seventh day. This reason is as applicable to true Christians now as it was to good Jews (believers in a Christ to come) under the old covenant; and it will ever be applicable to all of God's true people. It is therefore evident that in this text the expression "children of Israel" must embrace true Christians under the present dispensation.

them the same blessings that he vouchsafes to us. And we cannot love God supremely and our neighbor as ourselves, without keeping all of God's commandments as fast as they are made known to us. Nor can we keep the commandments of God without the aid that comes to us through the faith or gospel of Jesus.

This being the case, and it being true that this religious movement is now due, how plain it is that the angel that has the charge of the sealing work, and represents those on earth who take a part in that work, is synchronous with the third angel of Revelation 14, who comes with a warning against receiving the mark of the beast (the mark of papal authority), and proclaims the commandments of God and the faith of Jesus before the appearing of the Son of man in the clouds of heaven. Rev. 14:9-14.

And there are more than human agencies engaged in this work. The angels of God minister unto those who act a part in it. Heb. 1:14. And above all, the mighty Spirit of God helps them to do the work for themselves, and to extend the work to others. The Holy Spirit is the mightiest agent that God uses to perform this work; and we cannot be said to be sealed in the sense of that expression in Rev. 7:1-4, if we only nominally keep the Sabbath; if we merely make the Sabbath a physical rest, going through the rounds of religious duties in a dry, mechanical manner, without rendering to God that heart service which is prompted by love and gratitude. Before we can be said to be sealed, we must be found keeping all of God's commandments, in the spirit as well as in the letter; we must have all our sins blotted out, and receive the special impress of the Spirit of God, securing us forever as God's property.

Dear reader, if you have not as yet engaged in this glorious work of reform, we beseech you to do so without delay. If you have already engaged in this noble work, be sure to be faithful and thorough in its prosecution in your own case; and do not forget that the light you have received places you under the most sacred and imperative obligations to communicate this message of reform to others.

The time in which to do this work is indeed very brief, and obstacles are to be met which will threaten to retard its progress. We see this in the earnest entreaty of the angel having the charge of the sealing work. This angel cries to the four angels who have the charge of the four winds, to hold the winds till the servants of God are sealed in their foreheads. We have seen that this angel represents those on earth who are engaged in the sealing work. If this angel represents human beings, do not the four angels who have the charge of holding the winds also represent human beings? And as these human beings seem to have the winds denoting political commotions, war, and every great movement that would retard the progress of the sealing work, in their hands, is it not evident that they must embrace men in authority, such as legislators, kings, and other high government authorities? To these we must appeal through petitions and representative men, having our earnest endeavors in this direction accompanied by importunate prayer and fasting, that God may spare his people, and lead men in authority to hold in check every movement that would curtail religious freedom, and retard this work. This we have already had to do in Europe, and God has added his blessing to our efforts. And now that vigorous endeavors are being put forth to change the Constitution of the United States, so as to enforce Sunday-keeping—a child of papacy involving the reception of the mark of papal authority as based on tradition—by national law, similar efforts are demanded in this country. Shall we not faithfully come up to the duties that the present emergency so urgently calls upon us to fulfill?

Although those who engage in this solemn and heaven-ordained work of reform may be despised, when their efforts should be prized and seconded, yet the prophecy concerning this sealing work, taken in connection with Rev. 13:11-18; 14:9,

etc., shows that God has appointed them and all lovers of civil and religious liberty to be the promoters of peace, and the salt of the earth, for the next few years. Though the winds will blow fearfully at the close of this sealing work, yet just how much they will blow, and just what form certain events having a bearing on the sealing work will take in the few years to come, before the closing up of this world's drama,—all such things will largely depend on our faithfulness or unfaithfulness with regard to the part that God would have us take, without delay, in favor of truth and liberty.

WHAT A PRIVILEGE!

BY J. M. HOPKINS.
(Chadfield, Minn.)

WHAT an exalted privilege it is, that such unworthy creatures as we are, can be permitted to address the Deity in those familiar and endearing words, "Our Father!" What wonderful condescension that God, who is holy and omnipotent, and higher than the heavens, will listen to the pleadings of sinful men, and will suffer them to become his children! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. "Sons of God," bought back by the precious blood of Christ, reconciled to the Father, and received into loving fellowship in the family of heaven! Who can measure the depth of divine love? "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:9, 10.

Such is our Father's love. Kind, merciful, loving Heavenly Father! What greater expression of divine favor can we ask than he has so freely given? And as if this were not enough, he now graciously bestows upon us the sweet influence of his Holy Spirit. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:14-16. Again we exclaim, What a privilege to be raised from the position of rebels to that of accepted children of the Most High! to feel in our hearts that God loves and owns us; to feel that he is our own dear Heavenly Father!

And then to know that he pities us in all our weaknesses and pain. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. 103:13, 14. Kind Parent, he has formed us; he knows all our liability to err; he sees every earnest desire to obey him; and he sympathizes with us in all our grief. How good, how loving! And he is so willing to bless. "Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." Matt. 7:9-11. How beautiful and forcible are these illustrations! They come home to the heart of every one who is a parent. Yet even more loving is our Heavenly Father. O that we were better children, more faithful and obedient!

—Some people speak as if hypocrites were confined to religion; but they are everywhere,—people pretending to wealth when they have not a sixpence, assuming knowledge of what they are ignorant, shamming a culture they are far removed from, adopting opinions they do not hold.
—Rev. Albert Goodrich.

THE TRUE SHEPHERD AND THE HIRELING.

BY FANNIE BOLTON.
(Battle Creek, Mich.)

"My sheep hear my voice."

THE sheep were out on the bare bleak rocks.
They had wandered away from the fold.
The shepherd had sought the long day for his flocks
And had found them at last in the wold,
Poor and feeble, and stained and torn,
Bruised and weary, and pierced with thorn,
Far, far away from the pasture.

Then the hireling shepherd, with lowering brow,
Looked angry on the sheep.
They had brought themselves to this plight of woe;
They had chosen the rocky steep;
And the hireling shepherd took many a rock,
And wounded the weary and famishing flock,
That were far away from the pasture.

But the tender Shepherd looked on his sheep,
So feeble and weary, so wan with woe;
And the tender Shepherd began to weep;
For he pitied his flocks who had wandered so.
"And O my sheep," said the Shepherd true,
"Did you think in the rocks to find food and dew?
Oh, turn back into the pasture."

But the hireling shepherd loved not the sheep.
He loved not the Shepherd whose sheep they were.
He had driven them out to the mountain steep;
For he felt not a shepherd's care.
Only he thought of his ease and need,
And little thought how the sheep would feed
Far, far away from the pasture.

But the tender Shepherd, with tears aflow,
Told the sheep of their loss most dread.
With broken heart he revealed their woe,
And not a word of his toil he said.
In his yearning voice is his sorrow told.
His bleeding feet mark the thorny wold,
And the pathway back to the pasture.

"Come back, my sheep," said the Shepherd true.
"Come back from the desolate rocks.
The grass is green and aflash with dew,
And there's plenty for all of my flocks.
Rivers of peace by the mountains flow.
Come back and wash, and be white as snow,—
Come back to the shepherd's pasture."

But the hireling shepherd, with stern disdain,
Cried, "Back, you rebellious and stiff-necked ones.
Though the pasture of peace you deserve not again,
But only the ragged and barren stones,
Yet go to the pasture you left for the rocks;
Find your way as you can, you unscrupulous flocks,
Back to the Shepherd's pasture."

But the tender Shepherd could only mourn,
"My sheep, I love you, for all your sin.
Behold, how my hands and my feet are torn!
The bars are down, and I'll let you in.
Come back, my sheep, to the fold of peace,
Where the mead fails not, nor the rivers cease.
I'll lead my sheep to the pasture."

Then the flocks looked up to the Shepherd's voice;
They knew his voice, 'twas the voice of love.
Their weary hearts in his rest rejoice,
And oh, they desire no more to rove.
And the Shepherd leads on, and they follow him
back:
And his bleeding feet leave a blood-stained track,
From the desert of sin to the pasture.

And the hireling shepherd they do not know—
'Tis a stranger's voice, not the voice of love.
They will not listen, they will not go;
They cannot be driven from where they rove.
Only the voice of the Master moves;
Only the heart that beholds and loves,
Can lead back the sheep to the pasture.

O, wandering sheep on the desolate rocks,
Wounded and bleeding, the Shepherd true
Is seeking his lost and beloved flocks,
Calling in anguish of love for you,
"Come home! come home to the Shepherd's fold!
Hear his pleading voice on the dreary wold.
He weeps for the sheep of his pasture."

O, the Shepherd's pasture is rich and fair.
The meadows lie under skies of light.
The fountains flow where the branches meet,
And you'll feed like lilies within his sight.
There there's no more woe. Oh, leave the rocks,
And the thorny sin-ways, blood-purchased flocks,
And follow Christ to his pasture.

—Many a man has put in the seed who never saw the harvest, just as many another brought home ripe sheaves on which he bestowed no labor save that of the sickle. The worker for Christ, therefore, is to work in faith, expecting the divine hand to secure the result.

ROME AND NATIONAL REFORMERS AGAINST RELIGIOUS AND CIVIL GOVERNMENT.

BY ELD. D. E. LINDSEY.
(Baltimore, Md.)

HAVING for years read with interest the *Christian Statesman*, and attended one of the conventions of National Reformers, and having watched the developments of the Sunday-law party, I have felt impelled as a citizen and a Christian, to examine carefully the arguments against the Amendment to the Constitution, the Blair Sunday-rest Bill, and the National School Law. Knowing that Rome is no friend to religious or civil liberty, and understanding her declared principles not to owe allegiance to any power above the pope, and knowing her hatred for the public school system, I am amazed at the effrontery and boldness of the *pseudo* Protestants who are courting Rome as they are in our beloved nation. When Protestants are so blinded to their own best interests, and to the privileges righteously guaranteed to us under the Constitution, as to seek the favor of the papacy, the foe of all free Constitutions, it is time for every freeman to raise his voice, and protest against Protestantism.

Have I charged Catholicism with too much, in saying she is the foe of all free Constitutions? Let the following bear witness. Every faithful Catholic is convinced that the primacy rests on divine appointment. With the doctrine of papal infallibility, and that of the church's right to control in temporal power, it is not strange that they claim, as Schrader says, "It is *not* only minds that are under the power of the church." And his fellow Jesuit, Schneeman, says, "As the church has an external jurisdiction, she can impose temporal punishments, and not only deprive the guilty of spiritual privileges." I find in harmony with this, the following utterance from the "Civiltà": "It is necessary that the church should visit her opponents with fines, fasts, imprisonments, and scourging, because, without this external power the church could not last to the end of the world."

Go back to the time of the Syllabus, prior to the declaration of the council of 1870 which declared the pope infallible, and we find in Prop. 77 to 79 these statements: "It is a wicked error to admit Protestants to equal political rights with Catholics, or to allow Protestant immigrants the free use of their worship: on the contrary, to suppress them is a sacred duty, when it has become possible, as the Jesuit Fathers and their adherents teach." Schneeman says ("Ut supra," p. 30): "The church will of course act with the greatest prudence in the use of her temporal and physical power, according to altered circumstances, and will not, therefore at present, adopt her mediæval policy." Before calling attention to the proofs of Rome's opposition to all free governments, let me quote from Cardinal Gibbons, of Baltimore, Md., in his letter to Pope Leo XIII.; then quote from Kettler, Bishop of Mayence, to show what should prompt the Cardinal to address "His Holiness," and desire the restoration of temporal supremacy, the loss of which he so sorely laments. The letter referred to, from the Cardinal, is published in full in the *Church News* (Catholic):—

We are well aware that you have not only fallen into the hands of the ungodly, but that you are completely in their power, and under their domination, thus making your daily life one of ignominy, of grief, and oppression. The mission of the church demands liberty: this liberty is, above all, required by the head of the church in administering his holy office. The body is powerless when separated from the head. For the protection of the freedom of our supreme ruler, we are continually ready to make the greatest sacrifice; for this liberty is the main part of the heavenly inheritance, brought down upon the earth by the Lord himself, and left to us, his sons. It will, therefore, not appear strange to any one that we hold this liberty, as becomes us, in higher esteem than anything else, as valuable, indeed, as life itself.

The close observer will readily see in this an acknowledged allegiance to the pope, above all demands or obligations of our free Constitution. The bishop referred to, expresses himself in "Freiheit, Autorität, und Kirche," Mainz, 1862.

Endeavoring to show the moderation, tolerance, and self-restraint of the Catholic Church in its relations with the State and the separate churches, he insists that the church so thoroughly respects freedom of conscience as to repudiate all outward coercion of those beyond her pale, as immoral and utterly unlawful; that nothing is further from her mind, than to employ any physical force against those who, as being baptized, are her members; that she must leave it entirely to their own free determination, whether they will accept her faith; and that it is absurd for Protestants to suppose that they have any need to fear a forcible conversion, etc.

How much this sounds like the words of certain National Reformers, as they seek to allay the fears of those who would be oppressed by the laws sought for by them; but the Syllabus, and Schrader, its commentator, informed the bishop that he had fallen into that forbidden liberalism, which is, according to the Roman view, one of the greatest errors of the day; and that it was by special indulgence of Rome that his book was not put on the index. Here we again behold a similarity between Rome and the National Reformers.

A bishop speaks amid universal applause, and the pope condemns his doctrine, and the people who applaud the bishop with profounder homage applaud the encyclical. So, when a National Reformer would calm our fears by uttering such liberal sentiments, the leaders in the anti-Christian movement call a halt, and say, "If these few who are opposed to our work cannot obey and endure, let them be driven to some lone island or dark cavern, and there set up a kingdom."

They go further still, and cry, "Give us law, and we will soon stop their work; for we would tolerate a thief before we would them." The same spirit is seen in all the utterances of National Reformers, that has made the papacy the dreaded power that it is; and will result in the image to the papal beast. We have no more reason to hope for any quarter from the National Reformers, however flattering their promises, than had the martyrs during the Dark Ages. If they would recant, they should be saved, when to recant was only to be destroyed, lest they again embrace the pestilential doctrines of the Protestants.

The Syllabus closes with the following:—"They are in damnable error who regard the reconciliation of the pope with modern civilization as possible or desirable."—*Prop. 80.*

Our Constitution and the constitutions of Europe (except Russia and the Roman States) are the outgrowth of this "modern civilization." In the words of a Catholic writer, who was opposed to declaring the pope infallible, "Freedom of religious profession, worship, and teaching; freedom of political rights and duties before the law: these, with the people's right of taxing themselves, and taking a part in legislation and municipal self-government are the dominant principles and ideas which interpenetrate all existing constitutions; and they are so closely connected, and so sustain each other, that where some of them are conceded, the rest inevitably follow. The modern civil constitutions, and the efforts for self-government, and the limitations of arbitrary royal power, are in the strongest contradiction to ultramontaniam." For this reason, every genuine ultramontane has a most profound hatred of free institutions and the whole constitutional system. In Vol. IV. p. 265, seq., 1868, of "Civilta," we find the following utterance: "Christian States have ceased to exist. Human society has again become heathen, and it is like an earthly body with no breath from heaven." Speaking of universities which oppose the papacy, it says: "The universities are not only dry, but stinking, bones: and the political power, parliaments, voting urns, marriages, are dry bones."

