

# 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.

VOL. 66, No. 18.

BATTLE CREEK, MICH., TUESDAY, APRIL 30, 1889.

WHOLE No. 1813.

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

TWO DOLLARS A YEAR, IN ADVANCE.  
50 Cents Commission for Each NEW Subscription.  
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

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

REVIEW & HERALD, Battle Creek, Mich.

## OUR HIDING-PLACE.

Isaiah 32:2.

O LORD! thou art our hiding-place,  
Where life's rough winds are stilled.  
Our hearts, enfolded by thy grace  
As in a Father's strong embrace,  
With thine own peace are filled.

From tempests gathering dark above,  
Thou art our covert sure;  
With eager wings, as of a dove,  
We fly to thy protecting love,  
And there we rest secure.

As streams that bless the thirsty plain,  
From thee the waters burst  
That cleanse away our crimson stain,  
With cooling comfort soothe our pain,  
And quench our desert thirst.

When wearied with the burning sand  
Where luring visions mock,  
Then close to thy dear side we stand,  
And find thee, in a weary land,  
The shadow of a rock.

O Lord! our rock, our sure retreat,  
We seek thy sheltering grace;  
For thou didst bear the scorching heat,  
And all the tempest's fury meet,  
To be our hiding-place.

—Rev. Edward A. Collier.

## 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.

## WE SHOULD GLORIFY GOD.

BY MRS. E. G. WHITE.

NEBUCHADNEZZAR gave himself up to pleasure, and to the glorification of himself. He built a great city, and walked about his palaces, and said, in the pride of his heart, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" He did not know that there was a watcher at his side who inscribed his words on the records of heaven. God took away his reason, and he went forth from men to be with the beasts of the field. Why should men glory in their successes? Who gives them success? Who gives the talents with which to attain it? Did God give men talents to glorify themselves? God gives his precious gifts, that they may be used in his service. Every particle of the glory of success belongs to God. It is God's manifold wisdom that is displayed in the works of men, and to him belongs the praise. It is Satan's work to lead men to glorify themselves with their intrusted talents. While men praised the gods of silver and gold, and extolled them-

selves at Belshazzar's feast, there was a watcher looking on. A bloodless hand traced mysterious characters on the walls of the palace. Belshazzar had not humbled his heart before God, but had lifted up his heart against the God of heaven. And it was written against him, "Thou art weighed in the balances, and art found wanting."

We should not permit Satan to put his mold upon our character. We should cherish every ray of light which God permits to shine upon our pathway. How many there are who are like the people of old. They have eyes, but they see not; ears have they, but they hear not. They say, "I don't want to know what you believe. I don't want to read your publications; I am afraid that if I do, I shall be convinced, and converted to your faith." Jesus said of the Jews, "Ye will not come to me, that ye might have life."

We should not be in this position. It is a perilous one. We should desire to know what is truth, and be able to give a reason of the hope that is within us, with meekness and fear. We want a pure heart. We want Christ within, a well of water springing up unto everlasting life. We want to be as a tree planted by the rivers of water, whose leaf does not wither. We want to be like a watered garden, and like a spring of water whose waters fail not. Every one of us will be rewarded according to his works. With what kind of material are you building? Is it with wood, hay, and stubble? In the great day of testing, will you lose all your life-work, and your soul as well? It is only gold and silver and precious stones that will abide in the fires of the last day. We should seek to form characters for eternal life, and to bring the very best material into our character-building.

What have you been doing with your talents? have you been putting them out to the exchangers? The Lord will call upon you to give an account of his intrusted goods. Will you be able to say, "I have doubled my talent"? We should be light-bearers. When Philip found Jesus, he immediately went to find Nathaniel, and when he had found him, he said, "We have found Him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." And Nathaniel said, "Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." This is what you should do,—invite others to come, and hear and see for themselves whether your words are true, and your religion genuine. When Jesus saw Nathaniel, he said, "Behold an Israelite indeed, in whom is no guile." Nathaniel was astonished, and said, "Whence knowest thou me?" And Jesus said, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." Nathaniel exclaimed, "Rabbi, thou art the Son of God; thou art the king of Israel."

Here is an example of how we may put our talents out to the exchangers. Philip communicated his knowledge to another, and so brought a soul to Christ. The light given us of Heaven is to be communicated to others in this way. If you have given light to one soul, you have enlightened one hundred, for that one will communicate the light to others, and so it will go on continually increasing. God forbid that I should spend my probationary time in selfish amusement, or in glorifying self. God has given his be-

loved Son for my soul; and how could He who inhabiteth eternity look upon me, if I should manifest such ingratitude, and neglect to win souls to Christ? In this age how little men think of God! How little the principles of God's law are brought into the life! But God bears long with the children of men. Says the wise man, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

Jesus says, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. 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." It is this aspiring to be superior to others that brings us unrest of soul; in wearing Christ's yoke, there is peace and rest and happiness. When we are wearing his yoke, we cannot keep silent. We desire that those who are weary and heavy-laden shall come, and find rest unto their souls. Those who do come to Christ find his joy, and his peace is expressed in their very countenances. Christ denied himself for our sake. His divine feet pressed through every difficulty that Satan could place in his way. He trod the path to Calvary, and was crucified on the cross, that you and I might have rest, and peace, and eternal life.

There is no reason for our complaining and murmuring over the obstacles that beset our path. Jesus's divine feet have pressed down the cruel thorns of the way before us, that he might make it easier for our feet. He came to banish darkness from your path; and it only exalts the power of Satan when you talk of your discouragement and doubt. It is not God who hedges up your way. If you find the way hard and toilsome, you may be sure you are not in the right way. You are seeking to reach a false standard. Take your burden to Jesus. He waits to connect you with himself. Let your faith take hold of Christ. When trials press your soul, say, "I believe in Jesus." Think of how he made a sacrifice for you at every step. Think of how he laid aside his royal robes, stepped down from his throne, clothed his divinity with humanity, and came to our world to save you. The world was made by him, but the world knew him not. "He came unto his own, and his own received him not." He was "a man of sorrows, and acquainted with grief; and we hid as it were our faces from him. . . . He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." But did he complain? There is no record that he murmured, or lamented his life.

Christ came to represent the Father to man. He revealed the nature of God to the world. Satan had misrepresented the Father. He had pictured him as a being full of revenge, who had no forbearance, no mercy, no patience, no love. He clothed him with his own attributes; but Christ came, and took upon him humanity, that he might reveal to humanity the true character of the Father; and we are to represent Christ to the world as Christ represented the Father.

Are you representing Christ to your children? Are you teaching them to obey the commandments of God? I educated my children from their babyhood to look upon God as a kind Father.

I did not present him as a stern judge, lest they should fear to come into his presence. But how many homes there are in which prayer is not offered, where there is no acknowledgment of God or his goodness! O, let us not have prayerless homes. Let us live so that the shield of Omnipotence may cover the family. I want to be on the Lord's side. I want Jesus to build a barrier around me, so that the temptations of the enemy may not come from the inside but from the outside.

Our families should be well disciplined. We should educate our sons to resist temptation, that they may be as was Joseph in Egypt. No stain came upon his character. He did not lose his integrity in Potiphar's house, in the prison cell, or in the palace of the king. When he was in prison, he desired to be a blessing to the inmates. He did not faint in the day of adversity, for he knew that God lived. Why should we not have this same faith in the midst of trial and temptation? We may suffer for a season, but the angel of God will be near to deliver us when the purpose of God is accomplished. We are to represent our Lord; and if we are Christ's, we shall have his spirit. The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. We are to bring the sunshine of Christ's love into our lives and homes. We shall have trials, and we may expect them; but shall we sink down under discouragement and unbelief, and rebel against God?

After Satan rebelled in heaven against the law of God, he was cast out. Adam and Eve fell under his temptations, and a warfare has been going on ever since between good and evil on this earth. Christ has passed over every step of the ground where Adam failed, and he has gained the victory in behalf of humanity. We are to be partakers of the sufferings of Christ, and to share his glory. Our trials need not make us unhappy. We need not trust to feeling; for feeling has nothing to do with our religion. The promises of God are "yea and amen in Christ Jesus," and our feelings do not alter the case in heaven. We are to live by faith.

When you repent of your sins, Satan will try to make you believe that there is no hope for you; but you can tell him that Christ came to seek and to save that which was lost. Tell him that Christ died for you, and that you claim the merits of his blood in your behalf. There has been a fountain opened for sin and uncleanness, and you may wash your robes and make them white. We are to have our lives hid in Jesus. While we live in the world, we are not to be of the world. By faith we may behold the curtain rolled back, and see the glories of the eternal world. We shall then realize that our trials are "light afflictions which are but for a moment," which work out for us a "far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

The day is coming "when a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty." The riches of the world will not avail in the day of wrath; but faith and obedience will bring the victory. We shall act out all the faith we have. We must educate ourselves to talk faith, and prepare for the future life. What earnest efforts men make to obtain a lawful title to their land. They must have deeds that will stand the test of law. The possessor is never satisfied unless he is confident that there is no flaw in his title. O that men were as earnest to obtain a title to their heavenly possessions that would stand the test of law! The apostle exhorts the follower of Christ to give diligence to make his calling and election sure. There must be no error, no flaw in your claim to immortality. Says the Saviour, "Blessed are they that do his

commandments, that they may have right to the tree of life, and may enter in through the gates into the city." These are the words of God; they are not my words. Keep the commandments of God, and you will have a right to the tree of life.

Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Will you lift his burden? Will you wear his yoke? He will bear the heaviest part himself. I want to be his child. I love his appearing. I want to praise him with an immortal tongue. I want to belong to the royal family of heaven. Says the apostle, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

#### THE GOSPEL AS A WITNESS.

BY A. SMITH.  
(Grandville, Mich.)

"AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. It appears from Rom. 10:8-18, and Col. 1:6, 23, that, even in the apostles' days, the gospel was preached in all the world. Why, then, did not the end come at that time?

If the gospel here spoken of is that of the kingdom of grace, or the kingdom of heaven so-called, it did certainly meet the requisition of the text, except in one particular—"for a witness unto all nations." The prophetic books had demanded that certain nations should arise upon the stage of action, and run the allotted period of their career, before the end of the world could possibly be due. Pagan Rome was then in her supremacy, and, according to Gibbon, the historian, the excellent direct roads constructed by that nation between important cities and countries, aided greatly in the rapid spread of the gospel throughout the world. The "great and terrible beast" of Dan. 7:8 did not fully develop until long after the text was uttered by our Saviour and penned by the apostle.

Subsequent prophecies revealed what had doubtless long been the purpose of God, the development and career of the two-horned beast, and the triumph and humiliation of the Ottoman power. The gospel therefore must prolong its sound of invitation and warning until all these nations should arise and continue their allotted time upon the earth. If the gospel of the kingdom of glory be contemplated in the text in a specific sense, then its proclamation would not be due until the two-horned beast should have arisen, and must then continue until the development of the dragonic character of that beast, and until the Ottoman throne should be transported from the Hellespont to the holy mountain between the seas.

This gospel, under the form of the three messages of Rev. 14:6-13, will result in the gathering and sealing for translation from among men of a specific number, as revealed in Rev. 7:1-8. There has never been a time since the language of the text was uttered from the crest of Olivet when, coincident with the fulfillment of so many other lines of prophecy, it has so nearly reached its full accomplishment, as in the present generation.

The third angel's message has been proclaimed with ever-increasing power for more than forty years, and the very dangers concerning which it utters its notes of solemn warning are rapidly assuming tangible form in the recent persistent effort to force religious issues upon the practical attention of Congress.

When the message shall have accomplished its work, the great day of the Lord will have come, and Christ will appear according to his promise, with the holy angels, and the harvest of the earth will be reaped. See Rev. 14:14; Matt. 24:31; Joel 3:13, 14, and Matt. 13:36-44.

#### LIKE AS A FATHER.

BY MRS. M. J. BAHLER.  
(San Jose, Cal.)

SOME people, even those who are professed Christians, may think it foolish to believe that God looks down upon us, considering our daily needs, and so arranging circumstances that those needs shall be supplied; but I am just simple-hearted enough to believe that this is true. So many times have I experienced this fatherly care that it is easy for me to believe that "like as a father pitieth his children, so the Lord pitieth them that fear him."

Many times have I come into most trying circumstances, where I knew not what to do, and always in some signal manner have I seen the guidance of a power beyond that of man. Was it counsel I needed? God sent it. Was it sympathy, or encouragement, or instruction? It came just as clearly from the great compassionate Father. Of course in most instances he used human agencies; perchance help came through some sermon, some religious paper, or in the remark of some friend who guessed not my need; but like cold water to a thirsty soul it came to me, and I knew that God sent it, though man brought it.

God does not at once give us all that we shall need in our journey through life, but he tells us that as our day our strength shall be; that he is our Father; and that the cattle upon a thousand hills are his; that the gold and the silver are his; and then he says, "Ask, and ye shall receive." He teaches us to come and say, "Give us this day our daily bread." This is as though he had said, It is better for you, my child, that I take care of the supplies, and give you daily what you need. If you will only trust all to me, you shall never want. I will not forsake thee. A mother may forget, but I will not forget. I have graven thee upon the palms of my hands. I cannot forget.

When our time of need comes, it sometimes seems truly as though a telegram making provision for those needs had gone ahead of us. A train of circumstances beyond our control, and oftentimes of which we have no knowledge, is so arranged that our need is more satisfactorily met than we could possibly have arranged to meet it, could we have known what that need would be. I have found this true in my own experience; and sometimes when unexpectedly and suddenly great need came, just as suddenly and unexpectedly was the need supplied, giving me no time even to pray for guidance and help. My Father knew the need was coming, and he made arrangements to supply that need.

But now again there comes a time of need, of perplexity; and no help is at hand. Why is this? Ah, it is to develop in us perfect trust in God.

"I will not murmur at the sorrow which only longer-lived would be;

A change will come, and that to-morrow, when God hath wrought his will in me."

O depth of infinite love! "Like as a father." Let us consider for a few moments what that expression means. A simple illustration will, I believe, bring before us a deeper meaning than we commonly read in the words. We must remember that the Bible is a text book. The full import of its heavenly lessons we are to study out, and oftentimes our best means of study is by illustration. Do you see yonder tiny brooklet, gleaming in the sunlight like a thread of silver, winding in and out, here and there across the meadow? And away across the hills and plains you catch glimpses of the shining bosom of a broad and beautiful river. How unlike are these two streams. And yet if we consider, we shall find that they are unlike only in size and power. Now see, the brooklet ripples over a bed of sparkling pebbles, with gurgles which come to our ears like low, sweet laughter, seeming thus to offer a tribute of thanksgiving that it is permitted to help brighten the earth. The river's deeper-toned rushing of many waters over, around,

and between great boulders, seems only a grander tribute of praise, like some prolonged anthem to the mighty God who gave it increased power to minister to earth's loveliness.

The brooklet glides between mossy slopes, the river between grassy hills. The brook is overhung by trees whose swaying branches and fluttering foliage are mirrored upon its surface. Go to the river, and there you will find the same, only in greater degree. Are the two streams alike? Yes, only the one is much greater than the other. In like manner does the love of God compare with the love of an earthly parent. As the father's love for his child is shown in the tenderest care, the most anxious solicitude, the most careful training, the most earnest painstaking and planning for future good, and oftentimes also in chastisements which give pain to both parent and child, even in like manner, only in a degree so much greater that our illustration can give us but a faint conception of how much greater, is the love of the infinite Father manifested for his children.

As the river is like the brooklet, only so much greater, so the love and tender pity of God is like that of an earthly father, only as much greater as his infinite power is greater than man's finite power,—his infinite heart greater than man's finite heart. Can we grasp the beauty of the thought? Ah, we have not yet studied out the full richness of those words: "Like as a father pitieth his children, so the Lord pitieth them that fear him." As the days and years go by, bringing new phases of life, new developments of what our love may be warmed and deepened into by closer union with Christ, we find a deeper and still deeper meaning in the words, "Like as a father pitieth his children, so the Lord pitieth them that fear him." They grow more and more expressive, and are like cadences of soothing music to our earth-weary hearts.

O, may we, day by day and hour by hour, by a living faith, lay our hands confidently in those of One who assures us of such love. May we truly acknowledge him in all our ways, that he may direct our paths.

#### SOUND THIS TIME.

BY ELD. J. E. SWIFT.  
(Cleveland, O.)

A FEW weeks ago there appeared in the editorial columns of the REVIEW, an article stating that the Cleveland *Leader* was in favor of teaching religion in the public schools. In some way the *Leader* has changed its mind on this subject. When one has seen his error on any point, it is always manly to exchange the error for truth. This, it seems, is what the *Leader* has done. We are glad to note the fact, for the *Leader* has a wide influence as a mold of public opinion. The following, which appeared in the *News and Herald* (evening edition of *Leader*) of March 25, in the "Questions and Answers" department, shows in a clear and concise manner what the Blair Constitutional Amendment is, and what a limited view of equality and justice the parties have, who are so vigorously pushing the measure. We cannot share the opinion of the *News and Herald*, that "it can never amount to anything;" for the sure word of prophecy declares that it will finally prevail.

**Ques.** 1. What is the amendment to the United States Constitution proposed by Senator Blair's resolution? and what would be its effect upon the people?