You say this is translated, and was spoken to the European countries and universities. Do you suppose that the Jesuits at Georgetown College, at Washington, D. C., have any more

love for our American institutions or universities? And yet we see a President of the United States walking with a cardinal to do honor to the Jesuit College at its centennial anniversary. Shade of Protestantism, where art thou? And do we not know that when the National Reformers are once in power, they will declare our colleges "stinking bones?" Are they not already offensive to them? And is not a man who prays for a breath of the Puritan air, as easily disturbed in his Sunday rest as a Romanist? And will he not manifest the same "dragon spirit"?

The English *Magna Charta* was visited with the severest anger of Pope Innocent III. He saw therein a contempt for the apostolic see. A far feebler successor of Innocent has stigmatized the Austrian Constitution as an "unspeakable abomination" (*infanda sane*). How did Rome regard the French constitutions? In 1824, Leo XII. addressed a letter to Louis XVIII. pointing out the baseness of the French Constitution, and pressed him to expunge from the charter those articles which savored of liberalism.

Soon after the establishment of the religious Constitution in 1832, Gregory XVI. issued his famous encyclical, since used by Pius IX., which pronounces freedom of conscience an insane folly, and freedom of the press a pestiferous error, which cannot be sufficiently detested. In the United States, Catholics cannot form a political party. Why not?—Because in order to do so, they would have to make an open avowal of their principles, and a declaration of their dogmas, to which the masses would not yet assent. The papacy bides her time, and would lull every lover of our free Constitution into carnal security, while she scatters her horde of Jesuits far and near among us; enters all the walks of life, all branches of business, and many households as domestics, there to strengthen herself with the life blood of him that nourishes her.

All the world must wonder after the beast. Not all the professed allegiance of the Catholic laity of this country, or the quieting words of the priest, or the public recognition of the bound copy of our Constitution, received by Pope Leo XIII. at his Jubilee, will prevent the papacy from grasping the reigns of government at the opportune moment, to thus more readily and successfully propagate her own faith. The saddest feature in this connection will be that Protestantism, robbed of her virtue and degraded, will seek alliance with Rome, and thus bring about the dread crisis.

(Concluded next week.)

DISCOURAGEMENT.

BY ELD. A. WEEKS.

(Memphis, Mich.)

DISCOURAGEMENT is a sad condition always, but especially is this true of those engaged in the service of God. A discouraged person is thereby rendered powerless to accomplish anything in the line in which he has lost heart. The energies wilt before the difficulties that appear. Failure seems certain. The involuntary language of the heart is, "There is no use of trying." When we feel thus, it is well for us to inquire into the causes of discouragement. It is quite evident that they are not always the same. Sometimes they are found with the individual himself. Perhaps he has not been as diligent and faithful as he ought to be in the performance of every duty. He may also have done things that ought not to be done. In either case, the frown of God might rest upon him, causing his heart to sink. Again, his physical condition may be the cause. As vitality is lowered, the courage lessens. And quite often these causes are combined.

In addition to these, our associations and surrounding circumstances sometimes seem to be artfully arranged to cause our hearts to sink in despondency and discouragement, and a terrible pressure is brought to bear upon us. Unexpectedly, weight after weight presses upon the sink-

ing soul, until he is about overwhelmed, and knows not what to do. Of course, Satan is active all this time to make all these things as hard to bear as possible. Our associates seem inspired by Satan to do their utmost to drag us down. Every fault of ours is pressed home by the accusations of the enemy of our souls, until even the mercy of God seems eclipsed. And physical infirmities press more heavily because of the desponding condition of the mind. Thus down, down, down goes the poor soul. He looks this way and that, but there is no hand of love extended to help. Some undertake to help, but make such bungling work of it that the suffering soul exclaims, "Vain is the help of man."

Now, all this is hard, but there is a way out. There is balm in Gilead for us, if we can obtain it. Evidently, however, we must go where there is a full supply. We may look to our brethren only to find that cold criticism has no healing effect, and exclaim with Job, "Miserable comforters are ye all." We look to ourselves, and find no comfort in the thought that we are altogether unprofitable, and very weak. Then from whence is help to come? We read of One who has suffered more than it is possible for us to suffer; who has been tempted in all points as we have been, and yet did not yield the contest. He did not sin. Heb. 2:18; 4:14-16. He is therefore able to help us overcome all temptations to sin. He did not become discouraged, neither will he, until he has set judgment in the earth. Isa. 42:4. He, then, can impart courage to our poor souls when we are about to give up all in despair, if we will only look to him. Thus Paul testifies: "Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Heb. 12:2, 3.

Again, the Saviour himself says: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." Thus we are invited to turn our heavy hearts to the only One who is fully able and willing to give us the help that we need. He continues: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30. Thus it appears that by engaging in the work of Christ, bearing his burdens, carrying his yoke, his presence and blessing will raise the dark cloud, and light and courage come in.

Then, if we would become encouraged, the only way is to turn away from all the means the enemy has used to discourage us, and look to the Saviour. By engaging with him in labors of love, the enemy is vanquished.

"THE PRINCIPLES OF THE CHRISTIAN RELIGION."

BY ELD. R. F. COTTRELL.
(Ridgeway, N. Y.)

WHAT are they? The amendment to the Constitution proposed by Senator Blair calls for the teaching of the principles of the Christian religion in the public schools. It also provides that no public money shall be appropriated to any school in which "the doctrines, tenets, belief, ceremonies, or observances peculiar to any sect, denomination, organization, or society, being, or claiming to be, religious in its character," are taught.

Are not the principles of the Christian religion to be found, then, in all the controverted doctrines of the popular churches of the land? The reply is, "They are to be found only in the doctrines in which they are all agreed." But on what are they all agreed? What principle or doctrine of Christianity is not denied by some of them? Is it all simmered down to the keeping of Sunday, "the wild, solar holiday of all pagan times"? If so, the Sunday-rest bill is all that is needed as a guide.

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.

WAIT FOR THE MORNING.

Wait for the morning—it will come, indeed,
As surely as the night hath given need.
The yearning eyes, at last, will strain their sight
No more unanswered by the morning light;
No longer will they vainly strive through tears
To pierce the darkness of thy doubts and fears,
But, bathed in balmy dews and rays of dawn,
Will smile with rapture o'er the darkness gone.

Wait for the morning, O thou smitten child!
Scorned, scourged, and persecuted, and reviled;
Athirst and famishing, none pitying thee,
Crowned with the twisted thorns of agony—
No faintest gleam of sunlight through the dense
Infinity of gloom to lead thee thence—
Wait thou for morning, it will come, indeed,
As surely as the night hath given need.

—Sel.

THE DIFFERENCE.

"WHAT makes this difference?"

It was Mabel Dare who asked the question, and it was Mabel Dare to whom the question was put.

It was Sabbath morning, and Mabel was walking with firm, quick tread down the walk to the gate, on her way to Sabbath-school. She had just come from a moment of earnest prayer. She had gone to the place where she could be alone with God, with a tempest raging in her bosom. How could she bear it to be always misunderstood and found fault with? She wished in her inmost soul, there might be an end to the trying circumstances which had for years environed her life. But she did not pray that there might come a change. She really *felt* like giving up the struggle, and yet she was ashamed of herself that she did feel thus, for well she knew that all the apportioning of life is in the hands of a tender, loving Father. Therefore she prayed, "O my Father, forgive me that I am so weak, and make me strong in thy strength. O, help me to be patient; help me to honor thee."

Earnest was the pleading. She had but a moment to remain in the place of prayer, for it was nearly time for the street-car to be at the corner several blocks away; and if she missed that car, she would be late at Sabbath-school; and that must not happen, for Mabel was one who believed it her duty to be always on time. As she walked rapidly from this moment of pleading with God, she was astonished at the change which had come over her. The crushing weight was gone, the tumult of emotions was gone, and instead, a quiet peace pervaded her entire being. Many a time in the past had Mabel come to such a trying time, and it is true that she had gone to her closet and prayed earnestly, but, notwithstanding, she had never before walked forth from those seasons, as from this, with buoyancy of spirit and elasticity of step.

Mabel's health was very delicate; for years she had been a great sufferer. Several times had her life been despaired of; but God in tender pity, in answer to earnest prayer, had spared her life, and given great relief; but a physical weakness remained, of such a nature that excitement, and especially unpleasant mental labor, would speedily result in extreme nervous prostration.

Several weeks before this Sabbath morning Mabel's life had opened up to her in a new light. The eyes of her spiritual understanding had become enlightened, and after a close, and by no means satisfactory, scrutiny of her life, this was her verdict: "I have sought everywhere for comfort. I have studied my Bible; I have read good books; I have gone to meeting; I have visited my friends to find comfort, and if they visited me, I have tried to get comfort from the interview. I have searched the religious papers to find some word of light, and strength, and comfort. I have prayed to find comfort. I have spent hours in wandering through the halls of memory, gazing with fascination upon the pictures which I my-

self had painted in painfully distinct shadows, of unpleasant and unhappy scenes in my life. But where are the pleasant pictures which should attract the eye of my mind? Have I turned their faces to the wall? O Mabel, Mabel Dare! What have you been doing?—Searching *everywhere* for comfort."

"Did you find it?—Yes, I found it, but it did not stay with me, and so I was soon searching for it again. Why was this? Ah, it was because I sought it for myself alone. I did not realize how selfish was all my searching. Neither was it my object to find comfort merely for myself alone. I did desire to realize comfort in my own life, that I might impart it to others; but even in that, there was an element of selfishness; for I wished to comfort others that they might love me more. I verily thought I was trying to honor God, trying to be like Jesus, when, in reality, I was living in the light of earthly smiles, instead of those of my Saviour,—quaffing at earthly fountains, instead of the Fountain of living waters. I have been selfish,—*miserably* selfish."

With this verdict of the past, there came a change. Mabel cast aside the old ways, and set resolutely to work to forget self; and when self would not be forgotten, she prayed earnestly to Jesus, and in his name banished the intruding thoughts by repeating over and over, some precious text of Scripture, or singing some sweet hymn.

It was not an easy victory. The contest was renewed again and again, but steadily she held to her point, and by and by the conflicts grew less frequent and less severe. And when a whisper would come to her heart, "You were not treated right; you were misjudged; they do not respect you as they used to," she would cut short the complaint with the words, "I have given myself to Jesus. He will take care of that;" and sweet light and peace came into her heart. Gradually thus, day by day, precious victories were won, and she became engrossed with thoughts for the furtherance of the gospel of Christ; or in trying to comfort or help some burdened one. Thus, ere she realized the fact, comfort was her constant, abiding companion.

But Mabel was a mortal still, living in a world where sin and sorrow have a foothold, and it pleased the Lord to let another severe trial come to his child. Ah, he knew that in this way she would best learn that in Christ's strength alone she could meet and triumph over evil."

I have told you of her victory. Now as she went from the place of prayer this Sabbath morning, vividly, as though a picture were held before her eyes, she saw the weak, weeping Mabel of old, unnerved and helpless, mentally and physically; and the change was so marvelous that involuntarily she paused in wonder, and asked the question, "What makes this difference?" Then came the answer, audibly spoken by her own lips, "Ah, I know. It is because I have ceased searching for comfort, and am simply trying to serve Jesus, trying to forget self, and live for others. Yes, this is the difference. I have put self into the background, and Jesus has taken all the burden. Oh, praise his holy name."

It was with a happy heart that Mabel sped on her way to Sabbath-school. She had proved by precious experience that it is blessed to leave the things that pertain to self in the hands of Jesus. She found, too, that when she searched her Bible to find some word of help for another soul, ere she knew it, she was gathering gems of priceless value, that, while she had been searching for *herself*, had remained hidden from her view.

Mabel Dare is still a weak, frail woman, but she has learned a lesson she is determined never to forget; and when trials come, she turns her thoughts to Jesus; she says, "Dear Saviour, I am thine; all this is in thy hands; bring it out as thou seest best;" and the tossing billows of her heart are calmed, and rest and peace are hers.

Dear reader, "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength," and it is he who has said, "My strength is made

perfect in weakness." Verily they who rest in his sure word shall "out of weakness be made strong."

MARY.

THE TIME TO BE PLEASANT.

"MOTHER'S cross!" said Maggie, coming out into the kitchen with a pout on her lips.

Her aunt was busy ironing, but she looked up and answered Maggie:—

"Then it is the very time for you to be pleasant and helpful. Mother was awake a good deal in the night with the poor baby."

Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with her.

"The very time to be helpful and pleasant is when other people are cross. Sure enough," thought she, "that would be the time when it would do the most good. I remember when I was sick last year, I was so nervous that if any one spoke to me I could hardly help being cross; and mother never got angry or out of patience, but was just as gentle with me! I ought to pay it back now, and I will."

And she sprang up from the grass where she had thrown herself, and turned a face full of cheerful resolution toward the room where her mother sat tending a fretful, teething baby. Maggie brought out the pretty ivory balls, and began to jingle them for the little one. He stopped fretting, and a smile dimpled the corners of his lips.

"Could n't I take him out to ride in his carriage, mother?" she asked. "It's such a nice morning."

"I should be glad if you would," said her mother.

The little hat and sack were brought, and the baby was soon ready for his ride.

"I'll keep him as long as he is good," said Maggie; "and you must lie on the sofa and get a nap while I am gone. You are looking dreadfully tired."

What a happy heart beat in Maggie's bosom as she trundled the little carriage up and down on the walk! She had done real good. She had given back a little of the help and forbearance that had so often been bestowed upon her. She had made her mother happier, and given her time to rest. She resolved to remember and act on her aunt's good word, "The very time to be helpful and pleasant is when everybody is tired and cross."—*Southern Churchman*.

A BAD CONSCIENCE.

Two little boys, after quarreling on the playground, each brought a complaint to the teacher.

"He struck me," said one.

"He said I stole his knife," said the other.

"I said somebody stole it," said the first.

"You meant me," replied the other.

"Why, Charlie," said the teacher, "if Willie had told me that somebody had stolen his knife, it would not have made me angry; I should not have thought he meant me."

"Well, but you don't steal," was the ready answer, greeted with a laugh from the other boys, as they saw how the thief had given evidence against himself.—*Christian Women*.

—A child in Burmah was permitted by his parents to go to a mission-school, because they wished him to learn to read. By and by they found he was losing faith in the idols. This made them feel very bad. So the father took him to one of the gayest of the temples and showed him the idol, covered with gold and silver ornaments, surrounded by flowers and candles and fragrant incense. "Here," said the father, "is a god you can see, but the Christians cannot show you their God."

"Yes," said the child, "we can see your god, but he cannot see us. We cannot see the Christian's God, but he sees us all the time."

Was not this child wise in choosing the God from whom even the thoughts of the heart cannot be hid?

The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND M. L. HUNTLEY.

HOME MISSIONS.

OLD PERIODICALS.

PERIODICALS which are yellow with smoke and dust, torn, or otherwise soiled, or whose age is counted by years, should not be used for distributors, or otherwise for general circulation. But there is every week a large number of *Reviews*, *Signs*, *Sentinels*, *Instructors*, etc., which have served their purpose to subscribers, still are in good condition, and should not be used for ordinary purposes, like common newspapers.

A paper loses nothing in sentiment by being read. It tells the same story again and again with the same vivacity as at first. Many of our periodicals contain articles which alone would be of inestimable value to others, could they be placed in their hands. Not infrequently have persons been known to embrace the truth as the result of reading a single article. When the Spirit of God indites what is written, it will accompany the reading of the same; and if we use these papers as we do other papers, we show a disregard for divine things which can but be displeasing to God. They are valuable in the proportion that they contain light and truth. We owe a debt for them which can no more be canceled by dollars and cents than can the debt we owe for the gift of God's dear Son. It is a debt of gratitude to God, which we can only discharge by doing our utmost to extend the blessing to others.

But a question may arise in the mind of some one as to how this can be done. In this article it is our purpose to refer only to periodicals taken for personal use. Of course it is the privilege of every one to preserve these for reference, if he wishes, but the supply of reading-matter is usually so abundant that few can do this. The best method for the use of these old papers, is for every one to use his own for the good of others. To this end perhaps it will be in place to offer a few suggestions.

1. Become acquainted with the sentiments of your neighbors; and if you find an article that you think will please any one, or answer his objections, call his attention to it in some agreeable way. Do the same with your friends. If you have more papers than you can use in this way, obtain addresses of those who would be likely to be interested in such reading, and send your papers to them. You could not use the same class of names that you would want when sending fresh, new papers; but there are plenty of opportunities to get addresses of those who would not be offended by receiving papers a little out of date.

2. If you cannot use your papers in this way, give them to some good missionary worker near by, who can use them; and if practicable, accompany them with money for postage.

3. If neither of these plans is practicable in your case, preserve the papers carefully for awhile, until you can send or take them to some place where they will be placed with others of the same kind. In case several families who would like to give their papers for this use, live near together, it will be pleasant work for the children to gather the papers, and arrange them in good order. When you have collected quite a quantity, inform your State secretary or the secretary of the International Society of the fact, telling what kinds of papers you have, etc., and obtain instructions with respect to their use. Do not send them by express for some one else to pay the charges, unless you have permission from the receiver to do so. Neither do we advise sending by mail, as a rule.

Your State secretary or the secretary of the International Society can generally furnish you with addresses, if you will ask for them.

M. L. H.

PETITIONS PRESENTED TO CONGRESS.

Who wishes to hear something about what was done with the petitions to Congress? Perhaps our people who have been laboring to get signatures, the librarians, secretaries, and others who have handled the blanks as they went out and as they came back, possibly also, some of those who have subscribed their names,—perhaps a goodly number of all these would like a word of information on the subject.

Two or three States sent their petitions direct to Washington, but most of them were sent to the International Society secretary. The names were carefully counted, and the petitions from each State were put into two separate files, one for the Senate and one for the House of Representatives. Each file consisted of two pieces of pulp board, about eleven inches wide by twenty-six long, perforated at the sides for the fastenings, which were of narrow worsted braid tied in neat knots, the one at the head being of red, that in the center of white, and the lower one of blue. A short petition blank for the Senate was pasted on the upper side of the set to the Senate, and one for the House on the set to the House. Thus each State had two files of petitions. Beneath the printed heading of the blank, the name of the State from which the petitions within had come, was put in large ornamental letters, and below this the number of signatures from that State. Michigan led the van, with over 55,000 names; California followed, with over 31,000; and so they came down to those of a few hundreds.

When arranged ready for boxing, there were two piles nearly three feet high; and quite a patriotic appearance they made, with their fastenings of red, white, and blue. They were shipped to Eld. Corliss, who remained in Washington while there was a probability that the Blair bill might come before Congress. During the last week before the adjournment, he and Bro. Saxby went with the petitions he had received—about 260,000 in all—to Mr. O'Donnell, representative from Michigan, telling him what they had, and asking that they be presented to Congress. "What!" said he in astonishment, "petitions against the Sunday-rest bill." Emphasis was put upon the fact that every name of these thousands was subscribed by the individual bearing it; also that they are all citizens of the United States, and over twenty-one years of age. A contrast was drawn between this, and the fact that out of the fourteen or fifteen millions of signatures claimed in favor of the bill, only 407 of them were actual signatures like these; while the millions and thousands were merely numbers added by votes of churches, associations, corporations, etc.; and worse still, many of those counted were minors, and the great majority of them knew nothing whatever of the bill, nor the petition. Mr. O'Donnell said that the bundles should be carried each to its place, one to the Senate, the other to the House; that he would present one, and Senator Stockbridge would present the other. Several pages took them in, as directed, and the scene in the House became quite interesting. Representative O'Donnell's head barely appeared above the files on his desk, and naturally the attraction to that desk was considerable.

Much comment was elicited, and confusion reigned for a time. The Chairman rapped for order. Again and again he insisted on silence, and finally succeeded. It was perfectly quiet while Mr. O'Donnell stated that he had a petition, with about 260,000 signers, protesting against the passage of the Sunday-rest bill. He then read from the card placed on the pile, the names of the States, with the number of signatures from each.

It seems worthy of note that there was such complete silence and attention to the presentation of this petition, while when other questions were before the House, there was so much confusion, it was almost impossible to hear what was being said. A contrast between the work of the parties in favor of the Blair bill, and our work, is also noticeable. Their petitions were especially

devoted to that bill and its object, and may be of no use when the question comes before the public again. But in whatever form it comes next time, the petition we have been using will be in place, because it is not framed to combat any particular movement or bill of the Sunday-rest party. It is as broad as are the principles of our Constitution "as it is." Then let none think they have labored in vain if they have been securing signatures since Congress adjourned, nor that they will labor in vain if they continue the work. We know not how soon another crisis will come, but we do know that it *will come*. We know the Sunday people are not discouraged nor idle, and that we ought to be a great deal busier and more earnest than they, because we know that we work on the *Lord's side*.

A. S. BOWEN.

FROM OUR MISSIONARY LETTER BOX.

[As a result of missionary correspondence by one of our workers and by reading our publications, a Methodist minister and his wife in Kansas have accepted the truth, and are now active and zealous workers in the great harvest field. We have been permitted to make extracts from letters from them, and here is one, which we hope will be read with interest.

M. B. D.]

"We received a package of *Sentinels* a few days ago for distribution. I think they will have a good effect wherever they are carefully read, but prejudice runs so high here I fear that but few will give them an honest consideration. I gave one of them to a brother who seemed disposed to talk. He said the rights of American citizens are proscribed by law in the United States, at the present time. I told him that the law will sustain a man in the performance of any righteous act. He seemed to be surprised at my ignorance, and contended that the law will not sustain a man in his rights. I asked him for an illustration. He said that he had a right to charge me fifteen per cent interest for money, but the law says he shall not do it. He said, moreover, that if he was the stronger man, he had the right to overcome me and take away my property, but the law steps in, and says he shall not do it. In vain I told him he had no right whatever to injure his fellow-man. This is a class of people we have to deal with largely in contending for the truth.

"Our Baptist brethren lately held their association here, and it was my privilege to listen to the introductory sermon, from the text, 'Having a desire to depart, and to be with Christ; which is far better.' The speaker pictured in glowing terms the joys of the finally faithful and the blissful home of the saved. He drew largely upon the Scriptures as the foundation of the Christian's hope, until the humble Christian could see, through the promises of God, all his conflicts and trials ended in the city which hath foundations, where he should drink of the river of life, and sit beneath the shade of that tree whose leaves are for the healing of the nations. Then when it seemed that faith could almost reach forth and grasp the prize, he exclaimed, 'Now, brethren, I would not have you place too literal an interpretation upon these Scriptures, but enough is indicated to justify us in the conclusion that to depart and be with Christ is far better!' Now, was not that too bad, to get our expectations up so high, and then tell us not to believe all he had been saying? No wonder men get into the fog when they refuse to take God at his word.

"A recent issue of the paper published at this place, had the following in regard to the work done at C— this last summer. 'C— is agitated over the question of whether the first or the seventh day of the week is Sunday. As a compromise measure, some people observe both days, and still others, neither.' The next week I replied to this as follows: 'I read in your issue of last week that your city was agitated over the question whether the first or the seventh day

of the week is Sunday! There must be a slight error here. I suppose the intention is that they are agitated over the question whether the first or the seventh day is the *Sabbath*. If this be the case, there is no cause for agitation, as any one who will read the Bible, and take it for what it says, can easily decide that matter; and not try to satisfy himself with false reasoning, false interpretation, and tradition; for no one can prove by the Bible that Sunday or the first day of the week is or ever was the *Sabbath*. The following Saturday evening, after the *Sabbath* had passed, I called at the post-office for my mail. While waiting on me, the post-master, who is a lawyer and a Catholic, said to me, 'See here, young man, don't you think you are getting a little ahead of yourself in that article of yours in this week's paper?' I replied that the article in question was the result of careful, thorough, and honest investigation. 'Well, sir,' said he, 'don't you know that many men have honestly and thoroughly investigated various subjects, and have arrived at very erroneous conclusions?' To this I gave assent. Continuing, he said, 'If a case is tried before the district court, and a decision is rendered, is not that law? And, if an appeal is made to the Supreme Court, and the decision of the district court is reversed, is not that also law?' 'Yes,' said I, 'but you will admit that no power has the authority to set aside or to repeal a law, except the power that made that law.' He said he would not acknowledge any such thing, for the legislature of Kansas can repeal any law that any previous legislature has ever passed. I then inquired if that would not be a repeal of the law by the same power that instituted it, adding that no power on earth had the power to set aside God's law. His only reply to this, as he turned to wait upon another, was a peal of laughter.

'Election day has come and gone. I have long hoped that I might live to see the day when I could vote a national prohibition ticket, and should have done so at the last election, had it not been for the Blair movement. But I can never put my neck into a halter, with my eyes open. Politics, however, have but little charm for me, as I think there are more weighty matters demanding consideration at the present time.'

* * *

Special Mention.

LASSERRE'S TRANSLATION OF THE GOSPELS.

THE French translation of the four Gospels by Henri Lasserre, for use by the common people, and the effect which has followed its distribution throughout France, may well be considered as among the most important of those events which have so wonderfully contributed in recent years to the emancipation of the Bible in papal lands. The following extracts from an article by Dr. A. J. Gordon, in the *Morning Star*, will give our readers some idea of the manner in which God's providence is working to bring his word before the people of those lands, and of the opposition in spite of which this work is being accomplished:—

Pope after pope has forbidden the translation of the Scriptures into the vulgar tongue, and the reading of the same by the common people. When Wyckliffe sent out his version of the Bible, Pope Gregory condemned it by a bull, denouncing the conduct of the great Reformer, in presuming to give the Scriptures to the common people, as a "detestable kind of wickedness." Pope Pius VII. cursed Bible societies as "a crafty device by which the very foundations of religion are undermined," and as "a pestilence dangerous to Christianity." But have not the times changed? Henri Lasserre expresses himself plainly on this point, declaring that the Catholic Church, without absolutely prohibiting the Scriptures, "aims at taking out of the hands of the faithful the divine Book, which is the foundation of our faith, and substituting for it the devotional works of the church." This he regards as a great calamity, and adds, "We must lead back the faithful to the great fountains of living water which flow from the inspired Book. We must make them hear, taste, and relish the direct lessons

of the Saviour; the words full of grace and truth which fell from His lips." Well! strange to say, some of the light of the Reformation, and of modern ideas, has penetrated even into the Vatican. The Archbishop of Paris shared Lasserre's desire that the French people should have the Gospels in their own tongue. He commended his work to the pope, and, astonishing to relate, the pope gave the work his formal sanction. Here is a copy of it.

"To M. Henri Lasserre, of Paris.

"Most Illustrious Seigneur:—

"The Holy Father has received in regular course the French translation of the Holy Gospels which you have undertaken and accomplished, to the delight, and with the approval of, the Archiepiscopal authority.

"His Holiness commissions me to express to you his approval of the object with which you have been inspired in the execution and publication of that work so full of interest. He thanks you for the homage of filial devotion which accompanies the volume which you offer to him; and he charges me to make known to you his earnest desire that the object which you pursue and which you indicate in the preface of your book may be fully attained.

"Yielding most willingly to your desire, His Holiness sends you, from the bottom of his heart, his apostolic benediction.

"And I myself profit by this opportunity to declare myself, with much esteem,

"Your very affectionate servant,

"L. CARDINAL JACOBINI.

"Rome, 4th Dec., 1886."

With the imprimatur of the Archbishop of Paris, and the official approval of the pope, the work was put to press.

Astonishing as was the pope's indorsement, still more its reception by the Catholic people of France. Edition after edition was sent out, the press and the bindery being hardly able to keep within the demand, till, within twelve months, twenty-five editions had been sold, amounting to 100,000 copies. It seemed as though France, long bound in darkness, was about to become a nation of Bible readers, and to shake herself free forever from the bonds of her ignorance. As a mere publishing venture, one has called this "the greatest book-selling success of the century." But as a triumph of the Bible, what shall we say of it? We can only read the story with amazement, as an indication of hunger for the truth, which proves France to be the most open to the gospel of any nation on the Continent to-day.

But now comes the astonishing thing. No sooner has this great achievement in the distribution of the gospel begun, than the thunders of the Vatican are heard condemning what a little while ago was sanctioned. The infallible malediction now falls upon the same book that a little while ago received the infallible benediction. "Doth the same fountain send forth at the same place sweet water and bitter?" asks the apostle James. Yes, marvelous to tell, this fountain of infallibility which was opened at Rome in 1870 can bless and curse from the same mouth; and can bless and curse the same identical thing with the same mouth. Yes, and here is a copy of the papal decree of prohibition:—

(Translation.)

"DECREE.

"MONDAY, December 19, 1887.

"The sacred congregation of the most eminent and reverend cardinals of the holy Roman Church, by our Most Holy Lord Pope Leo XIII. and the holy apostolic See appointed and delegated for the index, of books of degraded doctrine, and for proscribing, expurgating, and sanctioning the same throughout the whole Christian State, held in the Apostolic Palace of the Vatican on Dec. 19, 1887, condemned and condemns, proscribed and proscribes, or if previously condemned and proscribed, commanded and commands, the following works to be put on the Index of forbidden books:—

"*Les Saints Evangiles, traduction nouvelle, par Henri Lasserre. Paris 1887.*

"And so let no one of whatsoever rank or condition dare in any place or in any tongue, either to publish in the future, or if published, to read or to retain the fore-mentioned condemned and proscribed works, but let him be held bound to deliver them to the Ordinaries of the place, or to the Inquisitors of heretical iniquity, under the penalties proclaimed in the Index of forbidden books.

"These having been referred to Our Most Holy Lord Pope Leo XIII. from the Secret Counsels of the Sacred Congregation of the Index, by me the undersigned, His Holiness approved the decree and ordered it to be issued. In token whereof, etc.

"Granted at Rome on December 20, 1887.

"Fr. THOMAS MARIA, Card. MARTINELLI,
"Episc. Sabinen. Praef. Fr. HIERONYMUS PIUS
SACCHERI,

"Ord. Praef. S. Ind. Congreg. a Secretis."

And so, as a loyal Catholic, Henri Lasserre has been obliged to suppress his translation of the gospel, and to do what he can to put it out of circulation. And the great court of ecclesiastics, cardinals, archbishops, and priests say Amen! How long will the intelligence of nineteenth century Catholicism endure such holy prevarication as this, and name it church authority? The same identical thing called white to-day and black to-

morrow; blessed to-day and cursed to-morrow; and all by an infallible mouth, which can speak nothing but truth!

But what was really a Jesuit blow at the Scriptures has turned out for their still wider distribution. Lasserre's edition of the gospel still lives on in spite of papal anathemas, and the tidings of its success have moved others to follow in his steps.