2. Who are its chief supporters? and is not popery at the bottom of it?

**Ans.** 1. The gist of the proposed amendment is that every State would be compelled to teach the principles of morality and the Christian religion in connection with universal free education. As we have previously explained, the effect would be demoralizing in the extreme, inasmuch as it would introduce religious controversies into public affairs as they have never been involved before, and would tend to destroy individual and local freedom; but the whole scheme is utterly out of the question, and undeserving of serious attention. It can never amount to anything.

2. Senator Blair and a few other persons with more religious zeal than discretion, and more love of morality than devotion to the principles of American institutions.

#### SUNRISE.

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

'Tis sunrise on the mountains,  
'Tis sunrise on the sea.  
A golden fire is gleaming  
From every shrub and tree—  
Mount Horeb's flame repeated,  
A carnival of light,  
A world baptized in beauty,  
And bathed in splendor bright.

A morning fresh and dewy,  
Ye fill my heart with song,  
Blest type of dawn eternal  
Beyond earth's midnight long,  
When sin and death will vanish,  
And life and joy abide,  
Like stately rocks in grandeur,  
Above the ebbing tide.

The darkness soon will waver—  
E'en now it breaks away—  
And yonder line of brightness  
Proclaims the dawn of day,—  
The day of days, the fairest  
This earth will ever know,  
When floods of heavenly sunlight  
Shall rest on all below.

O morning, haste thy coming;  
Our hearts cry out for thee!  
Creation groans with anguish,  
And struggles to be free.  
We long to sing with rapture  
Earth's morning hymn of praise,—  
The glad new song of glory  
To Him who marks our ways.

#### PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 19.

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

THE principle under consideration, insisting on the importance of not being misled by the ordinary use of certain terms under the former dispensation, implies that under the former dispensation, there was more than one use of the terms in question. And this is what we find to have been the case. Let us illustrate this by the term "Israel" and by other terms and expressions. The primary use of the term "Israel" was precisely that which we give to it in applying it to true Christians. That term means *prince of God*. It was originally applied to Jacob, because that as a prince he had prevailed in wrestling with God. And more was embraced in Jacob's wrestling than one would at first think. It was accompanied with importunate prayer, with prayer of faith in Christ, that lays hold on pardon, justification, and grace to overcome. Without this, failure, not victory, would have been the result of Jacob's effort. Now this is precisely what it takes to make one a Christian. And viewed in this light, Jacob was as much entitled to the name of Christian as we are, and so of all faithful Jews under the old dispensation. Indeed the term "Israel," when considered in the light of these facts, is synonymous with "Christian."

The ordinary use of the term "Israel" was its application to those who were descendants of Israel, whether they did or did not possess the qualifications which entitled Jacob to the name Israel. David seemed to understand this important distinction when he said, "Truly God is good to Israel, even to such as are of a clean heart." Ps. 73:1. Christ recognized it when he said of Nathaniel, "Behold, an Israelite indeed, in whom there is no guile" (John 1:47); and notice that in saying this, he lays down a principle by which we are authorized to call true Christians Israelites; for true Christians are without guile. And Paul strikes the same cord when, as an able minister of the new covenant, he says, "For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is [now for the application], They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:6-8. And again, "Peace be on them,

and upon the Israel of God." Gal. 6:16. This is further illustrated by the use that we make of the term "Christian," by which is primarily meant a real follower of Christ. But alas! that most of those who are called Christians are not followers of Christ, and are unworthy of the holy name they bear.

These principles are also discernible in prophecies of the Old Testament concerning Israel which apply to Christians under this dispensation. For instance, Christ, speaking through Isaiah, of Christians who would look for the Lord and engage in the Sabbath reform, says, "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel." Isa. 8:18, 16, 17, 19. Here the expression, "for signs and for wonders in Israel," not only means that Christians shall be astonished at seeing Christians hold to the doctrine of the near coming of their Lord and engage in the reform on the law and Sabbath, but also that they shall despise and oppose those who do the things in question. (Read also Luke 2:34; 1 Cor. 4:9-14, etc.) Is this the course that the literal descendants of Israel pursue toward Christians who look for the Lord, and go to keeping the seventh-day Sabbath? They generally treat those who do this better than do most of those claiming to be Christians. And we offer it as our opinion, based on experience, that Christians who preach the near coming of Christ, and return to the observance of God's holy Sabbath, are the very ones who are best qualified to labor successfully in leading the Jews to embrace Christianity. In pursuing the study of this part of the subject still further, read Eze. 13:4, 5, etc.

Let Isa. 66:19-23 also shed light on this subject: "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

We shall claim from this prophecy and from other prophecies supporting the principle under consideration, that the "name" here spoken of, which is to pass over into the new earth, is none other than *Israel*, which will be borne by the redeemed in the immortal state. The first part of this prophecy relates to the early establishment of Christianity and to its spread among all nations. The "sign that was to be set among them" was Christ. (Compare this with Luke 2:24, etc.) The converted Jews were to bear the gospel to the nations, and glean from them converts to the Christian faith, who, in turn, were to show their gratitude to God and to their benefactors, by helping the Hebrew missionaries on their way to general gatherings at Jerusalem, there to extol God before all, for having sent his dear ministers to bear to them the good tidings of salvation. This was often realized after the resurrection of Christ, and before the second destruction of Jerusalem. Again, God was to make priests and Levites of some of the converted Gentiles. This prediction has also been fulfilled as the work of the gospel has advanced among the Gentiles. More ministers of the gospel, answering to the priests and Levites under the old dispensation, have been raised up among them, than among the Jews.

The prophet having gone thus far, and having brought the Jews and the Gentiles onto the same



footing, so far as gospel work, gospel blessings, and gospel uniformity are concerned, brings before all Christians throughout the Christian age, two things to exist in the new earth, which will be alike interesting and applicable to all the redeemed; namely, a peculiar name and the blessed Sabbath. All flesh shall observe the Sabbath. And why should not all flesh have the one general and universally-fitting name of *Israelites*? Accordingly, we find that the name of the twelve tribes of Israel are written upon the gates of the new Jerusalem. Rev. 21:12. If we are so happy as one day to occupy a place in this beloved city, we shall pass through one of its gates, and shall belong to one of the twelve tribes, and to the true Israel of God. And we shall also be kings and priests unto God. Rev. 5:10.

We have already seen that Christians in the last days, are, by the prophet Isaiah, viewed through Judah and Jerusalem. (See Isa. 2:12, etc.) This principle is also illustrated by the application of the term "sanctuary" in Dan. 8:13, 14: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Here we have the sanctuary to be trodden down 2300 days, or years, after which it is to be cleansed. Yet the term "sanctuary" here embraces type and antitype,—the earthly sanctuary and the heavenly sanctuary. So of the terms "Jacob," "Israel," "Judah and Jerusalem," etc.

We will close this branch of the subject for the present by noticing Isa. 56:7, in which the terms "my holy mountain," "my house of prayer," "their burnt-offerings, and their sacrifices," etc., have a twofold application: "Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people." This promise is given for the encouragement of any man, whether Jew or Gentile, lord or servant, who keeps the Sabbath when "salvation is near to come" (verses 1-6); and the same prophet shows that salvation comes at that coming of the Lord which takes place when death is swallowed up in victory, when the righteous dead are raised. 1 Cor. 15:54, etc. Thus reads Isa. 25:8, 9: "He will swallow up death in victory; and the Lord will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him; we will be glad and rejoice in his salvation." For further proof that salvation comes when Christ returns to earth, read Matt. 24:13; Heb. 9:28; 1 Peter 1:5.

Therefore it is those living in our times who are encouraged by the Lord through Isaiah, to keep the Sabbath, by the promise containing the expressions that we now wish to consider. These expressions are thought by some sufficient to fasten the injunction of the Lord to keep the Sabbath, on the Jews under the old covenant, to the exclusion of all others. But we would ask such, Were all the righteous dead raised under the old covenant? Did the Lord then come the second time? Facts are stubborn things, and it would be wise to weigh these facts before adopting such a hasty and hazardous conclusion. Better, far better, make the expressions which are thought to be so objectionable, harmonize with a truth that is expressed in Bible language so plainly that its sense need not be misapprehended.

Why not take the position that this prophecy, though pointing to our times, and applicable to those living in our day, was by divine wisdom, clothed in such language that the Jews living under the former dispensation could be benefited by it? Was not the Sabbath as binding on the

Jews as it is on us? And do we not see great wisdom in God's so wording this prophecy that it would first encourage those living under the old covenant to keep the Sabbath, and then do the same with regard to those living near the second coming of Christ? We believe this to be the only consistent view that can be taken of the subject.