For instance, in Milan, Signor Sonzogno, the proprietor of a leading daily paper, has commenced to publish a popular Italian edition of the Bible in half-penny numbers. He sees that there is money to be made in the venture, learning this from the history of Henri Lasserre's work in France. But this is not all. This Catholic publisher is anxious for the moral elevation of his nation. He sees plainly that the reading of the Scriptures, and their incorporation into the life of the people, will be a mighty means to this end. In his paper, the *Secolo*, he pays a high tribute to the Bible, in announcing his new plan for its publication. He says:—

"There is one book that gathers up the poetry and the science of humanity, and that book is the Bible: and with this book no other work in any literature can be compared. It is a book that Newton read constantly, that Cromwell carried in his saddle, and that Voltaire kept always on his study table. It is a book which believers and unbelievers alike should study, and that ought to be found in every house."

But can this book be circulated in Italy, where within the present year priests have secured the arrest and imprisonment of colporters for distributing the Bible? Ah? but that is *old* Italy. The Parliament has made all that impossible now by its recent act of religious toleration. It cannot be done with this Milan editor as was done with Henri Lasserre. Fifty thousand copies of the first number of this Italian translation were sold in one week. And such has been the emancipation of Italy from the pope that though a thousand bulls were issued against the work, it probably would not interfere with its sale. And now the enterprise is becoming contagious. In Spain the darkness is denser than in any country in Europe. But a secular paper in Barcelona—such is the latest news—has made arrangements to publish a Spanish edition of the Bible after the same plan as the Italian.

Now to me this seems to be the most marvelous event of recent times. It is certainly a fact that continental Europe is being rapidly emancipated from the chains of darkness and error that have so long bound it. Italy and France have both abolished the parochial school as dangerous to the liberty of the country, and both France and Italy are reaching out for the Bible as the best nurse and conservator of that liberty already acquired. We are called to rejoice and be glad at these remarkable events; but especially to prayer and eternal vigilance, lest the chains which long-suffering Italy and France are shaking off may be bound upon free America. These countries have abolished the parochial school because nurseries of disloyalty, since they would train the children to pay their first allegiance to the pope instead of to the State. And yet in the legislature of six different States last year, bills were introduced for the division of the taxes of the State—in support of parochial schools. The same power that has forbidden the reading of Henri Lasserre's Bible in France would forbid the reading in our public schools, and has done so in repeated instances. Let us have charity in all our religious discussions, but let us look to it that our charity does not give away the priceless inheritance which we have received from our liberty-loving fathers.

A NEW KIND OF CENSUS.

THE following appeared in a recent number of the *Peoria (Ill.) Journal*:—

The church people are making another canvass of the city for the ostensible purpose of finding out the religious sentiment of the town. The methods employed are a trifle crude. A representative of some evangelical body rings the front-door bell, and secures, if possible, an interview with some representative of the family. There is a prevailing impression that newspaper reporters have more brazen effrontery than any other class of mortality, but the newsmongers must yield the palm to these church canvassers. They insist on knowing everything appertaining to the religious opinions of every inmate of every dwelling they take a notion to assail, and the answers returned are jotted down in a note-book on the spot. The information thus collected, in many cases from hired help, is taken as a gauge of the city's spirituality. There are a good many protests registered against this method of doing business, but thus far no one seems able to devise a better way of attaining the desired end.

Which simply illustrates the fact that when people become inspired with more religious fervor than their common sense will sustain, with a zeal which is "not according to knowledge," there is no telling to what ridiculous lengths they will go in hatching schemes for the fancied good of the church or the community. The National Reform movement, with its unscrupulous methods of propagation, is another illustration on a larger scale.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 23, 1889.

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MAN'S INABILITY.

ONE of the most common objections which S. D. Adventists have had to meet for the past twenty-five or thirty years, as they have pressed upon the people the claims of the law of God, has been the assertion by ministers and others of different denominations that it is of no use to preach the law, because we cannot keep it any way.

But S. D. Adventists have maintained that God is not unrighteous in demanding of us obedience to his law; and the Scriptures show that men can keep it, by declaring that there will be some who will keep it. Thus the message of Rev. 14:9-12 proclaims, "Here are they that keep the commandments of God, and the faith of Jesus." Christ said to the young man, "If thou wilt enter into life, keep the commandments." Matt. 19:17. James says: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

But, says one, we cannot keep the law without Christ. Very well, when has it ever been claimed that we could? and who has ever made such a claim? Such an issue is therefore entirely outside the consideration of this question. But provision having been made in Christ for our keeping of the law, by giving us a new nature that loves and delights in it, when the Lord now tells us to keep it, and we promise to do so, it is with this condition always understood.

It is inconceivable that God should deliberately propose to any man to do, or command him to do, that which it was impossible for him to do. When God said to the Israelites (Ex. 19:5), "Now therefore if ye will obey my voice indeed, and keep my covenant," etc., it must certainly be that he proposed nothing which it was impossible for them to do; but it was something which it would have been very pleasing to him for them to do.

With the plan of salvation came in a provision of help through Christ, whereby man could serve God acceptably; and to reason outside of this provision in reference to keeping his law, is to reason from false premises. Abraham had this help, and he kept God's commandments, his statutes, and his laws. Gen. 26:5. And it was for the Israelites as well, and it is for all.

As an illustration, let us suppose the commander-in-chief of an army orders the colonel of a regiment encamped on the other side of the bay, or some large body of water, to come to him with all his men immediately. The colonel is encamped some miles in the interior, but the general tells him that when he reaches the shore, at a certain point, he will there find transports provided to take him and his troops and stores across the bay. But the colonel does not stir, and after a while, in explanation of his course, says, "Why, bless you, General, to reach you, I must get across the bay, and neither I nor my regiment can swim a rod, and it is utterly impossible for us to get across in that way." "But," replies the general, "who told you to come across in that way? Did I not tell you that transports were provided at the shore? and did not my command imply and involve the use of that provision? and with that provision was it not possible for you to come across?"

So the Lord tells us to keep his commandments. Man sets up the plea, We cannot do it; of ourselves it is impossible to keep them. Yes, but who asks you to keep them of yourselves? and when that condition has been thrown out, why do you put it in? Has not the Lord provided help in Christ? and does not the command involve the use of that provision, and is it not issued on that express condition?

Then, it may be asked, is not our obedience simply Christ working in us to will and to do of his good pleasure? Very true. He gives us a new nature; and through that we are prompted to work the works of love. But the Lord is pleased to count the result as our keeping his commandments: "Here are they that keep the commandments of God and the faith of Jesus." The best way to avoid misunderstanding is to adhere to the stand-point of the Scriptures.

MODESTY OR BOASTING—WHICH?

THIS is an age of boasting. The prevailing view seems to be that it is absolutely necessary to success in all kinds of business, that extravagant and exaggerated claims be made in behalf of the commodities in question, in order to dispose of them. The spirit of the age is not one of modesty. Pushing effrontery, exalting *me* and *mine*, and all that pertains to self, seems to be the prevailing spirit of the age. One has but to read the advertisements in the papers, to see the disgusting lengths to which this boasting spirit is carried. From railway corporations to quack doctors; from great political parties down to horse jockeys, all our wares are the pink of perfection, while the "other fellows" are of no account. And sad to say, public opinion often seems to side with the greatest amount of bragging, rather than with intrinsic excellence.

Can we doubt the fact that the boasting spirit has invaded the religious domain, and greatly affected the spirit of religious movements and methods in our times? Are not appeals made to the facts that some denominations are possessed of large numbers, great wealth, rapid growth, important institutions, talented ministers, etc., as evidences of excellence, and as inducement for others to join? Indeed, we cannot doubt that most strenuous exertions are made to erect fine, costly church edifices, purchase magnificent organs, and form splendid choirs for producing elaborate and soul-inspiring music, to make a special attraction to draw attendance and gain popularity. And a certain degree of success doubtless attends such efforts. But are such considerations proper ones to appeal to in matters of conscience, religion, and eternity? These are principal elements to be considered in religious questions. Have such mundane attractions as we have been specifying any business to be considered in matters affecting the eternal welfare of the soul?

We all admit that our Saviour was the greatest and best religious teacher the world has ever known. What were his methods? And to what motives did he appeal? Was he given to boasting? And did he present such worldly motives as are common in these days, to induce disciples to join the Christian ranks? Did he parade the riches of his followers, the large numbers who attended his preaching, the great buildings they had erected, the masses of the believers, the earthly successes bearing testimony to his influence, as evidences that he was a teacher come from God? Far from it. Even the mighty miracles his divine power enabled him to perform, he scarcely mentioned or referred to in after days.

In reading the Gospels recently, we were struck with the marvelous modesty displayed by the Lord of glory after some of his greatest works were performed. Indeed, the prophet Isaiah seems to note this as a striking characteristic of the Messiah. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth." Isa. 42:1-4. The above picture presents a quiet, unobtrusive personage, mild, sympathetic, tender-hearted, full of the meek and lowly Spirit of God, making no unnecessary noise, no boasting; no calling attention to self, no clamorous, egotistical methods or hankering for public applause, but a heart full of love for

others, hopeful of good results when even a spark of goodness remains, or a single fiber of moral principle; and possessed of a faith and courage that time, danger, pain, sorrow, or death itself can never quench. Here we see the stuff that true moral heroes are made of. Such see results deeper than the superficial, and ends beyond the passing present. They can labor, suffer, and wait, if necessary, for God's own time. Their great anxiety is to know what is *right in God's sight*, for they well know that they will surely triumph in the end. Present numbers, wealth, great buildings, popular approval, the applause of the unthinking masses, weigh little with such. The example Christ has set, God's commands, and his eternal truth are greater to them than all else.

Let us notice occurrences in the ministry of Jesus, illustrating his modesty.

Leprosy in the East was perhaps the most dreaded of all diseases. Those who had it were outcasts from society and even from nearest relatives,—all hope of society and enjoyment forever departed from this life. They must continue in a living death till the grim monster at last closed the scene. No wonder these hopeless outcasts welcomed with delight the world's Redeemer, and sought, in piteous accents, his help. As he returned from delivering the sermon on the mount (Matt. 8:1-4), he met one of these unfortunates, who pleaded for his pity. One touch of Jesus's hand removed forever his uncleanness. He had but to go to the proper authorities, where this fact should be judicially determined, and once more he could walk among his fellows, and associate with his friends and society. What a glad sense of relief must have filled his whole being! Did not the Saviour intimate that he would be pleased to have him tell every one he met what a wonderful personage Jesus was, and how he had healed this foul disease? Jesus said to him, "See thou tell no man."

Again: as he returned from the coast of Tyre and Sidon to the Sea of Galilee, he met one of those unfortunates who was deprived of hearing and speech. Mark 7:31-37. His friends deeply sympathizing with him, brought him to Jesus. Taking him aside from the crowd, he touched his tongue and placed his fingers in those deaf ears, and lifting his eyes up to heaven, he cried, "Be opened." The poor man was instantly healed of his infirmities, and "spoke plain." And the people were astonished "beyond measure," and said, "He hath done all things well." Did not the Saviour tell this man, Go at once and tell all within hearing, with your loosened tongue, all about this great relief and the wonderful power you have seen me exhibit? Ah! no. But "he charged them that they should tell no man."

On another occasion, just after he had raised from the dead the ruler's daughter, two blind men followed him (Matt. 9:27-30) crying, "Thou Son of David, have mercy on us." They were evidently greatly in earnest, and pleaded loudly for help as they followed him, exceedingly anxious to be healed of their infirmities. When they finally came to him in the house where he was, "he touched their eyes," and they were opened. "And Jesus straitly charged them, saying, See that no man know it." Another man was healed of the same infirmity (Mark 8:22-26) at Bethsaida, being brought to him by his friends. The Saviour led the poor afflicted man out of the town, away from the public gaze; and when he had moistened his eyes, and put his hands upon them, he asked him if he could see. "And he looked up, and said, I see men as trees walking." Again he put his hands upon his eyes, and his eyesight was fully restored. "And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town."

On another occasion (Matt. 12:16), when great multitudes followed him, and many were healed, he "charged them that they should not make him known;" and the Evangelist adds, "That it might be fulfilled which was spoken by Esaias the prophet," quoting then the passage from his prophecy given

above: "He shall not strive, nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break," etc. This clearly demonstrates that a most remarkable feature of our Saviour's public ministry, in which he differed greatly from most public teachers, was his modesty and his evident purpose to avoid public display of his own wonderful powers, choosing to do good in as quiet and unobtrusive a way as possible, rather than to seek to astonish a gaping multitude and draw attention to himself.

When the ruler's daughter was raised from the dead, the same principle was illustrated. Mark 5:22-43. This was indeed a most wonderful occasion. At first Jairus besought the Lord to heal his daughter's sickness, as she was evidently lying at the point of death. Then they were notified that she was already dead. But Jesus said, "Be not afraid, only believe." When they came to the house, there was a crowd and much confusion, wailing and weeping, according to the Oriental customs. Jesus put them all out, and taking the father and mother, with a few of his disciples, into the room, he took the dead maid by the hand, and quietly said, "Damsel (I say unto thee), arise." And she arose to her feet and walked. He then "charged them straitly that no man should know it."

The transfiguration was a memorable occasion. Here was a display of divine glory and power most wonderful to behold. Two of the great characters of the past, Moses and Elijah, appeared personally, and with the Lord himself shone with resplendent brightness and dazzling splendor. Here was a miniature representation of the immortal kingdom of God, which would enable Peter, James, and John, who were to be leaders in the church after Christ's ascension, to appreciate and comprehend something of the glory of the future state by actual observation. They were made to understand that their Lord, with whom they constantly associated, was not merely a man, as he appeared to be, but truly a divine personage. Would he not desire them to make this wonderful scene known to all the disciples, and to every person they met upon their return from the mount? Would it not be well to have his unpopular work elevated in the public estimation by an account of this glorious interview with Moses and Elias, the great characters of their past history? "And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man until the Son of man be risen again from the dead." Matt. 17:9.

The voice of God had proclaimed to this little company from the bright cloud overhead, "This is my beloved Son." The knowledge of this fact was not to be made known while Jesus was walking among men, but afterward it was to be proclaimed. His disciples were commanded not to proclaim "that he was Jesus the Christ" at that period in his work. Matt. 16:20. There would come a time when these things were to be made known to the ends of the earth. But this was reserved, for wise reasons, till the period of his humiliation and death was passed. He was in his life on earth to be "meek and lowly in heart," to be as one that served." He came not to be ministered unto, but to minister, and to give his life for others. In these respects he was to set the perfect example for laborers in his vineyard to follow in their ministry. Hence he never seems to have tried to excite people's imagination, to practice the sensational, or to draw attention or admiration to himself. He never paraded his mighty works before the public. He let the acts of his life speak—the good works, the absence of self-praise, the mighty miracles, the love and tenderness he ever manifested—he preferred that the testimony of others should speak for him. He gave no chance whatever for any one to say truly of him that he was seeking selfish ends, or that he was trying to get personal admiration.

Had he possessed the spirit which is in the world to-day, how different would have been his conduct! Instead of charging the people straitly not to tell of his wonderful works, he would have advertised

them in every way possible, and boasted of the performance of all these marvels. Can we not learn a lesson from the modesty and humility of our Saviour? Are we not in danger of imitating the present worldly methods in vogue around us? Is there not a disposition to boast of our wonderful growth, our great sales of books, our numerous and creditable institutions, our periodicals, and our extensive missionary operations, as evidences of our accomplishing a great work, and therefore being the true people of God? Do not our ministers love to tell of these things, as if they helped to prove the certainty of our being the true people? But do they in themselves prove it? or really strengthen the claim? As far as numbers, wealth, growth, influence, etc., are concerned, the heathen Mohammedans, the Catholics, the popular churches, yea, even Mormons and Spiritualists, can far excel us. We are among the smallest of religious bodies, and our wealth is small, and our wants many. We have great occasion for humility, that we have accomplished so little when God has intrusted us with such a precious, consistent, and glorious system of truth.

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9:23, 24. All boasting in the gospel is excluded. We may rejoice in God that he owns us and accepts us as his children, in spite of our great unworthiness. We may love his precious truth, for it is worthy of it. But all appeals to the great things which we have done, and the parading of material successes in buildings and other forms of wealth are out of place. Should such inducements draw to us followers, they would be a curse to us. The more believers we can obtain whose hearts God has touched by his Holy Spirit, the better. Such accept the truth because *it is* indeed the truth of God: earthly considerations are cast aside. But numbers obtained because of any worldly considerations whatever, only increase our perplexities, and encumber us with weights. Their influence leads *away* from, rather than *to*, Christ. Can we do better than to pattern after the great Teacher in all our methods? Worldly policy when successes were being made, has been the ruin of many reformatory movements which commenced hopefully. Seeking to accommodate ourselves to worldly standards and methods, and appealing to worldly motives, will not strengthen this message. Our greatest danger is in varying from Christ's perfect example, in methods and aim, in pursuance of a worldly policy, which may seem to promise more immediate success. May the Lord keep us from every false way, and guide our steps through every labyrinth of evil.

G. I. B.

THE CAUSE IN AUSTRALIA.

WE love to read in the REVIEW the reports of labor which are presented from week to week. It is safe to assert that the majority of the readers of our dear paper, after a hasty glance at the last page and the Editorial department, really begin to read at the Progress department, leaving the more contemplative reading until they have read those items which bring especial cheer to all our hearts. We all feel in sympathy with the effort to obtain regular reports from every part of the field (except our own perhaps). Here in Australia, we feel under obligation to our people for the help they have bestowed upon this field, and that it is but due to them that frequent reports of the progress of the work should be placed before them.

During the past month the meetings in Tasmania, at Port Esperance, and at Parkside, Adelaide, have been in progress. At the former place an effort has been made to exclude Bro. Israel from the chapel, which did not succeed. The place is a small lumbering port, and the men are held by their

employers. The interest is good, and a few have already made a start in the truth, including the State school teacher. At a small German settlement called Bismarck, a few miles from Hobart, Bro. David Steed is engaged in labor, with an excellent interest. This is Bro. Steed's first effort alone, and we all have much hope that God will help him to become very useful in the cause. Bro. Curtis at Parkside, in South Australia, is having a good hearing. Opposition has been aroused, and is very active. Thus far twenty-five have signed the covenant, and others will yet do so. Bro. McCullagh, who is with Eld. Curtis, expects soon to go out with the message, and we hope and pray that God may make him a useful man.

The work of canvassing is going forward. Bro. Jesse Pallant of New Zealand has charge of this work. He has instructed and set to work a class of eight in Adelaide. Bro. Wainman's canvass in Sydney has not turned out as favorably as in other places. There is much poverty there, and an unusual amount of wickedness. Sister Grace Attewell, the young lady who has worked there so long and so faithfully alone, is still bravely going forward, extending the interest, and preparing the way for the preaching of the word. The history of this work has shown but few instances of courage and devotion excelled by this young sister who, after embracing the truth in Auckland and working a short time with Bro. Daniels, went to Sydney, where there was no one of like faith, and besides assisting to care for an invalid father, has carried the message into many homes. Through her efforts largely, a small Sabbath-school has been organized. Just now some are to move from the place, and the rest feel somewhat cast down. Their calls for help are very earnest and touching, but we can do nothing at present. There are only two ministers at work, and one of them is likely to be called to New Zealand for a time.

The publication of the *Bible Echo* twice a month has seemed to be a good step, if we can judge so soon. The subscription list is now larger than ever before, and it is doing a good work as it goes forth. Many testimonials are received of the interest that is being awakened. The building of our new office and hall proceeds with many delays. When it should have been nearly completed, the walls are not yet finished. These delays are owing largely to the methods of doing work. Every feature of the job must be done by different men. We have undertaken to build in a very trying time, for about the time we laid the foundation the "land boom" exploded. The London *Statist* published a warning to capitalists, banks closed their lending doors, and called in their accounts. Then followed a grand reverse. Money became very scarce, and borrowing almost impossible. Rascalities and frauds appeared on every side, and many of the syndicates went to the wall.

Starting out at this time, with barely sufficient ready means to pay for the land, we have been enabled to put up a two-story building, 22 x 36, which we have occupied for over three months, and have been able thus far to pay for the erection of our larger building, 33 x 65, three stories; and the way now seems open for us to finish it without serious trouble. Of course it will involve an indebtedness of over £1,000, but we believe the interest on this will be less than the rent we have been paying. The two upper stories will at present form one room, to be used for meetings. We regret the necessity for this, as we could very well use most of the room for other purposes. This work has been accomplished, we believe, through the blessing of God. The brethren have stood by the cause with their means. The bank has favored us remarkably. While refusing to advance to others, they allowed us at one time an over-draft of £600. We are trying to walk carefully, and to seek wisdom and help from God. When our building is done, we hope our work will go with greater power.

Personally, and as a family, we are much pleased with our new home and surroundings. In every respect the circumstances are more agreeable than we had anticipated, which is a rare thing in this world. We miss very much the dear friends we have left, and others will never occupy their places in our hearts. But there are others here just as true to God and the truth, and just as companionable, as any we have ever met. We know we have the prayers of our people, and we crave them still.

G. C. T.

WHAT OUR CONSTITUTIONS HAVE TO SAY ON THE RIGHTS OF CONSCIENCE AND RELIGIOUS LIBERTY.

[A COMPULSORY law for the observance of Sunday involves the question of religious liberty and the rights of conscience. As various moves are now being made throughout the country for this purpose, it may not be amiss to know what our Constitutions, State and national, have to say upon the subject. It will be seen that the enactment of such a law would be contrary to the religious freedom guaranteed by every State in the Union, and, of right, would necessitate an amendment to every one. The question arises as to whether all these provisions have been a mistake, and if such a change is either necessary or, in the nature of things, right.

The quotations are from the Constitutions now in force in each State, as given in the work, "Charters and Constitutions of the United States," published by the Government Printing Office, Washington, D. C., 1878. The date when the various Constitutions and amendments were submitted to the people, and ratified, is given in each instance. We would call particular attention to what is said in the Constitutions of Rhode Island and Virginia, Articles 3 and 4 of the Bill of Rights of New Hampshire, and the last expression in Art. XI. of Amendments to the Constitution of Massachusetts. And of all we would say, Read, study, and preserve for future reference.

W. A. C.]

DECLARATION OF INDEPENDENCE.—1776.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.

CONSTITUTION OF THE UNITED STATES.—1787.

Preamble.

We, the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquillity, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this CONSTITUTION for the United States of America.

Article VI. (3rd Par.)

The Senators and Representatives before mentioned, and the members of the several State Legislatures, and all executive and judicial Officers, both of the United States and of the several States, shall be bound by Oath or Affirmation, to support this Constitution; but no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States.

AMENDMENTS.

Article I.—1789.

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Article XIV.—1866.

SEC. 1. (last part) No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

STATE CONSTITUTIONS.

ALABAMA.—1875.

Article I.—Declaration of Rights.

SEC. 4. That no religion shall be established by law; that no preference shall be given by law to any religious sect, society, denomination, or mode of worship; that no one shall be compelled by law to attend any place of worship, nor to pay any tithes, taxes, or other rate, for building or repairing any place of worship, or for maintaining any minister or ministry; that no religious test shall be required as a qualification to any office or public trust under this State; and that the civil rights, privileges, and capacities of any citizen shall not be in any manner affected by his religious principles.

ARKANSAS.—1875.

Article II.—Declaration of Rights.

SEC. 18. The general assembly shall not grant to any citizen, or class of citizens, privileges or immunities which, upon the same terms, shall not equally belong to all citizens.

SEC. 24. All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; no man can of right be compelled to attend, erect or support any place of worship, or to maintain any ministry against his consent. No human authority can, in any case or manner whatever, control or interfere with the right of conscience; and no preference shall ever be given by law to any religious establishment, denomination, or mode of worship above any other.

SEC. 25. Religion, morality, and knowledge being essential to good government, the general assembly shall

enact suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship.

SEC. 26. No religious test shall ever be required of any person as a qualification to vote or hold office; nor shall any person be rendered incompetent to be a witness on account of his religious belief; but nothing herein shall be construed to dispense with oaths or affirmations.

CALIFORNIA.—1849.

Article I.—Declaration of Rights.

SEC. 4. The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State; and no person shall be rendered incompetent to be a witness on account of his opinions on matters of religious belief; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of this State.

COLORADO.—1876.

Article II.—Bill of Rights.

SEC. 4. That the free exercise and enjoyment of religious profession and worship, without discrimination, shall forever hereafter be guaranteed; and no person shall be denied any civil or political right, privilege or capacity on account of his opinions concerning religion; but the liberty of conscience hereby secured shall not be construed to dispense with oaths or affirmations, excuse acts of licentiousness, or justify practices inconsistent with the good order, peace or safety of the State. No person shall be required to attend or support any ministry or place of worship, religious sect or denomination against his consent; nor shall any preference be given by law to any religious denomination or mode of worship.

CONNECTICUT.—1818.

Article I.—Declaration of Rights.

SEC. 3. The exercise and enjoyment of religious profession and worship, without discrimination, shall forever be free to all persons in this State, provided that the right hereby declared and established shall not be so construed as to excuse acts of licentiousness, or to justify practices inconsistent with the peace and safety of the State.

SEC. 4. No preference shall be given to any Christian sect or mode of worship.

DELAWARE.—1831.

Article I.

SEC. 1. Although it is the duty of all men to assemble together for the public worship of the Author of the universe, and piety and morality, on which the prosperity of communities depends, are thereby promoted, yet no man shall, or ought to be compelled to attend any religious worship, to contribute to the erection or support of any place of worship, or to the maintenance of any ministry, against his own free will and consent; and no power shall or ought to be vested in or assumed by any magistrate that shall, in any case, interfere with, or in any manner control, the rights of conscience in the free exercise of religious worship; nor shall a preference be given by law to any religious societies, denomination, or modes of worship.

FLORIDA.—1868.

Article I.—Declaration of Rights.

SEC. 5. The free exercise and enjoyment of religious profession and worship shall forever be allowed in this State, and no person shall be rendered incompetent as a witness on account of his religious opinions; but the liberty of conscience hereby secured shall not be so construed as to justify licentiousness, or practices subversive of the peace and safety of the State.

SEC. 23. No preference can be given by law to any church, sect, or mode of worship.

GEORGIA.—1868.

Article I.—Declaration of Fundamental Principles.

SEC. 1. Protection to person and property is the paramount duty of government, and shall be impartial and complete.

SEC. 6. Perfect freedom of religious sentiment shall be, and the same is hereby secured, and no inhabitant of this State shall ever be molested in person or property, or prohibited from holding any public office or trust, on account of his religious opinion; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace and safety of the people.

ILLINOIS.—1870.

Article II.—Bill of Rights.

SEC. 3. The free exercise and enjoyment of religious profession and worship, without discrimination, shall forever be guaranteed; and no person shall be denied any civil or political right, privilege, or capacity on account of his religious opinions; but the liberty of conscience hereby secured shall not be construed to dispense with oaths or affirmations, excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of the State. No person shall be required to attend or support any ministry or place of worship against his consent, nor shall any preference be

given by law to any religious denomination or mode of worship.

INDIANA.—1851.

Article I.—Bill of Rights.

SEC. 2. All men shall be secured in their natural right to worship Almighty God according to the dictates of their own consciences.

SEC. 3. No law shall, in any case whatever, control the free exercise and enjoyment of religious opinions, or interfere with the rights of conscience.

SEC. 4. No preference shall be given by law to any creed, or mode of worship; and no man shall be compelled to attend, erect, or support any place of worship, or to maintain any against his consent.

SEC. 5. No religious test shall be required as a qualification for any office of trust or profit.

SEC. 6. No money shall be drawn from the treasury for the benefit of any religious or theological institution.

SEC. 7. No person shall be rendered incompetent as a witness in consequence of his opinions on matters of religion.

SEC. 8. The mode of administering an oath or affirmation shall be such as may be most consistent with and binding upon the conscience of the person to whom such oath or affirmation may be administered.

Article VII.

SEC. 21. Every person of good moral character, being a voter, shall be entitled to admission to practice law in all courts of justice.

IOWA.—1857.

Article I.—Bill of Rights.

SEC. 3. The general assembly shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; nor shall any person be compelled to attend any place of worship, pay tithes, taxes, or other rates for building or repairing places of worship, or the maintenance of any minister or ministry.

SEC. 4. No religious test shall be required as a qualification for any office or public trust, and no person shall be deprived of any of his rights, privileges, or capacities, or disqualified from the performance of any of his public or private duties, or rendered incompetent to give evidence in any court of law or equity, in consequence of his opinions on the subject of religion.

SEC. 6. All laws of a general nature shall have a uniform operation. The general assembly shall not grant to any citizen or class of citizens privileges or immunities which upon the same terms shall not equally belong to all citizens.

KANSAS.—1859.

Bill of Rights.

SEC. 7. The right to worship God according to the dictates of conscience shall never be infringed; nor shall any person be compelled to attend or support any form of worship; nor shall any control of, or interference with, the rights of conscience be permitted; nor any preference be given by law to any religious establishment or any office of public trust, nor for any vote at any election; nor shall any person be incompetent to testify on account of religious belief.

KENTUCKY.—1850.

Article XIII.—Bill of Rights.

SEC. 2. That absolute, arbitrary power over the lives, liberty, and property of free-men exists nowhere in a republic, not even in the largest majority.

SEC. 5. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; that no man shall be compelled to attend, erect or support any place of worship, or to maintain any ministry against his consent; that no human authority ought, in any case whatever, to control or interfere with the rights of conscience; and that no preference shall ever be given, by law, to any religious societies or modes of worship.

LOUISIANA.—1868.

Title I.—Bill of Rights.

ART. 12. Every person has the natural right to worship God according to the dictates of his own conscience. No religious test shall be required as a qualification for office.

MAINE.—1820.

Article I.—Declaration of Rights.

SEC. 3. All men have a natural and unalienable right to worship Almighty God according to the dictates of their own consciences, and no one shall be hurt, molested, or restrained in his person, liberty, or estate, for worshipping God in the manner and season most agreeable to the dictates of his own conscience, nor for his religious professions or sentiments, provided he does not disturb the public peace, nor obstruct others in their religious worship; and all persons demeaning themselves peaceably, as good members of the State, shall be equally under the protection of the laws, and no subordination nor preference of any one sect or denomination to another shall ever be established by law, nor shall any religious test be required as a qualification for any office or trust under this State; and all religious societies in this State, whether incorporate or unincorporate, shall at all times have the exclusive right of

electing their public teachers, and contracting with them for their support and maintenance.

MARYLAND.—1867.

Declaration of Rights.

ART. 36. That as it is the duty of every man to worship God in such a manner as he thinks most acceptable to Him, all persons are equally entitled to protection in their religious liberty; wherefore, no person ought, by 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.

ART. 37. 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.

MASSACHUSETTS.—1870.

Part the First.—Declaration of Rights.