Thus, while the Jews could be encouraged by the thought that if they kept the Sabbath and laid hold on God's covenant, the ten commandments (Deut. 4:13), God would make them joyful in their worship, and would accept their sacrifices, etc.; and while the Gentiles could be encouraged with the prospect before them of enjoying the same blessings, for regarding the same sacred institution, having been brought to God's holy mountain in old Jerusalem, and having been allowed a place in his holy temple on that mountain, God, through this prophecy, holds before any now living, irrespective of nationality or position, who will lay hold on the Sabbath to keep it holy, and obey the ten commandments, the glorious prospect of being finally brought to the Mount Zion above, there to worship joyfully in God's holy temple, offering spiritual sacrifices, even their hearts and souls, and the calves of their lips, or praises to God and the Lamb. Hos. 14:2; Rom. 12:1, etc.

So far as these points of analogy are concerned, this prophecy may be said to be retrospective, and to embrace type and antitype. Christ speaks especially to us through this prophecy, yet he understood this principle when he quoted a part of it, applying it to the Jews. Thus: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Matt. 21:13.

Dear reader, will you honor Jesus by sanctifying the holy Sabbath?

#### SCRIPTURE ANSWERS TO WORLDLY OBJECTIONS.

BY W. A. COLCORD.  
(Battle Creek, Mich.)

1. This people are so few in number.  
"The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." Deut. 7:7.
2. How can such a few accomplish anything?  
"Lord, it is nothing with thee to help, whether with many, or with them that have no power." 2 Chron. 14:11.
3. They are so unpopular.  
"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19.
4. We should go with the world.  
"Love not the world, neither the things that are in the world." 1 John 2:15.
5. The masses must be right: go with them.  
"Thou shalt not follow a multitude to do evil." Ex. 23:2.
6. Do as others do, and keep your friends.  
"A man's foes shall be they of his own household." Matt. 10:36.
7. You will lose your position if you accept this unpopular doctrine.  
"It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." Matt. 18:8.
8. The preaching of this doctrine causes division, and it cannot be the truth.  
"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." Luke 11:17.
9. Our great men do not agree with it.  
"Great men are not always wise." Job 32:9. See also Isa. 9:13-17; Hos. 10:13; 1 Cor. 1:26-29.
10. Why were not these things found out before?  
"To every thing there is a season, and a time to every purpose under heaven." Eccl. 3:1.
11. Why did not the wise and learned find them out?  
"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:25.

12. You will be ridiculed and persecuted if you accept this doctrine.

"Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

13. You will be spoken ill of.

"Woe unto you, when all men shall speak well of you." Luke 6:26.

14. Let us get some of this world's goods first.

"Seek ye first the kingdom of God and his righteousness." Matt. 6:33.

15. Let us make some money.

"Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Zeph. 1:18.

16. I am a minister, and shall lose my position and salary if I accept of this faith.

"They are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." Isa. 56:11.

17. I do not believe we are required to keep the commandments in order to be saved.

"If thou wilt enter into life, keep the commandments." Matt. 19:17.

18. I do not believe it is possible to keep the commandments perfectly.

"I can do all things through Christ, which strengtheneth me." Phil. 4:13.

19. Well, I do not believe it matters which day we keep for the Sabbath.

"The seventh day is the Sabbath." Ex. 20:9.

20. We certainly shall not be lost for breaking just one little word or two in only one of the commandments.

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

21. Well, then all our Christian parents and ancestors who kept Sunday will be lost, you think.

"Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see, therefore your sin remaineth." John 9:41. See also chap. 15:22; 3:19.

22. If I should go to keeping the Sabbath, I am afraid that I should starve to death.

"I have been young, and now am old: yet have I not seen the righteous forsaken, nor his seed begging bread." Ps. 37:25.

#### THE FINANCIAL TEST.

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

"TELL me how a man gets his money and uses it, and I will tell you his character."—*Talmage*.

It is said that whenever the conversion of a wealthy man was reported to John Wesley, he would ask, "Is his purse converted?" And there is no surer test of one's faith in the truth, love to God, and interest in the cause of human salvation, than in the use of the means with which God has blessed him. One may profess faith, and have a true theory of revealed truth, and yet fail to manifest corresponding fruits, thus showing his faith to be dead. One who is not willing to sacrifice something in the cause for which Christ died, does not possess the spirit of Christ. We must have a deeper conversion.

#### THRUSTS.

BY MRS. M. J. BAHLER.  
(San Jose, Cal.)

NEVER give a thrust. A thrust never does any good. Do we want to help our friends to overcome things in their characters which are objectionable? Never give a thrust. A thrust only wounds. Many and many are the persons who have made wide gulfs between themselves and others, if not caused actual enemies, by this habit of thrusting. Would you tell another of a fault? Ask Jesus to help you to speak tenderly, kindly. Then, though you do no good, you will do no harm.

A Christian's lips should no more utter a thrust than his hands should use a dagger. "There is that speaketh like the piercings of a sword; but the tongue of the wise is health." On the other hand, let us be careful not to imagine that thrusts are intended when they are not; and if they are given, let us bear them patiently.

## The Home.

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

### A LIFE LESSON.

I HAVE read a legend, I know not where—  
The tale alone can I now recount—  
That away in the East, so famed and fair,  
In ages past was a marvelous fount.

Where'er a drop from this fountain fell,  
No matter how arid or hard the land,  
That drop would into a streamlet swell,  
With emerald banks on either hand.

And so the desert, long, brown and bare,  
Where this wondrous water was scattered round,  
Was soon transformed to a landscape rare,  
And the sterile sands into fertile ground.

'Tis naught but a legend, strange and old,  
Yet if on the mythic tale you dwell,  
A lesson of value will it unfold,  
A priceless message of truth will tell.

We can make like this fountain our daily life,  
And the words we utter, the deeds we do,  
Shall be springs of good with the power rife  
To turn worthless lives into grand and true.

Thus round us ever, in blessing thrown,  
Our influence gracious shall God-like make  
The lives that only before have known  
The way which the weak and wandering take.  
—Philip Burroughs Strong.

### "HAVEN'T TIME" AND "CAN'T AFFORD IT."

PERHAPS no two excuses are in more common use than these. We hear them urged every day from some quarter. Mr. A. has n't time for temperance work nor to attend missionary meetings; his wife cannot visit the poor nor sew for the Home for the Friendless, for the same reason. Mr. B. gives it for dropping his correspondence with home friends; Mrs. B. for neglecting solid reading; and numberless other omissions are justified by it.

There is a strange thing about the excuse—it is never given for abstaining from evil practices. Oh, no. When we omit a wrong deed, it is because we are good, and it must be set down to our credit, but when we fail to do the right, we are not to blame, for we had not time.

Well, the excuse is doubtless true in some cases; slaves, convicts, lunatics, all might very truly urge it, as their time is not under their own control, but for most other persons ought it not to be modified? Say instead, "I had time, but I preferred to use it for something else."

We all have twenty-four hours in a day. The question is really not about the amount of time, but about its use. Some things must be crowded out, and demands upon our time are constantly increasing. Living must have been easier years ago when there was not so much literature, science, and art to be kept up with in order to be well informed. Now, it is difficult to decide what can best be spared of the many useful things crowded upon us. Each must make his own selection.

When daily bread is to be earned, that work necessarily consumes many of the waking hours, and obviously cannot be omitted. What will be done with the few remaining hours of leisure is one of the great tests of character. When we know how a man spends his spare time and his spare money, we can judge him quite accurately. What he really is in his heart is told, not by his words but by his life.

The man who spends his evenings talking politics and marching in his party processions, but cannot get away from the store to attend prayer-meeting, what of his want of time? And his wife, who has n't time for a course of reading, but buys a ten-cent novel a week? The woman who goes to parties continually, but hasn't time to teach her children herself? Yes, we know of many who haven't time for study, for benevolent work, or even to read their Bibles or think of God, who yet have time for business, for dressing, flirting, and gossip. Let the excuse go, and say frankly: "This is not the thing for which I wish to spend my time." . . .

There are many notable examples of what may be done by those who are thrifty in the use of time. Is it not said that Harriet B. Stowe wrote "Uncle Tom's Cabin" while she rocked the cradle? There are a great many cradles rocked every year; what is done with the time? The "learned blacksmith," Elihu Burritt, studied languages while at his anvil; and Dick, the baker of Thurso, won renown as a scientist by observations made after a long day's work at his trade. Many similar instances might be cited. Given a determined will, and in most cases some time can be reclaimed from other uses. As most persons find time to eat three meals a day, so they would find time for mental and spiritual food, were they hungry. It is not more time, but better use of what we have, that is needed.

The other excuse, "Can't afford it," is the twin brother of "Haven't time."

Do we not know people who can't afford a magazine or a good picture, and yet they can wear jewelry and silk dresses; men who smoke expensive cigars, and cannot spare anything for the spread of the gospel?

There are, on the other hand, those who add book after book to their libraries, and have no money for display. We all have our pet extravagances, and we do not reckon the sums spent on them as we do the sums that go for other things. Even among the very poor, whose very earnings will scarcely feed and clothe them, there is often waste for drink and tobacco.

With most persons the question is the same as that of time, a proper selection in its uses, and the saving of the littles. We waste pennies as we do minutes, and long for more dollars and more hours. Let us accumulate them. The little leaks of trifles spent here and there for unnecessary things, food bought not for nutrition but to please some perverted taste, dress and ornaments not for use but for display—how much goes in these and similar ways. Are we every day unconsciously choosing between these and the nobler uses of money in culture and charity? We do not do it deliberately; we only follow the impulse of the moment to please ourselves; then, when some great cause is presented, we say we have no money, no time. Ah, but we have had them both; what did we do with them? Let us call ourselves seriously to account before we offer these well-worn excuses, and, remembering that neither time nor money is our own, but the Lord's, let us be more faithful stewards.—*Amelia H. Botsford, in Illustrated Christian Weekly.*

### YIELDING TO ANGER EXHIBITS WEAKNESS

THE man who gives way to anger in his own behalf is pretty sure to be a weak character. Anger as hot indignation against wrong, or in behalf of the wronged, may be a noble and generous outburst of feeling; but that is very different from anger on one's own account. Anger is generally called forth by such circumstances as disappointment, opposition, reproof, or insult. He who is thrown into an ungovernable passion when things do not turn out as he hoped they would, thereby shows that he is not equal to the situation. His exhibit of anger is an unconscious confession of his personal weakness. The strong, brave man looks the disappointment in the face, and is calm. He expects to surmount the obstacles before him, and to recover himself out of his misfortune. But the man who storms and raves, thereby makes it evident that he lacks confidence in himself, and that he can only vainly talk against the circumstances which he feels unable to master.

A man in an angry passion rarely accomplishes anything, except such things as he is afterward sorry for. Almost everywhere, displayed anger is a hindrance to success. It throws the mind into confusion; it overheats the whole nature, and prevents the best work which the faculties might do. An easy and habitual yielding to the passion of anger is fatal to that coolness of judgment and calmness of temper which are indispensable qualities of

strong characters and truly successful lives. Select out of any community the hot-headed men, who are frequently heard raving at events, and berating their fellow-men, and you select the essentially weak men, who neither win great respect nor carry great weight in the community. Strong men are men who know how to keep cool, or to restrain themselves when excited. Their coolness, or their calmness, is a part of their strength. The man whose temper controls him, incapacitates himself by blind passion for the exercise of that shrewdness and judgment with which the man who keeps a calm and steady mind and manner will surmount difficulties, conquer opposition, and defeat injustice.

In no particular is over-excitement more evidently a proof of weakness than in the fact that it shows an incapacity for self-control. There are few men who would not profess a desire to restrain their tempers. Yet how many fail to do so! They are the tool of their tempers, instead of having their tempers as their tools. They are weak men,—weak in self control, without which no robust character is possible. They have no proper command of themselves. That which is lowest in them—blind and unreasoning passion—is their master. To the rule of such a master an enslaved man offers a constantly feeble resistance, until at length resistance practically ceases, and he is the play and sport of his own worst impulses. His is, indeed, a moral weakness, essentially like that of the inebriate, who vainly struggles against appetite until struggle seems idle, and it ceases. The difference between these two is that the appetite for drink has its seat and operation in the body, while the passion of anger is a state or affection of the mind. Morally considered, however, the two are similar in kind, and are equally a proof of an untrained will and a fundamentally weak moral character.

The weakness which disclosed anger advertises is nowhere more plainly seen than in controversy. When contestants in debate can do nothing else, they usually show anger. The angry debater is the man who has an imperfect confidence in himself or in his cause. The man who knows his ground, and has perfect confidence in his position, has no occasion to become angry. If men cannot agree with him, he can wait. He believes he has truth on his side, and he is confident that truth will prevail. But the man who scolds and abuses his opponent, and makes use of personal vilification for argument, unwittingly proclaims his weakness and confesses his defeat. Observe any controversy, and see on which side there is the greatest amount of rage, rant, and defamation, and you will find that side supported by the weaker man, while the opposite side represents the ultimately winning cause. Whatever help comes to any controversy from anger and abuse is pretty sure to come to the side against which they are directed. Matters of dispute are ultimately settled by the show of reasons which bear upon them, rather than by fury and ill-directed zeal,—which only serve to proclaim the inability of those who exhibit them to cope with the difficulties or to set forth the reasons of the case in question.

There is probably no stronger provocation to a show of anger than that which we feel when we are depreciated, misrepresented, and defamed. Yet in a perfectly reasonable view of the matter, there is generally no occasion for that excitement and heat which are the expression of anger. It is almost impossible for any person to succeed in an effort at injury by misrepresentation. In the long run, and in all ordinary cases, a person who undertakes to depreciate a deserving man succeeds in nothing but in depreciating himself. He that judges is judged; and the more harsh and unjust the judgment, the more severe will be the counter-judgment which will be meted out to the one judging. When we hear men passing judgment upon others, we are likely to feel that we are learning more about the judges than about those who are judged. A person who is misrepresented by

another may rest in confidence that this effort will only recoil upon him who makes it. A sense of indignation is unavoidable in such a case, but an exhibit of anger in no way helps the matter. It rather hinders and embarrasses, and is far more likely to make the impression that the reports contain too much truth, than a cool and confident attitude which defies the defamer to succeed.

A striking proof of the truth of this view is the fact that shrewd and desperate criminals generally try to counterfeit cool confidence when under arrest. Such men, when accused of crime, know that to rage and rave in denial would be half a confession of guilt. They assume, therefore, to be confident that their innocence will be established, and often appear defiant of all investigation. Being keen and discerning men, the confident bearing of integrity which they seek to counterfeit merely indicates their conviction as to the value and efficiency of the real article. And they are correct as to the value of the calm confidence under accusation, to those who are innocent. The man whose life is upright may, indeed, suffer temporary injury; but, in the long run, an effort to misrepresent him, or to prejudice people against him, will not only fail, but will lift him into higher honor, and will react upon its author.

Anger is, in its place, a proper and righteous feeling, which may be an incentive to the defense of the right and to the resistance of wrong. When ruled by reason and directed by love, anger is both useful and praiseworthy. But, like many elements in our nature, the feeling of anger is deprived by sin, and it often triumphs over both reason and conscience. Then it becomes allied with bitter prejudice, jealousy, and hate, and becomes a very demon in the breast, driving the faculties into wild confusion, and weakening and perverting the whole moral nature. Its true place is as a servant under wise control. It should never be permitted to become a master.—*Sunday-school Times.*

#### A WORD ALONE.

FIVE minutes' private personal entreaty will often accomplish more in winning souls to Christ than five months' public preaching. Close action is effective. A pistol at a man's breast is more dangerous to him than a hundred cannon thundering at him two miles away. The preaching may mean any one, or no one in the crowd; but when you talk to me, you mean me. David might have listened calmly to long exhortations and pious counsels without number, but Nathan's "Thou art the man!" cut him to the heart, and brought him to his knees.

Preaching often runs all around men and all over them, like a bucket of water sprinkled all over a pile of corked bottles. Personal effort uncorks the bottles one by one, puts in a funnel, and pours them full of water.

"But I do not know how to talk to people personally about Christ and salvation." Then learn. Confessing ignorance is a good preparation for learning. How will a man know anything unless he is taught? You can talk to people about rain, sunshine, crops, weather, fashion, fires, and the news of the day—"out of the abundance of the heart the mouth speaketh." Why not read God's word, pray for his Spirit, and pour out that when it burns within?

Study your own heart. Know yourself, and you will others. Talk to others as you used to wish some Christian to talk to you. Seek God's direction. Speak when he gives the word, and wait and pray till it comes. Do not talk when you have nothing to say, nor bore people with endless exhortations and dry disputes. Observe, think, pray, and act.