ART. II. 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. And no subject shall be hurt, molested, or restrained, in his person, liberty, or estate, for worshipping God in the manner and season most agreeable to the dictates of his own conscience, or for his religious profession or sentiments, provided he doth not disturb the public peace or obstruct others in their religious worship.

Chapter VI.

ART. I. Any person chosen governor, lieutenant-governor, chancellor, senator, or representative, and accepting the trust, shall, before he proceed to execute the duties of his place or office, make and subscribe the following declarations; viz:—

"I, A. B., do declare that I believe the Christian religion, and have a firm persuasion of its truth; and that I am seized and possessed, in my own right, of the property required by the Constitution as one qualified for the office to which I am elected."

Amendments.—1833.

ART. XI. Instead of the third bill of rights, the following modification and amendment thereof is substituted:—

As the public worship of God, and the instructions in piety, religion, and morality, promote the happiness and prosperity of a people, and the security of a republican government; therefore, the several religious societies of this commonwealth, whether corporate or incorporate, at any meeting legally warned and holden for that purpose, shall ever have the right to elect their pastors or religious teachers, to contract with them for their support, to raise money for erecting and preparing houses for public worship, for the maintenance of religious instruction, and for the payment of necessary expenses; and all persons belonging to any religious society shall be taken and held to be members, until they shall file with the clerk of said society a written notice declaring the dissolution of their membership, and thenceforth shall not be liable for any grant or contract which may thereafter be made or entered into by such society; and all religious sects and denominations, demeaning themselves peaceably and as good citizens of the commonwealth, shall be equally under the protection of the law; and no subordination of any one sect or denomination to another shall ever be established by law.

MICHIGAN.—1850.

Article IV.—Legislative Department.

SEC. 39. The legislature shall pass no law to prevent any person from worshipping Almighty God according to the dictates of his own conscience, or to compel any person to attend, erect, or support any place of religious worship, or to pay tithes, taxes, or other rates for the support of any minister of the gospel or teacher of religion.

SEC. 40. No money shall be appropriated or drawn from the treasury for the benefit of any religious sect or society, theological or religious seminary, nor shall property belonging to the State be appropriated for any such purpose.

SEC. 41. The legislature shall not diminish or enlarge the civil or political rights, privileges, and capacities of any person on account of his opinion or belief concerning matters of religion.

Article VI.

SEC. 34. No person shall be rendered incompetent to be a witness on account of his opinions on matters of religious belief.

MINNESOTA.—1857.

Article I.—Bill of Rights.

SEC. 16. The enumeration of rights in this constitu-

tion shall not be construed to deny or impair others retained by and inherent in the people. The right of every man to worship God according to the dictates of his own conscience shall never be infringed, nor shall any man be compelled to attend, erect, or support any place of worship, or to maintain any religious or ecclesiastical ministry, against his consent, nor shall any control of, or interference with, the rights of conscience be permitted, or any preference be given by law to any religious establishment or mode of worship; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of the State, nor shall any money be drawn from the treasury for the benefit of any religious societies, or religious or theological seminaries.

SEC. 17. No religious test or amount of property shall ever be required as a qualification for any office of public trust under the State. No religious test or amount of property shall ever be required as a qualification of any voter at any election in this State; nor shall any person be rendered incompetent to give evidence in any court of law or equity in consequence of his opinion upon the subject of religion.

MISSISSIPPI.—1868.

Article I.—Bill of Rights.

SEC. 23. No religious test as a qualification for office shall ever be required, and no preference shall ever be given by law to any religious sect or mode of worship, but the free enjoyment of all religious sentiments and the different modes of worship shall ever be held sacred: *Provided*, The rights hereby secured shall not be construed to justify acts of licentiousness injurious to morals or dangerous to the peace and safety of the State.

MISSOURI.—1875.

Article II.—Bill of Rights.

SEC. 5. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; that no person can, on account of his religious opinions, be rendered ineligible to any office of trust or profit under this State, nor be disqualified from testifying, or from serving as a juror; that no human authority can control or interfere with the rights of conscience; that no person ought, by any law, to be molested in his person or estate on account of his religious persuasion or profession; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, nor to justify practices inconsistent with the good order, peace, or safety of this State, or with the rights of others.

SEC. 6. That no person can be compelled to erect, support, or attend any place or system of worship, or to maintain or support any priest, minister, preacher, or teacher of any sect, church, creed, or denomination of religion; but if any person shall voluntarily make a contract for such object, he shall be held to the performance of the same.

SEC. 7. That no money shall ever be taken from the public treasury, directly or indirectly, in aid of any church, sect, or denomination of religion, or in aid of any priest, preacher, minister, or teacher thereof as such, and that no preference shall be given to, nor any discrimination made against, any church, sect, or creed of religion, or any form of religious faith or worship.

SEC. 8. That no religious corporation can be established in this State, except such as may be created under a general law for the purpose only of holding the title to such real estate as may be prescribed by law for church edifices, parsonages, and cemeteries.

NEBRASKA.—1875.

Article I.—Bill of Rights.

SEC. 4. All persons have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences. No person shall be compelled to attend, erect, or support any place of worship against his consent, and no preference shall be given by law to any religious society; nor shall any interference with the rights of conscience be permitted. No religious test shall be required as a qualification for office, nor shall any person be incompetent to be a witness on account of his religious belief; but nothing herein shall be construed to dispense with oaths and affirmations. Religion, morality, and knowledge, however, being essential to good government, it shall be the duty of the legislature to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship, and to encourage schools and the means of instruction.

NEVADA.—1864.

Article I.—Declaration of Rights.

SEC. 4. The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State; and no person shall be rendered incompetent to be a witness on account of his opinions on matters of religious belief; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of the State.

(Concluded next week.)

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.

TRIBUTE TO A MISSIONARY.

BY TORIA A. BUCK.

(East Randolph, N. Y.)

Go, dear friend, where duty calls thee,
Go, and faint not by the way;
Go, and lead those souls now dying
Upward, toward an endless day.
Though the way be dark and lonely,
There is light beyond the west:
We'll be patient now, if only
We can reach that land of rest.

Go, dear friend, and do not falter,
Do not fear the tempest's shock,
Thou art safe beside His altar
With thy feet upon the Rock.
Go, fear not, the way, though lonely,
Leads to regions of the blest,
We'll be faithful here, if only
We can reach that land of rest!

Go, my friend, His voice is calling,
He has met thee by the way;
Soft the evening dews are falling,
And His sheep have gone astray.
Seek them out, and lead them homeward;
Stars thou for thy crown shalt win;
Upward, toward the gates of morning
Lead them; God will let them in.

AFRICA.

In my last report I was just beginning tent labor. At this writing I have finished the third series of tent-meetings, and have stored the tent for the winter. The attendance at our meetings was not flattering, being not more than twenty-five or thirty on an average through the entire season. Yet our labor was not lost. Twenty persons began to observe all the commandments of God, nearly all of whom are still faithful. Others are trembling under the cross. The last pitching of our tent was upon a bare spot of ground near the public highway, and on account of almost constant winds, the dust led us to seek other quarters. After failing to procure a suitable spot for the tent, a gentleman kindly offered us the free use of his empty store-room, which we accepted, and fitted it up with our tent furniture into a very pleasant meeting-hall. The man who owns the hall has accepted the message, and last Sabbath, for the first time, closed his business on the seventh day. He is an ironmonger and grocer, and his place of business is next door to our hall. This is the third place of business closed in Wynberg on the Sabbath. All are on one of the principal streets, close to the station.

When Bro. Robertson, a deacon and also a local elder in the Baptist church, closed his shoe-shop, and his wife closed her "drapery shop," people marveled. Some remarked that they had known of Jews' becoming Christians, but they never before had heard of a Christian's becoming a Jew. A Sabbath-school and regular Sabbath meetings have been established in Wynberg, and the brethren living in the other suburban towns where our tent was located this summer, will meet with them in Sabbath service. Sabbath, March 2, a church of sixteen members was organized in Capetown. A few were detained on account of sickness, who were ready to join the organization; while tobacco stood in the church door and kept others from entering. This colony stands on the temperance question about where the United States stood fifty years ago. Ministers use wine on their tables, church members deal out the poison to their neighbors, and people generally think it no harm to use it moderately. Nearly all of those who have accepted the truth, however, have given up all stimulants. We are following up the interest of our tent-meetings by distributing papers and tracts from house to house. Several persons who never attended our meetings, have become much interested.

The laws of the colony have been interpreted in a way to hinder the sale of our publications in the past. During the past year we have paid about \$100 license duty. We petitioned the authorities, but without avail. Near the close of last year, the "British and Foreign Bible Society" petitioned the Government for an exemption from license duty, representing their work as a purely missionary enterprise, and the sale of their books as not for trade or profit, etc. Their petition was considered, and

they received the liberty they desired. This gave us courage to present our petition again, which we did at the beginning of this year. We referred, of course, to the favor they had shown the society mentioned, and represented our work as the same in object (the circulation of religious literature), and that it is also a purely missionary work. Nearly two months after our petition was sent (which is a sample of how long it takes to accomplish anything of an official character in this colony), I received the following: "With reference to your further communication of the 10th of January, 1889, . . . I have the honor to acquaint you in view of the facts set forth in your letter referred to, that the Government is of opinion that no licenses are required by your society or colporters, to legalize your transactions during the current year." Signed by the controller of licenses.

We feel grateful to God for this favor, and we now hope to lay such plans for the work, and to enlist the services of such men, as will enable us through this branch of the work to bring the truth to hundreds of homes during the present year. Even amid the difficulties of the past, we have demonstrated to our satisfaction that the distribution and sale of our books can be made a success. Our missionary workers are still receiving encouraging letters from those to whom they are sending the *Present Truth*. I received a long communication from a man living at Appam, West Gold Coast, a few weeks ago, who has fully accepted our views, and has withdrawn from the Wesleyan Mission, with which he has been formerly connected. He gives the names of two others (man and wife) who have recently united with him in the "Mission of S. D. Adventists of Oakland, Cal., U. S. A.," as he terms it. I have written him a letter of inquiry, hoping to learn more of him and of the prospects in that field. He is very anxious to receive publications for distribution. It is difficult to reach that port, as there are no regular steamers stopping there; but we shall endeavor to supply them as soon as possible.

We have at present over 400 regular subscribers to the *Present Truth* in the colony, and nearly as many for the *Good Health*. The truth is onward here, though it seems to move slowly. About forty persons have accepted the message in the vicinity of Capetown during the past year, and I think there are nearly as many more in the Diamond Fields and other parts of the colony. My courage is good. I believe that the Lord has a people in this great continent, and I trust that he may direct in gathering them out and fitting them for his soon-coming kingdom. We are glad to know that our brethren at home are praying for the work here. May we all be so faithful in God's work, that when the conflict is over, we may enjoy the reward.

Our house at 5 Scott St. has become too small to accommodate our increasing stock of books. We have therefore secured a larger house, and one more centrally located, of which we shall take possession April 1. Our address will be "Somerset House," Roeland St., Capetown, South Africa.

IRA J. HANKINS.

WISCONSIN.

OAKLAND.—About the middle of January I began meetings at this place, in the English and Danish languages. As a result, several have started to serve the Lord; and the church has been helped spiritually, and has increased in numbers. Last Sabbath nine willing souls were buried with Christ in baptism. We believe others will soon follow.

April 11.

H. R. JOHNSON.

COLORADO.

DELTA, DELTA Co.—During the past fall and winter, I have labored in Delta County. I have held some sixty meetings, principally among our brethren scattered through this valley. Four have signed the covenant, two of whom were baptized and united with the Crawford church. I am glad to report that the cause is slowly gaining ground in this valley. The tithe the past quarter was double any previous quarter. During the past few months I have spent some time, in connection with my other work, in canvassing for "Great Controversy," and have had a measure of success, having sold over \$220 worth of this valuable book, besides several dollars' worth of tracts and other books.

I have obtained some hundreds of names to the petition; in fact, it is quite popular here to sign it. Have also obtained five subscriptions for the *REVIEW* and five for the *American Sentinel*. I expect very

soon to begin a series of tent-meetings at Fruita, Mesa Co., near the Utah line.

April 7.

GEO. O. STATES.

KANSAS.

ELDORADO, FLORENCE, AND NEWTON.—My last report closed with the good work at Winfield. The company there are still of good courage. Feb. 7-11, I spent with the church at Eldorado. An elder was appointed, communion service held, and all were encouraged. From Feb. 12 to 25 I held meetings every night with the company at Florence. They embraced the truth early last fall. Evil habits still troubled some of them, but the Lord blessed the plain testimony, and these broke the fetters that bound them. All sought the Lord anew. Seven were baptized, and a church of fourteen was organized, with a full set of officers.

After spending a few days with my home church at Newton, I bade adieu to Bro. Rice (who had been with me and rendered good help), and went to Hutchinson March 1, to dedicate their new church, assisted by Bro. James Morrow. The meetings were protracted to April 8. Five were baptized, and seventeen added to the church, though not many of these were new converts. We praise God for his help.

April 9.

W. W. STEBBINS.

INDIANA.

WALDRON, MUD LICK, AND MARION.—After our good State meeting, I went to Waldron, and labored with the church there some ten days, with excellent results. Three were baptized and added to the church, and others were interested, and expressed themselves as almost ready to cast their lot with the commandment-keeping people of God. Many said it was the best meeting they had ever attended. The outside attendance was good throughout, notwithstanding the dark nights and muddy roads.

On the 12th of March I left for Mud Lick and New Marion, and began meetings at Mud Lick the 13th. These companies have had but very little help, no minister having visited them in the last year; yet I was much pleased to find them loving the truth, and desiring to know the way of the Lord more perfectly. I found that some of the reforms connected with the message must be learned and practiced by some before they will be prepared for the time of trouble. Two more were baptized and united with the church. On Sabbath, March 30, we celebrated the ordinances. This was the first time for this church since its organization, as far as I know. All took part, and all were much encouraged by the meeting, and expressed a determination to support the cause in a more substantial way in the future, even by paying up tithes which they have withheld in the past. They labor at a disadvantage in making their Sabbath meetings interesting, they being so far from each other that they can only meet together occasionally. The church is at New Marion, yet each company have their Sabbath-school. I received in donations at Waldron five dollars; at Mud Lick ten dollars. At these meetings some hearts were united in love and fellowship that had been estranged. O, how good the Lord is in granting us repentance. Can we not say, "Praise the Lord, for he is good"?

D. H. OBERHOLTZER.

MICHIGAN.

DISTRICT No. 6.—By request of Eld. Ostrander, and with the consent of Eld. Van Horn, I came into this district in the early part of January. Most of the time has been spent in lecturing on the National Reform movement. The degree of earnestness that this question has aroused on the part of our people is truly gratifying. Some churches where difficulties had existed have set their hearts to seek God, and are now in full fellowship with one another, and in harmony with the truth, ready to sustain the cause with their means. Something like \$15,000 have been pledged to carry forward the work in the district. About twenty persons, mostly young men and women, have decided to devote all their time to the work. Some of them have already done so; others will as soon as they can arrange their business affairs. Considerable territory has also been canvassed with the petitions by our brethren who are not able to give their entire attention to the matter. Several hundred dollars' worth of reading-matter has been used in the district. The churches are of good courage, and feel like pressing the battle.