"Yes, but it is such a cross!" Ah, you do know how to do it, but are not willing to try. Well, the rod is heavier still, and the rod may yet make you love the cross. You must learn to bear the cross, if you would be Christ's disciple. A

word spoken for Jesus may cost you a momentary struggle, but it may also win a soul to God, and open to you a well-spring of joy. Try it.—*H. L. Hastings.*

#### SOLEMN FACTS.

You may be clothed in purple and fine linen, and fare sumptuously every day, as Dives did—and not be saved. You may rule vast provinces, and command vast armies, as Pharaoh and Nebuchadnezzar did—and not be saved. You may be fair and lovely to behold, as Absalom was—and not be saved. You may belong to a church, pure and simple, and apostolic, and blessed with holy ordinances, as Ananias and Sapphira did—and not be saved. You may live under the highest blaze of gospel-teaching, as Judas did; yea, you may bear witness to the truths of Jesus, as he did—and not be saved. You may be exalted unto heaven in privileges and opportunities, as Chorazin, Bethsaida, and Capernaum were—and not be saved. You may have the shrewdest intellect, as Ahithopel had—and not be saved. But you cannot believe in the Lord Jesus Christ, and fail of salvation. The word abides forever, "Who-soever believeth in Him should not perish, but have everlasting life." John 3:16, last clause. Let the rich man believe, and he is saved. Let the poor man believe, and he is saved. Let the old believe—let the young believe—let the wise believe—let the ignorant believe—and all is safe. Christ is theirs, and Christ is salvation.—*Dean Law.*

### Special Mention.

#### HOW THE BIBLE IS SELLING.

THE phenomenal sales of "Robert Elsmere," "Mr. Barnes of New York," and "Little Lord Fauntleroy" have attracted attention; yet there is one book, issued from one publishing house, the sales of which quadruple all these taken together. This book is the Bible. In the last year the Bible Society has sent out 1,326,672 copies, and in the seventy-two years of its existence it has issued nearly 50,000,000 Bibles, or, to be more specific, 49,829,563 copies. At present, their presses print 4,000 copies a day, and the increasing immigration indicates that still larger demands will be made.

Within the last six years, the Bible Society has undertaken to canvass the entire United States, and to see that every family is supplied with a Bible. The work is done by States, and the reports of the agents present some curious statistics. Among these it appears that Maine is the most ungodly State in the Union; while in Texas, for example, "wicked neighborhoods have been transformed into orderly, peaceable communities, temperance promoted, and Sunday-schools fostered;" and in Nebraska the miners and farmers are rejoicing, and "a growing interest is manifested on every hand." In Maine, on the contrary, there are more than seventy towns and plantations where religious services are seldom, if ever, held; and in the best towns the greater number of the people are seldom reached by any Christian influence beyond the Bible Society's agents.

The estimate from the various statistics of these State reports, is that one out of every seven families of all the families visited are without the Bible, and that there are towns in which not a copy of the Bible can be found.

In this city [New York] the work has largely tended toward the laborers on the aqueduct, where the Bible Society has found a wide field, and at Castle Garden. It is said that scarcely an immigrant arrives in the country with a Bible. Accordingly, an accredited agent of the Bible Society finds enough work to do there alone. And the society finds some satisfaction in knowing that when the emigrant goes back, a few years after, he takes his Bible with him to the benighted lands over the sea.

Under the immediate supervision of the Bible

Society, it appears that the Bible is published, in addition to the English tongue, in German, French, Welsh, Spanish, Portuguese, Danish, Swedish, Italian, Dutch, Hebrew, Greek, Latin, Arabic, Syriac, Russian, Hungarian, Bohemian, Polish, Gaelic, Irish, Finnish, African, including five dialects, the Zulus being amply provided, Sandwich Island, and Micronesian, Armenian, Slavie, Bulgarian, Chinese, Japanese, and in eight Indian dialects.

One of the experiments has been the publication of parts of the Bible for the Japanese in Roman characters, in the hope of introducing them into Japan, but our alphabet does not seem to have had the success that other American fashions and customs have had with the Japanese. The department of translation in which the society seems now to be most interested is the Spanish, a view to our increasing relations with Mexico.

The Revised Version, it seems, has been little more than a curiosity in this country. It is not published here at all, but is received through the English agency.

A probable reason outside of the reasons based on sentiment and association, which have proved powerful, is that by its charter the Bible Society is prohibited from publishing anything but the Authorized, or King James, Version.—*New York Sun.*

#### SPIRITUALISM IN NEW ZEALAND.

THE progress of Spiritualism in this remote quarter of the globe is well indicated by the following statement, taken from the February number of *More Light*, published at Greytown:—

Society is being honeycombed with Spiritualism. In the shepherd's hut, in the settler's homestead, in the mansion of the well-to-do merchant, it has its adherents; and where a few years ago the word "Spiritualism" was the synonym for all that was degrading, it is now a word full of the best associations. To investigate is to believe, as thousands have proved. The work in New Zealand has progressed slowly but surely, and in years to come the truth of spirit return will not only be a matter of belief in the churches, but a matter of knowledge. The number of church people who are quietly testing the phenomena is one of the most cheering signs of our progress.

Doubtless the situation is much the same in all parts of the civilized world, for there is no portion of this to which Spiritualism has not penetrated. Vast numbers of church people are "quietly testing the phenomena," and, there being no barrier in popular orthodoxy to the entrance of the doctrines which they suggest and appear to prove, and Spiritualism being now a word "full of the best associations," it is extending its influence with rapidity and ease, both in the churches and throughout society.

#### BOLD WORDS FROM ENGLISH CATHOLICS.

THE following outspoken utterance is taken from the *Church Times*, an English paper, and organ of the Ritualists:—

We are contending, as our adversaries know full well, for the extirpation of Protestant opinions and practices, not merely within the church itself, but throughout all England. . . . What we want is not to force a Close or a Mc Neile into a popish vestment, but to make Closes and Mc Nelles as extinct for the future as the dodo. We do not care one solitary straw whether a man preaches in surplice, coat, or shirt sleeves, so long as he does not preach any sort of Protestantism.

It is certainly significant of the power which the papacy wields in England at the present time, that it should dare to avow thus boldly its cherished plan of exterminating Protestantism.

—Two monster Russian guns were sent recently to Sebastopol for the purpose of being placed in the new ironclad "Sinope." They are 12-inch pieces, weighing fifty tons, and throwing projectiles of nearly half a ton. The powder charge is 270 pounds and the initial velocity 3,000 meters, while the distance of the canon's range is said to be twenty versts, or over thirteen miles. As a consequence, the fire of the guns can only be directed by the map, the object fired at being out of sight.



## The Mission Field.

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

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

### FOREIGN MISSIONS.

#### THE LEADING NATIONS OF THE EARTH.

(Concluded.)

ENGLAND.

THE important question comes to us, "What have we done for this country?" It is true that considerable money has been invested in the English Mission, and yet at the present time the Mission is largely in debt. But what is that in comparison to the importance of the enterprise? It is the most important nation outside of the United States. Have we paid out too much means? Is there an individual in America,—the land of light, liberty, and plenty,—who is, or has been, deprived of one blessing, one enjoyment (except those who have labored in Great Britain), because of what he has done for England? Until this is the case, let none complain of the expense of the English Mission, or any other foreign field. A good work has been started in different parts of the country, and we have reached an important point in the work. A church has been organized in London, and, including those who have moved there, we have now over thirty in the church. Many other precious souls, in different parts of the kingdom, have been raised up as witnesses to the truth. This is a beginning. We need a meeting-house in the city of London. One has been built during the last year in Ulceby, and others should be built. Most of the brethren here are quite poor, as are our people elsewhere. The extremes of wealth and poverty are seen here more than in the United States.

They are calling for the truth in the different cities throughout the country. Shall we give it to them? Then there are Ireland, Scotland, and Wales. A few have embraced the Sabbath in these countries, and they call for help. The work should be started in Dublin and Belfast, also in Glasgow and other cities, this year. We are limited in our movements for want of means and men; we need both. There are those embracing the truth in the localities mentioned who are willing to give themselves to the work, but they need instruction. Who will invest means, that we may be enabled to take worthy young men and women into the training-school in London, and instruct them in the work. Bro. Arnold is expected to return ere long, and will aid those who wish to engage in the canvassing work. Bible workers are also needed, and publications. "Shall we have help?" is an important question. The sum of \$10,000 should be raised, in addition to the donations which were made during the holidays. Shall we not have at least five \$1,000 men? Already we have two, one from Grand Rapids, Mich., and one from Minnesota. We want as many as three more, at least. Then we want some \$500 men, and \$100 men. We do not ask for your pledges simply. If our brethren wish to make a safe investment, and help through an important crisis, now is the time. The Lord is soon coming. Soon the image to the beast will be made. Already petitions have been circulated to this end, claiming to have many million signatures. Is it not time for us to move forward, if we expect to have a part in this closing work? And what part shall we act in giving the light to the inhabitants of the Old World? Shall we sustain those who are working there? Shall we say to them, "Go forward, and we will sustain you"? We believe our brethren will respond; for the time has come to move forward. There are omens, many of which are of an encouraging nature. God's providence certainly has gone before us.