With the advice of the Conference Committee, the district has undertaken the work of circulating the petitions in this city (Detroit), with the design of following that work with a canvass for the *American Sentinel* and "Civil Government and Religion." Experience in this district has shown that more can be accomplished in the line of getting the truth before the people by this means than any other that has ever been tried. People who would not listen to the truth when presented to them from a purely religious point of view, are not only willing to listen themselves, but are ready to assist us in bringing it before others. A few days ago a reporter for the *Detroit Tribune* was sent to our home to learn our reasons for opposing religious legislation. I talked with him about one hour and a half, giving him our views on the subject; also some facts relative to the National Reform party, and the effort that is now being made to amend our National Constitution. On Sunday a column-and-a-half article appeared in his paper, setting forth our work, and the principles upon which it is based. A day or two later we received a card from a gentleman living in another part of the city, requesting us to call upon him, and to bring him one of our petitions. One of our workers went to see him, and he proved to be a physician, and a man of some influence. He had read the article in the *Tribune*, and thought that the arguments used were sound. A petition was left with him, and I suppose that he is now talking the principles of religious liberty to others.

We have secured two good halls for lectures, for the nominal sum of three dollars per night. This includes lighting and heating. One of them is controlled by the Trades Union, a workingmen's order. Mr. Hanlon, who is at the head of this order, has become very much interested in our work. Besides using his influence to secure the hall above mentioned for our use, he gave us the address of the different Unions in the city, and the time of their meeting, with a view to securing their halls for lectures. We have also been granted the privilege of using the Unity Chapel two nights for \$1.50 per night. This building will seat about 200 persons. The rent charged will not much more than cover the expense of heating and lighting.

In the work of circulating the petitions, we have every reason to be much encouraged. Good success has attended the effort put forth. Although only two weeks have elapsed since the work was begun, something like 2,000 names have been obtained. This does not include about 1,000 that were secured by Bro. Titus in the business portion of the city before we came. Nearly all the hotels have taken petitions to solicit signatures of their patrons.

But best of all are the opportunities that the workers find of talking the truth to the people. Often interesting, and we trust profitable, conversations are had with intelligent people on the vital points of the message. In a number of cases an interest has been awakened to know more, and Bible readings are now held regularly in good families. Other opportunities are found almost daily.

Of course there are some difficulties here as elsewhere; but taking it all in all, the outlook is encouraging. We feel more and more convinced that this is the work that God would have his people engage in now. When the people see that we are standing in defense of the great principles of religious liberty as advocated by Christ, and embodied in the American Constitution, it will attract attention to other points of the truth. Who shall say that this is not the design of God in allowing this matter to come up as it has? A work that has such marked evidences of his approval, we feel must be in the order of his providence.

We are all of good courage, and ask only for grace to stand in the conflict, with our faces to the foe, till the work is ended, when we trust to be permitted to share some humble part in the great reward.

S. M. BUTLER.

March 25.

THE CANVASSING WORK IN LOUISIANA.

For about two years I have been in the canvassing field, and have nothing to regret only that I did not begin sooner. It seems that among the many ways of working for the advancement of the third angel's message, the canvassing work is of special importance at the present time. Just now, while the minds of the people are agitated upon the Blair bills, many books can be sold that could not under any other circumstances; and we shall certainly be held accountable if we do not improve the opportunity. It is surprising how fast the canvassing work

has developed. Great pains have been taken to present present truth in the form of beautiful books which will attract the attention of the purchaser so as to make it comparatively easy for agents to make sales. There certainly ought to be twenty agents in the field where there is one now; and I believe that God is moving upon the hearts of many to enter the work, that are saying, as did those in the parable of the supper, "I pray thee have me excused."

There are so many different books containing the present truth that no one can have an excuse for not choosing some one of these, and going to work. The "Marvel of Nations" is a work treating upon the issues just before us, and will almost sell itself. Then there are "Thoughts on Daniel and the Revelation," "Great Controversy, Vol. IV.," "Bible Readings for the Home Circle," and others, all of which are fast-selling books. Any one with ordinary abilities can take any of these works, and if energetic, economical, and consecrated, can make a good living; but it is hoped that no one will be induced to enter the field by motives other than pure love for the truth, and the salvation of souls. One of our company in three days took forty-seven orders for "Marvel of Nations," and also sold twelve for cash. Another took orders and sold in four days to the amount of \$163.75. The orders taken on one of those days amounted to sixty dollars. The books ordered and sold in those four days were as follows: "Bible Readings," 41; "Marvel of Nations," 30; "Tabernacle Lectures," 5; yearly subscriptions for *Sentinel*, 10.

As the results of our labors here in Shreveport so far, four have taken a stand to keep the commandments of God, all colored. One is an ordained minister, one a licentiate, and two are school-teachers. The wrath of the dragon is manifested, yet we praise God for the privilege of working in this blessed cause. We intend, by the grace of God, to press the battle to the end.

J. B. THAYER.

April 1.

NEW ENGLAND AS A CANVASSING FIELD.

NEW ENGLAND has generally been considered a hard field of labor for the canvasser,—conservative, prejudiced, overstocked with books, "canvassed to death,"—and the man who has endured all this for a little time, and not given up in despair, or sought a more congenial and promising field, has been considered a marvel of perseverance.

That there are difficulties, common to other fields and some peculiar to this section of the country, must be admitted; but let us look at this matter in the light of facts. The most thorough system of organization can be carried out here, because our territory is small in area, and the numerous railroads make the facilities for travel the best. Here are numerous large cities, with towns and villages all around connected by railroads and street-car lines; and, comparatively speaking, the whole country is densely populated. This enables the canvasser to work in one section for a long time, and to be with his family and enjoy the comforts of home every day, or to return Friday afternoon, and thus be at home nearly half the time. A company can locate in a city, and when that is canvassed, they can continue to work for months in neighboring places, by paying a five or ten cent fare; and the houses are so near together on many of the country roads that a person can work all day and not walk more than three or four miles, and have side-walks much of the way.

Money is always in circulation, and books can be delivered at any time, and as often as thought best. We do not have to depend upon the harvesting or marketing of a certain crop, and set our deliveries six months ahead, or leave the country because of a failure of crops. There are all kinds of manufactures here, and various industries, so that if one enterprise is dull, others are lively; and the canvasser can continue without any serious hindrance or interruption. There are many wealthy people here who have interest money to use that people in the West are working hard and economizing to pay.

The people of the East are a reading people, and the fact that they have large libraries now is not a serious difficulty; it is rather an advantage, for they are in the habit of buying books, and to buy another good book is but to take another step in the direction whither they are already going. Prejudice is giving way with the passing generation, and the time has evidently come for the work of the "message" to revive in the East, as the Spirit of God said, years ago, that it would. Much greater results have been accomplished by the ef-

forts put forth in preaching and canvassing the past year than in previous years.

A number who have taken up canvassing are satisfied to make it their life-work, and the few who are now in the field are selling books to the amount of about \$900 a week. The Year Book reports \$90,000 worth of books sold last year by the REVIEW AND HERALD; so it will be seen that at the present rate, New England would, in a year, sell more than half that amount.

There is one drawback to be overcome just now, and that is the loss to the New England Conference, of a dozen or fifteen active canvassers, and half as many more prospective ones, by the recent formation of a new Conference, which takes from us Long Island and New Jersey; but there is still good material here to draw upon; and when the spirit of prophecy says the work is to return to the East, after going westward for a time, does it not mean that some of New England's many sons and daughters will return, with the spirit of activity and enterprise of the West, and help to swell the message here into the "loud cry"? Let us hear from any who are stirred by the Spirit of God to come and work for the land that has given birth to so many who are devoting their lives to building up the cause in other places. We are almost destitute of young men. While the work has been so nearly at a stand-still, waiting for God's opening providence, our people who have remained here have grown old. These are entering the field, and they are excellent for counsel, and do a good work; but we want some younger men for war. There is earnest work to be done, to enlighten and warn the vast population of this coast; and we appeal to all to do what they can.

E. E. MILES, *State Agent*.

PREPARATIONS FOR CAMP-MEETING.

WE are now nearing the time for our annual camp-meeting here in Kansas, and doubtless many are preparing to attend. But what preparations are you making? The brethren would very likely answer, "We are trying to get our work and money matters in proper shape." And the sisters, with few exceptions, "We are trying to purchase material, and get our sewing done." These things are all right and proper, when carried out with good judgment. But are such preparations all that are necessary in order for us to receive the full benefit of the meetings? Are they the most important? I think not.

We should prepare our hearts to seek the Lord. We ought to be in such a condition when we go upon the camp-ground that we can appreciate the very first sermon, and begin at once a rapid spiritual growth. What a sad mistake we make by going to these important meetings in such a condition that it takes half or two-thirds of the week for God's servants to arouse us enough so we can appreciate the meetings and be benefited by them. But such will be the case in the coming meeting, if we fail to prepare our hearts for it.

Brethren and sisters, just as surely as we spend all the time between now and the meeting, fretting, fussing, and thinking about our clothes and our business matters, we shall fail to receive the benefit that we otherwise would. Let us duly consider what these meetings are for. Are they to give us an opportunity to meet together and visit? Are they to keep God's worn servants busy?—Oh, no. They are held expressly for our spiritual good. The General Conference promises to send us the best of help. Our Conference Committee are going to prepare for a good meeting. But all these preparations and efforts will not make the meeting a success, if we fail to do our part. Now let us begin a deep and close work of heart-searching, confess all our sins and put them away. Let us seek peace with God and with man, and come to the meeting with the Lord's Spirit resting upon us. Then we shall be in a condition to receive and profit by the instructions given.

S. E. OSBORNE.

TO KANSAS WORKERS.

SOME have an idea that because some of our canvassers have been sent to New Mexico, all of them will be sent there after camp-meeting, and thus the work in Kansas cease. Some are on this account feeling discouraged about entering the work. This is a mistake. The work in Kansas will move right along after camp-meeting the same as it has in the past, only, I trust, with much more life and energy, and accompanied by more of the Spirit of God.

We trust that others will feel the importance of the work, and move out to fill the places of those who are sent to other fields. Come, brethren and sisters, to camp-meeting, prepared to join a company when the meeting is over, and thus help in carrying this precious truth to the world.

N. P. DIXON.

Special Notices.

NOTICE.

THOSE wishing to rent tents at the Wisconsin camp-meeting to be held at Mauston, June 18-25, should write to me at Madison at once, stating what kind of tent is wanted. All tents will be pitched, ready for use. Sizes, 12x22; 12x16; 14x14. Please see to this as soon as possible, that we may know how many tents will be wanted.

A. J. BREED.

VIRGINIA AND WEST VIRGINIA.

THERE will be a State meeting in Virginia at New Market, Shenandoah Co., May 9-14; and a similar meeting in West Virginia, at Amos, in Marion Co., May 15-20. At Amos the new meeting house, just completed, will be dedicated. Eld. J. E. Robinson will attend both of these meetings. A full representation of the brethren and sisters is requested.

DAN. T. JONES.

STATE MEETING FOR WEST VIRGINIA.

It has been decided to hold this meeting at Amos, May 15-20. While we do not expect a general attendance of our brethren throughout the State, as it will be a busy time among the farmers, and our camp-meeting being appointed the last of July, at which time we expect a general rally, yet we do feel anxious to have all attend who can, especially our canvassers, church, tract society, and Sabbath-school officers.

Eld. J. E. Robinson, of New York, and G. T. Wilson, of Michigan, besides our own laborers, will be in attendance, and give instruction in the different branches of our work. Important matters pertaining to the work in this State will be considered. All who desire tent or other labor in this locality should make it known at this meeting in person or by letter. The church will be dedicated on Sunday, May 19. Ample provision will be made to care for all who come. Let us all seek God for his blessing, that this may be one of the best meetings ever held in the State. All who come on the cars should come the 15th, and get off the cars at Barrackville, arriving there not later than 3 p. m. The teams will be there to convey all who come, to Amos. The work is steadily progressing in West Virginia, for which we praise the Lord.

WEST VA. CONF. COM.

HOW TO COME TO THE KANSAS CAMP-MEETING.

ONE and one-third fare has been secured for this meeting on the certificate plan, over the Atchinson, Topeka & Santa Fe, the Union Pacific, the Rock Island, and the Mo. Pacific railroads. Ottawa is fifty-seven miles southwest of Kansas City and as many miles southeast of Topeka on the Southern Kansas Division of the A. T. & S. F. R. R. The A. T. & S. F. controls the Chicago, Kansas & Western, and the Southern Kansas and all its branches, and will accommodate the majority of our people. Those who do not live on this road, and can reach it by paying full fare for a short distance on some other road, would better do so, as their depot is but a few rods from the park gate where the meeting is to be held. Those who start on the Rock Island should buy a ticket to Topeka, taking a receipt of the agent when the ticket is purchased. At Topeka change to the A. T. & S. F., buying a ticket to Ottawa and taking a receipt from the agent for it. Those who start on the Union Pacific should purchase a ticket to Lawrence, taking a receipt for it. At Lawrence change to the A. T. & S. F., and buy to Ottawa, taking another receipt of the agent there. The Missouri Pacific has a line running into Ottawa, and those who find it most convenient to come on that road should buy from the starting-point to Ottawa, taking a receipt for the same.

We can promise all who come to the camp-meeting, starting as late as May 20, and strictly fol-

lowing these instructions, that they will be returned at one-third regular fare by having their receipt signed by our secretary on the camp-ground. Those who come earlier to attend the institute or workers' meeting should follow the same instructions, and we will do the best we can to secure the reduction for them. Those who fail to take a receipt for every ticket they purchase cannot hope for any reduction in returning. If any further instruction concerning this matter is desired, address me at 821 W. 5th St., Topeka, Kan., before April 30, or after that (Forest Park) Ottawa, Kan.

SMITH SHARP.

SOUTH DAKOTA, NOTICE.

My address for the present will be Parker, Dak. Please address all business there.

W. B. WHITE.

ILLINOIS, ATTENTION!

I WOULD call the attention of all whom it may concern, to the change of officers as announced in last week's REVIEW, but correcting the address of the Secretary, which should be Eld. A. O. Tait, Springfield, Ill., instead of Springville, as appeared in that notice. Remember that all church and ministerial reports must be sent to him at Springfield, Ill.; and all money must be forwarded to J. M. Craig, treasurer of the Conference and tract society, at 26 and 28 College Place, Chicago, Ill.

R. M. KILGORE.

NOTICE FOR KANSAS.

THE secretary of our tract society expects to attend the institute and camp-meeting at Ottawa, May 2-26, and requests that all correspondence and business of all kinds be sent to that place during that time. A careful compliance with this request will enable him to fill all orders promptly, and prevent the accumulation of such at the home office.

We hope our brethren will bear in mind the requests made in our late circular letter to them, especially concerning the contributions, always remembering that the Lord loves a cheerful giver. We wish also to call especial attention to the pledges made at the Neodesha camp-meeting for tent expenses, and for the Ottawa school. The school is now a thing of the past, and as we note the results of it, we believe they have fulfilled all our expectations, except financially, and this will be largely met, if the pledges made for that purpose are promptly paid.

We would say to our canvassers that the special instruction for their benefit will begin May 13, at which time it is expected they will all be present. To the brethren generally, we would say, Come as early as possible, but by no means later than the 17th, if you would receive the blessings and benefits of the meeting.

Will our ministering brethren come prepared to go from the meeting to their respective fields of labor, and thus save much valuable time and expense?

C. A. HALL, Pres. Kan. Conf.

AN APPEAL TO DAKOTA.