#### TO OUR FOREIGN BRETHREN IN THE UNITED STATES.

We appeal to those in America who have embraced the truth there, and have friends in foreign lands,—our English and Scotch brethren who are away from their native land. Are there not those who have that spirit of patriotism in their hearts which will prompt them to do something for the truth in their native land? Are there not those from Ireland who have as much love for their friends in that oppressed country as those of the Roman Catholic faith have for their friends? They locate in America, and send their money by the thousands of dollars back to their poor countrymen, not only to help them there, but also to enable them to emigrate to the country so well liked by those already there. They also have in view a time when their faith will triumph in the United States; and they are now ready to unite with the Protestants in passing a Sunday law so as to bring their power and faith to the front. Shall we not show as much zeal and love for those who are in darkness in their native land, and put forth as great efforts to carry the truth to them? There is no locality where the prospect is better for a favorable reception of the truth than Protestant Ireland, especially in the northern portion. God calls upon us by his providence and by his Holy Spirit to consider this. He has already raised up some who will make homes for those who will go to them. We ask, "Who will give from \$100 to \$1,000 to establish the work in Ireland or in Scotland this year?" We ask those to give these sums who will not, in consequence, give less in other branches of the cause; let this be in addition to other means of raising money. Do not neglect the boxes for first-day offerings or the tithe for the support of the work at home. But in behalf of present truth, and in view of the near coming of the Lord, we appeal for help for the mission fields at the present time.

And what shall we say in behalf of Germany? The truth has found a reception in a few hearts there. But there are many large and important cities which have not yet been entered, to say nothing of the hundreds of smaller places. Hamburg, as to its importance in spreading the truth, is second to no other city in that country. The German empire, with Holland, Switzerland, and Austria, represents 37,200,000 Protestants; and should we include the Poles, we have nearly as many Protestants as in the United States. Hamburg is the seaport of all these peoples, as relates to merchant vessels and general shipping; this city and its suburbs has a population of 479,000, and is the greatest seaport on the Eastern continent. From this point ships sail to many islands of the sea, and to different nations of the world. Additional lines of steamships to Australia are being engaged, so that, as a shipping point, it is fast becoming a rival of London. Here hundreds of people take ship weekly for North and South America. It is the great marine outlet of the German empire. Not only Germans, but Russians, Scandinavians, Hollanders, Poles, Finns, Austrians, and Swiss, gather here, for embarkation. A ship missionary could do good work here, for ship work would be the means of sending the truth in the continental tongues to many portions of the world. A mission is soon to be started at this point to train up workers. Most certainly the time has come when we have reason to believe that God will bless such a move. Are there not in America, Germans to whom God has given the truth and also some of this world's goods, who will help the work there by donating \$100 or \$500 or \$1,000? We ask those who have an especial interest in these countries to help. We cannot but believe they will do so. There is no objection to others' giving, but we make this appeal to those who are especially interested in the work in these particular fields. The truth is represented in America by those of nearly every nationality in the world. We ask all to lend a helping hand in the present crisis.

London, Eng.

S. N. H.

#### THE MISSIONARY SPIRIT.

"THE following is a passage from a sermon of General Superintendent Lohr, of Kassel, Germany, reported in the *Zeitschrift*. A superintendent in Germany is a clergyman of virtually Episcopal functions:—

"Behold, I have set before thee an open door." These are the words in which the Lord is now addressing every missionary society. But whether there is energy in store, to avail themselves of this access which he has secured for them, whether missionaries will be found who will go in through the opened gates, that, beloved, depends on the inward state of the church which supports the missions,—on her self-devotion, and power in prayer. Where a great door is opened, there, too, are always many adversaries. Paul experienced this in Ephesus, and no less does the church in her missionary work of to-day. Whether the skeptical doubts which are expressed concerning this work are recognized and rejected as futile, depends on whether there are men in every place that lift up holy hands without wrath or doubting, who know how to pray in the name of Jesus; and who, out of the riches of his promise, know how to draw upon heavenly assistance for the work enjoined. As we shall do little for missions until we are thoroughly in earnest with our *giving*, so, still earlier, must we come to be thoroughly in earnest with our *praying*.

"We must learn to pray in the name of Jesus for missions, and for this it is not enough that we do *something*, and give *something*, for them. We must enter into true and complete communion of life with him—absolutely give up individual interest, and place ourselves wholly at his disposal. The promise that our prayer shall be heard is enjoined by the Lord Jesus with the parable of the vine and the branches. 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.' It is such people that the Holy Ghost in our time is seeking—such that he is seeking to bring together out of all church communions,—people who are thoroughly in earnest in their devotion to the work of the Lord, and to the Lord of the work. Where there are Christians who present their souls for the name of the Lord Jesus, resolved for his name to do everything, for his name to suffer everything, these the Holy Spirit also introduces into the use of the name of Jesus, and brings them, through experiences of the hearing of prayer, into the attainment of a consummate joy. There was great joy among the disciples when they saw their Jesus, risen from the dead, again in bodily presence in their midst. But yet greater joy was theirs when they discovered that to the requests which they made known before God in the name of Jesus for the success of his cause, an answer descended from heaven. Whoever has experienced answers to prayer will acknowledge with me that they are the very jewels in our remembrances of the past. Peter names as the end of faith a joy unspeakable and full of glory. And answers to prayer bring into the heart the foretaste of such a joy. These answers to prayer blot out our doubts, confirm our adoption, whose privilege and prerogative the Father makes good to us thereby."—*Missionary Review*.

—A story is told of a ship which was wrecked off one of the Fiji Islands. A boat's crew that had got ashore from the wreck were in the greatest possible terror lest they should be devoured by the Fijians. On reaching the land, they dispersed in different directions. Two of them found a cottage and crept into it; and as they lay wondering what would become of them, one suddenly called out to his companion, "All right, Jack; there is a Bible in this chair; no fear now!"

Many a sailor who has been in fear from the natives of islands once heathen, has found only comfort and good cheer, because the gospel has been preached to these natives; and they have become Christians.

## The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 30, 1889.

URIAH SMITH, - - - - - EDITOR.  
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### TALMAGE ON THE MILLENNIUM.

ON many subjects Mr. Talmage gives utterance to grand ideas and beautiful thoughts. But when he enters the domain of prophecy, one is forced to inquire if there is anything wild and whimsical which is beyond his reach. He has perhaps never made an effort in this direction which surpasses his sermon on the millennium, in the Brooklyn Tabernacle, April 14.

He now strikes out to have the last decade of this century witness the conversion of every individual on the globe, so that the year 2000 may close with a universal jubilation over a world redeemed. He would have the churches spend this year and next in getting ready (he does not tell us just how), and then make a grand onslaught upon the powers of darkness, and win them all over in ten years. He says it can be done in this time just as well as not, if the church will only take hold of the work in earnest; there are men enough, and there is money enough, and machinery enough. His first argument is that the Bible makes a great deal of the number "ten," and "so," he says, "I come to look to the closing ten years of the nineteenth century with an intensity of interest I can hardly describe." That by the end of this century the great controversy between good and evil in this world will close, is altogether probable, but not, by any means, in the way in which Mr. T. supposes.

The next noticeable point is the way in which he leaps over any prophecies that stand in his way. He says some will begin to quote Daniel's times, and "blow the seven trumpets of Revelation all at once in his ear," but he says he will hold up the prophecies reverently "toward heaven, and say, God never has and never will stop consecrated effort and holy determination, and magnificent resolve; and if the church of God will rise up to its full work, it can make Daniel's time twenty years, and his half time ten years." To illustrate his point, he says: "Suppose the Bible had announced the millennium to begin the year 3889; that would be no hindrance." That is, even if prophecy had put this off 2000 years, that would make no difference; we could bring it all around in ten. Yes, doubtless, when the Lord finds upon the earth such an enterprising body of professors as there are to-day, who can so far outstrip all his calculations, why, he will change his plans, and let them have things their own way. The reader will remember the record of how on one occasion the Israelites drank into this same spirit, and said they would go up and take the land any way (Num. 14:40-45); but the Lord was not with them, and disaster followed. So Mr. T. would seem to say, No matter what the Lord has said; we can override the prophecies; we will have the world converted in ten years anyway; and that too by a church which has lowered itself till no line of demarkation can be found between it and the world. But we imagine the Lord drew a correct picture of the future when he declared that the wheat and tares should grow together till the harvest, which is the end of the world; and that the great apostasy, at the head of which stands that power called by Paul, the "man of sin," the "son of perdition," and "that wicked," will continue till it is consumed by the spirit of Christ's mouth, and destroyed by the brightness of his second coming. 2 Thess. 2:1-8.

But we come now to the most significant part of his whole address. It is his appeal to the denizens of the unseen world to come down and help. He will not leave the work wholly to the living church,

though their force is so amply sufficient; but he will have all the departed spirits join the crusade also. He says, "The mightiest army is in the air." And then he calls on Irenæus Prime, "Have you forgotten the work toward which you gave for more than half a century your gracious life? — No. Then come down and help." And about the same formula is used for Alexander Duff, and David Brainard, and Moncrief and Freeman and Campbell, and clouds of apostles led by Paul, and crowds of martyrs led by Stephen, clouds of prophets led by Isaiah, and clouds of patriarchs led by Abraham.