FEELING that the time has come for an advance move in the canvassing work in Dakota, I take this means of appealing to my brethren for their hearty co-operation. God has, by checking the gathering storm, given us a little more time to work; and shall we not, dear brethren, show our appreciation of his mercy by making the best possible use of the time? Now I know there are many in this Conference who could do a noble work for the Master, if they would become imbued with the spirit of the message. To all such, we would most earnestly say that Dakota calls loudly for reinforcements to push the canvassing work. Will you, like loyal men and women, heed the call? or will you tie yourselves to your business, and let another year of precious time go by unheeded? From our coming camp-meeting until March, will undoubtedly be the best time we shall ever have to sell our publications; and shall we not arouse to the importance of the work. May the good Spirit of God stir our souls until the spirit of the third angel's message shall be like fire shut up in our bones, so that we cannot rest until we are helping all we can in the work God has given us.

We hope at the camp-meeting to give class instructions, in both the English and the foreign languages, on all our leading subscription books. This will give all who are interested a chance to learn how to handle them, and we hope many will arrange to join

our force at this meeting; and thus be prepared to make use of the best of the coming year. Since spring opened, our company has been reduced to about fifteen. To these we would say, Take courage, and hold the field until camp-meeting, and come prepared to give us a strong lift in this important work. On account of prejudice and hard times, we have not been able to sell as many books, according to the number working, as usual; but we think we have done a greater work, judging by the way the enemy has opposed; so we feel of good courage, but we want reinforcements.

J. J. DEVEREAUX, State Ag't.

THE GEORGIA CAMP-MEETING.

DOUBTLESS all the brethren and sisters in Georgia and Florida who take the REVIEW have noticed the appointment for the Georgia camp-meeting. The date as it now stands is from July 2-9, but we have asked that the date be changed to July 31 to Aug. 6. This will suit the majority of our brethren much better, because the crops will then be harvested, which will give all an opportunity to attend. This meeting will be held in Barnsville, Pike Co., on the Central Railroad. Taking all things into consideration, this is the most central location we can secure. We shall make special efforts to get reduced rates on the Central Road. We expect to have efficient ministerial help from abroad. May God help every one to say in his heart, I cannot afford to stay away from this meeting. Surely the Lord is ready to do great things for his people in the South, if only we will humble ourselves and seek him with the whole heart; and, dear brethren, it behooves us all to become acquainted with each other and the work in this field. May each one begin now to lay his plans to be at the meeting.

You have perhaps noticed in the REVIEW that one of our brethren has been indicted for working on Sunday, and his trial will come off in August. The General Conference has decided to defend this brother, and carry his case far enough to test the constitutionality of the law. May God help us all to do what we can to aid in defraying expenses, and ask God to bless the efforts that shall be put forth; and thus we shall perhaps secure an exemption clause in our favor, and a new impetus be given to the work here. Surely it is time that we were all fully aroused to a realization of the times in which we are living. We expect to hold a workers' meeting one week preceding the camp-meeting proper, and we desire to have as many as possible attend, that all may learn how to do better labor for the Master. We expect general instructions to be given to canvassers, librarians, Sabbath-school officers, etc. We speak of the camp-meeting thus early, that the attention may be turned toward the meeting, and all begin to lay by means, so there will be no excuse for not attending.

How greatly should we rejoice to be living in this grand and awful time, when prophecy is plainly fulfilling on every hand. Soon, if only faithful, we shall behold the King in his beauty, and, with all God's people, be gathered home.

M. G. HUFFMAN.

The Sabbath-School.

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

CONDUCTED BY L. A. SMITH, G. W. MORSE, AND W. A. COLCORD.

OLD TESTAMENT HISTORY.

LESSON 18.—UNSANCTIFIED SERVICE, AND THE RESULT.

(Sabbath, May 4, 1889.)

INTRODUCTION.—This lesson continues the subject of the preceding, bringing out in addition the result of engaging in the service of God without proper mental and physical preparation.

Questions, with Scripture Texts, and Notes.

1. What article of furniture was just before the vail of the most holy place in the sanctuary?

"And he put the golden altar in the tent of the congregation before the vail: and he burnt sweet incense thereon; as the Lord commanded Moses." Ex. 40: 26, 27.

2. How often was incense to be offered on it?

"And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations." Ex. 30: 7, 8.

3. What else was done at the same time?

"Now this is that which thou shalt offer upon the altar; two

lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even." "This shall be a continual burnt-offering throughout your generations at the door of the tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee." Ex. 29: 38, 39, 42.

4. What reference does David make to this custom?

"Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." Ps. 141: 1, 2.

5. While the sacrifice and incense were being offered, what did the people do?

"And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense." Luke 1: 8-10.

6. What was signified by the incense?

"And when he had taken the book, the four beasts and four and twenty elders fell down before the lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints." Rev. 5: 8, margin.

7. What commandment did the Lord make concerning the offering of incense upon the altar?

"Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon." Ex. 30: 9.

"Special care was to be taken to make no confusion between the offerings belonging to the respective altars, of which the one kind was for atonement, the other for acceptance only. So when drawing nigh to God in prayer, we are not to bring the fervor of mere animal spirits, which may easily be mistaken for true devotion; but a broken and a contrite heart, which alone sends forth an odor that is well-pleasing to God. Nor are we to imagine that by our prayers, or by anything else that we can bring to God, we can atone for sin, or contribute in the least degree toward the efficacy of Christ's atonement. These must be kept quite distinct; and whilst our prayers are offered on the altar of incense, our pleas must be taken solely from the altar of burnt-offering."—Bush.

8. Who violated this commandment?

"And Nadab and Abihu, the sons of Aaron, took either of them his censor, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not." Lev. 10: 1.

9. How were they punished?

"And there went out fire from the Lord, and devoured them, and they died before the Lord." Verse 2.

10. What special instruction did the Lord then give Aaron?

"And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations." Verses 8, 9.

11. From this, what must we conclude was the cause of the error of Nadab and Abihu? Ans.—That they had been drinking wine, and did not fully realize what they were about.

12. Why was it that their perceptions should not be clouded by strong drink?

"And that ye may put difference between holy and unholy, and between unclean and clean." Verse 10.

13. Can an intemperate man properly serve the Lord?

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness." 2 Peter 1: 5, 6.

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. 9: 25.

"Selfish gratification, through the force of habit, has reigned almost supreme in the hearts of the human family since the fall of Adam. Satan has slain his thousands and tens of thousands, by causing them to think that God does not mean what he says. They venture to disobey, as did our first parents, and at last find the result is death. The Lord would garrison the hearts of the men of Israel in responsible positions, that they should preserve their reasoning powers, clear to discern between right and wrong in their dealings with the people; and this direct and solemn command was to reach from generation to generation to the close of time. Men who are instructing the people, and are in positions of trust, should ever be men of strictly temperate habits; unless they are, they will not be men of principle, for indulgence of the appetite perverts the senses."—Mrs. E. G. White.

14. What other instance can you name, where God showed, in a special manner, the difference between holy and common things?

"And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God." 2 Sam. 6: 6, 7.

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Sunday Passenger, Sunday only.

GEO. B. REEVE, <i>Traffic Manager.</i>	W. J. SPICKER, <i>General Manager.</i>
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The Review and Herald.

BATTLE CREEK, MICH., APRIL 23, 1889.

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THE NEW HEADING.

WE have now given our readers a week to contemplate the new heading of the REVIEW, before making any remarks concerning it. It involves not only a change in the style of letter, but a radical change in the construction of the heading itself. The considerations which led to the change are these. The old heading has long appeared to us to be rather an incorrect representative of our cause, inasmuch as it seemed to place the Sabbath-reform part of the work in a secondary and subordinate position, giving the main and prominent space to the words ADVENT REVIEW, and putting in small type the words "And Sabbath Herald." But all who are acquainted with our work understand that we make as much of *heralding the Sabbath*, as we do of *reviewing the doctrine of the Advent*; and it seemed desirable that this equality should in some way be indicated in the heading. And to this end the device shown has been adopted as the best that at present suggests itself: "The Advent Review" on one side, and the words "And Sabbath Herald" on the other, the "Review" and "Herald" having equal prominence, while the Bible placed behind the letters on the left shows the foundation of our faith, and the dove, emblem of the Spirit, placed on the right, shows the agency in which we believe in connection with the work of the Lord in the earth. The globe in the center bearing the motto, "The field is the world," indicates the extent to which the message is to go, while the olive and oak, symbols of peace and strength, entwined among the letters, complete the design. So far as we have learned, it meets with a favorable reception; but if any think it could be improved, we should be happy to receive criticisms or new designs.

NATIONAL REFORM figures appear to be quite fluctuating. Four months ago the signatures to the Sunday-rest petition had reached (?) the fabulous number of 14,000,000, since which time they have somehow dwindled down some 4,000,000—a million a month. Thus, according to the *Christian Statesman* of April 11, does Mr. W. F. Crafts state in his address given in Joseph Cook's Monday Lectures in Boston, March 25: "A petition of ten million has recently been presented to Congress for a National Sunday-rest Law." Diminishing at this rate, the petition may reach its proper level in less than a year.

THE *Christian at Work* prints the following list of questions, which it says should be relegated to an idiot asylum for discussion:—

Is marriage a failure? Are amusements sinful? Shall we know each other in heaven? Are miracles an impossibility? Has God consciousness? Should women smoke? Should we not observe Saturday as the Sabbath?

All very proper except the last; and in respect to this, it leaves its readers to draw rather uncomplimentary inferences, from the fact that in this same issue it devotes nearly seven columns to a discussion of this question.

It is with an air of considerable curiosity that the *Pittsburg Dispatch* of April 13, refers to the National Reform convention to be held in that city April 23–25, to discuss the anomalous question of the *Christian* principles of civil government. The *Dispatch* says:—

A queer sort of civil government is to be advocated in this city the latter part of the month. They propose to run the government on Christian principles. They are respectfully referred to Wanamaker.

This is a natural and common-sense view. A company of our legislators or business men might with equal propriety get together and discuss the civil principles of church government. It would be just as reasonable, and just as productive of good, for the Government to assume responsibility in running the affairs of the church, as for this set of ecclesiastics to assume that they are divinely called upon to step in and run the Government.

CAMP-MEETINGS FOR 1889.

WESTERN.			
*KANSAS, Ottawa,	May	21–28	
*Iowa, Des Moines,	June	4–11	
*Minnesota, " "	"	11–18	
Wisconsin, Mauston,	"	18–25	
*Dakota, " "	"	25 to July 2	
EASTERN.			
*Pennsylvania, Williamsport,	June	4–11	
*New York, Rome,	"	11–18	
Maine, " "	Aug.	20–27	
Vermont, " "	"	27 to Sept. 3	
Canada, " "	Sept.	3–10	
CENTRAL.			
Michigan (Northern),	June	25 to July 2	
Michigan (Southwestern),	Aug.	13–20	
*Ohio, " "	"	13–20	
Michigan (general),	"	27 to Sept. 3	
*Illinois, " "	Sept.	17–24	
Indiana, " "	"	24 to Oct. 1	
SOUTHWESTERN.			
*Missouri, " "	Aug.	13–20	
Arkansas, " "	"	20–27	
Texas, " "	"	27 to Sept. 3	
*Colorado, " "	Sept.	3–10	
*Nebraska, " "	"	10–17	
SOUTHEASTERN.			
Georgia, " "	July	31 to Aug. 6.	
North Carolina, " "	"	9–16	
Virginia, " "	"	16–23	
West Virginia, " "	"	23–30	
Tennessee, " "	Aug.	20–27	
PACIFIC COAST.			
California (central), " "	April	2–9	
*North Pacific, " "	May	14–21	
*Upper Columbia, Colfax, Wash., Nevada, " "	"	22–29	

The camp-meetings this year will begin on Tuesday evening and close the following Tuesday morning. Those marked with the star (*) will be preceded by a workers' meeting. Where workers' meetings are to be held, and they are not thus marked, notice should be given at once. If in any case the date of the meeting does not satisfy those concerned, notice should be promptly given. GEN. CONF. COM.

SPEAKING of Dr. Talmage's recent assertion that the church, if it would do its duty, could convert the world in ten years, the *Independent* says: "Perhaps so; but it must turn over a new leaf of generosity very soon, if it is going to undertake so great and speedy a task. The Brooklyn Tabernacle last year, with 4,126 members reported, gave \$151 to home missions, and \$138 to foreign missions." Calculations made on the basis of what the church might do if it would, will always give a vastly different result from those based on what the church probably will do, taking its record in the past as an index of its potency in time to come.

As the Sabbath discussion progresses, the tower of babel whose foundation is the claim that Sunday is the Christian Sabbath, arises steadily nearer to heaven; and he is indeed a poor champion of this theory who cannot add a story or two to the structure. The *Christian at Work*, in a recent issue, contributes the following:—

The only way the Christian Sabbath can be got from the fourth commandment is to split the commandment in two, take up with one-half and throw the other away. Christ did even more than that. He fulfilled all laws, and codified them, and included them under one law, and one only—the supreme law of love. If only men all loved God supremely and each other as themselves, what need would there be for a specific rest day? None at all; in heaven, as we may believe, there is no distinctive Sunday at all.

In this strain the journal continues for about two columns, considerable of which is no doubt news to most of its orthodox contemporaries. It might perhaps be well for some one to call the attention of the editor to the fact that the Sabbath was instituted in Eden (Gen. 2: 2, 3), where there was supreme love to God and equal love among his creatures, and that the Sabbath will still be observed after this earth, with all its traces of sin, has passed away. Isa. 66: 22, 23. As to the statement that Sunday is not observed in heaven as the Sabbath, we think that most any one will be willing to take that for granted.

A REQUEST.

I WISH to ask the brethren and sisters living in Wisconsin and in Northern Michigan, where there are French settlements, to give me information regarding these settlements. I have been appointed by the General Conference to labor in these localities, and earnestly desire to work where there are openings, interested persons, etc., to the best advantage. Please write me at once at No. 222 Washington St., Battle Creek, Mich.

PAUL E. GROS.

Wednesday, the 17th, a telegram was received, bearing the sad announcement of the death of Eld. J. H. Waggoner, of Basel, Switzerland. The brevity of an ocean cablegram admitted only the bare announcement of the fact, no particulars being given. These of course will come in due time by mail, for which all will anxiously wait. The last intelligence from him by letter was that he was in usual health. The dispatch was from H. P. Holser to W. C. White.

We are authorized to announce that Eld. R. M. Kilgore and Bro. F. E. Belden will attend the Indiana State meeting at Marion, May 1–7.

Sabbath, April 13, nine students from the College were baptized, making eighteen who have gone forward in this ordinance since the beginning of the winter term. The religious interest in the school the past year has been most encouraging. Last Sabbath, the 20th, six other persons were baptized and united with the church here.

The Pacific Press, Oakland, Cal., has been running since January last two lines of publications under the titles "Sentinel Library," and "Bible Students' Library." The first number of the latter has just come to our table. Its subject is, "Bible Sanctification, a Contrast of True and False Theories. By Mrs. E. G. White." Price 10 cts. Terms for the year \$3.00.

We give on another page the first part of an article which is one of interest and importance at the present time. Bro. Colcord has taken the pains to examine the Constitutions of the various States, and copy out for the REVIEW what they all have to say on the subject of religion. To these fundamental principles embodied in their Constitutions and original bill of rights, all subsequent legislation should of course be made to conform, and whatever does not do this is not constitutional. And it will be seen that not a Sunday law in any one of these States can be constitutional. The remainder of the article will be given next week. Preserve these numbers for future reference.