Could any scene be more grotesque than Dr. Talmage, with the Bible in his hands, which plainly declares that the dead are unconscious in their graves, waiting for the resurrection, vociferating into the air for these people to come down and help in a work for which the Bible gives no warrant whatever, and which it declares will never be done?

But there are some intelligences in the air who will probably hear the call and come to help. They are those agencies predicted to come forth in the last days, and work a work of deception such as the world has never seen before. Rev. 13:13; 19:20; 16:13, 14; 2 Thess. 2:9. They are all about us now, and come claiming to be the departed spirits of human beings, and to work wonders in their name. Should some one of these come and rap on Mr. Talmage's table, and by some intelligent indications declare himself to be some one of the worthies he has named, could he logically, from his premises, dispute it? If he has not in this position committed himself unreservedly to Spiritualism, how could he more fully do it? Thus the way is being prepared for this last delusion to sweep the popular churches of Christendom into its snare.

### THE LONG-SUFFERING OF GOD.

PAUL, in the epistle to the Romans, magnifies in the highest terms the long-suffering and forbearance of God toward those who offend against him. He says: "But we are sure that the judgment of God is according to truth against them which commit such things." "Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. 2:2, 4.

A notable instance of this wonderful forbearance of God we have in the experience of the children of Israel when they came out of Egypt. The Lord worked wonderfully in their deliverance, bore them out on eagles' wings, and overthrew their enemies before their face. He then proposed to enter into a gracious covenant with them to make them a special treasure to himself above all people. They accepted the terms, and the covenant was concluded, and with the shedding of blood was duly ratified. Ex. chaps. 19-24.

Moses was then called up into the mount to receive tables of stone, and further instruction from God; and ere forty days had expired, they gave way to impatience, discarded Moses, made a golden calf as a symbol of the God that had brought them out of Egypt, and were just ready to go back again into the land of bondage.

This was a grievous offense. In their covenant they had pledged themselves to keep God's commandments, and yet so suddenly they had been betrayed into this gross disobedience. This of course was a violation of the condition of the covenant on the part of the people, and released God from all obligation to do what he had covenanted to do on his part; and he might have taken advantage of the situation, and set the whole arrangement aside, and cast them off as a people, had he been so disposed. But he did not do this. In his long-suffering and forbearance he still continued toward them the relation he had assumed in the covenant which they had broken. This is so well set forth in Nehemiah's recapitulation of their history, that it will be well to consider his enumeration of some of these remarkable events. In chapter 9, beginning with verse 7, he says:—

"Thou art the Lord the God, who didst choose Abraham, and broughtest him forth out of Ur of the Chaldees and gavest him the name of Abraham; and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous: and didst see the affliction of our fathers in Egypt, and heardest their cry by the Red Sea; and showedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against thee. So didst thou get thee a name, as it is this day. And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps as a stone into the mighty waters. Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. Thou camest down also upon Mount Sinai and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, and refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage." Verses 7-17.

The narrative thus far brings us to the very point when Moses had gone up into the mount, and the people had broken the covenant. But the further language of Nehemiah shows that God did not then throw aside the covenant. In the last part of verse 17 and onward, he continues:—

"But thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations; yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go. Thou gavest also thy good Spirit to instruct them, and withholdest not thy manna from their mouths, and gavest them water for their thirst." Verses 17-20.

This record shows that God pardoned their offense, and did not throw away the covenant on that account. And Moses so understood it, according to his rehearsal of their experience forty years after the covenant was made, as recorded in Deuteronomy. In Deut. 26:16-19, he says:—

"This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the Lord thy God to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be a holy people unto the Lord thy God, as he hath spoken."

The time when, and the place where, these peculiar blessings were promised to Israel, are brought to view in Exodus 19, in the record of the opening negotiations pertaining to the first covenant; and it will be noticed that Moses employs almost the same phraseology that was made use of on that occasion.

This old covenant continued till it was superseded by the new covenant introduced by Christ. For so Paul testifies in his epistle to the Hebrews: "In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8:13. Again he says: "He [Christ] taketh away the first, that he may establish the second." Chap. 10:9. That the old covenant continued till the first advent of Christ, was the position of Eld. J. N. Andrews, as appears from his little work on the covenants. On p. 27 he says: "Thus it appears that the first covenant had in Jeremiah's time become old, and thenceforward to its close, it was 'ready to vanish away.' And when our Lord came to do his work, he took away the first, that he might 'establish the second.' Heb. 10:9."



## PSALM 121:1, 2.

"I WILL lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

A very general misapprehension seems to exist in regard to the meaning of these verses. The difficulty arises from what is evidently an error of form in the statement of the thought. The sentences of verse 1 are in the common version, declarative, conveying the idea that the psalmist looked up to the hills as the source of his help, notwithstanding verse 2 plainly declares that his help came not from the hills, but from Him who formed them; namely, the Creator of heaven and earth. But make the sentences of the same verse interrogative in form, and the meaning is very different. It then reads, "Shall I lift up mine eyes unto the hills? Cometh my help from thence? My help cometh from the Lord, which made heaven and earth." The Revised Version and other reliable translations support this rendering.

The hills and mountains were regarded as a source of supernatural help, not by the worshipers of the true God, but by heathen, idolatrous nations. On the tops of these were built the temples and altars which were dedicated by them to the worship of Moloch and other heathen divinities. 1 Kings 11:7; 14:23. The hills and mountains themselves were looked upon by some as sacred. The Hittites so regarded them, as did also some other nations. Mount Hermon was regarded in this light, as is evident from the remains of a small and very ancient temple upon its summit, and a circle of temples around its base. The Encyclopedia of McClintock and Strong says on this point: "That a temple should have been built on a summit of bare rock perpetually covered with snow, shows a strong religious motive, and the position of the temples around the mountain indicates a belief in the sanctity of Hermon itself. This inference is supported by a passage in the treaty of Rameses II. with the Hittites of Syria, in which besides gods and goddesses, the mountains and rivers, both of the land of the Hittites and Egypt, and the winds, are mentioned in a list of Hittite and Egyptian divinities." "That there was such a belief in the sanctity of mountains and hills seems evident from the great number of high places of the old inhabitants, which is clearly indicated in the prohibition of their worship as compared with the statement of the disobedience of the Israelites."

The ancient Syrians associated the hills with the dwelling-places of the gods (1 Kings 20:23), and they have been so regarded by many heathen nations of antiquity.

The design of the inspired psalmist is therefore to draw a contrast between the worship of the idolatrous Canaanites around him, and the worship of the true God. Their gods were the hills and the divinities to whose worship the hills were dedicated; his God was the God who made the heavens and the earth.

A passage of Scripture so nearly parallel with this that one might almost be paraphrased into the other, is Jer. 3:23: "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel." To lift up the eyes unto the hills as the source of divine help was a vain thing then, and it is equally vain to-day. The text does not bear the interpretation which writers, especially writers of verse, so generally place upon it.

L. A. S.

## THE SPIRIT OF TOLERATION IN AUSTRALIA.

THE population of these colonies does not present the heterogeneous features which appear in nearly all of our American communities. The people have all received the mold which is peculiar to the citizens of the British Islands. And the exceptions to this are so rare as to form no perceptible feature of society. And yet it is not usual with them to refer to the conditions and customs of

the home countries with any great degree of pride. The genius of Australian policy has departed several steps from the ways of "Old England," and of these steps the colonies are proud.

At one time the Church of England received a partial support from the public revenue, but it does not now. Formerly, all churches received gifts of land from the Government, but this practice is discontinued. The Bible is now practically shut out of the public schools, which are managed and controlled wholly by the State and not by localities. And it is the present profession of the State not to interfere in religious matters.

One element quite prominent in the make-up of the American public is remarkable for its scarcity in these colonies,—the godless infidel does not prate his blasphemies here as boldly as in the "land of the free." There are infidels here, but their plumage is continually dampened by a shower of reprobation wherever they come out and display their colors. Their head-quarters in Melbourne lately passed into the hands of the Y. M. C. A., and appropriate devices announcing the victory adorned the front of the building, while the infidel leader, Symes, took himself to a tent. Here he was arrested for not complying with a requirement of the Board of Health, who refused him a permit, and a heavy fine was imposed. Since then, contempt of court has caused him further grief, and in the eyes of his followers he becomes a martyr to religious bigotry. The circumstance illustrates the spirit of the people. They are tolerant of that which they can approve, but have no allowance to make for that which they do not sanction.

Their principles of religious liberty were never intended to be as pure as those contemplated by the founders of our own institutions. They do not hesitate to announce religious principles in their courts and legislative halls. Sunday-breaking is denounced as sin, and the authority of God is freely acknowledged. A judicial oath is always sealed by a kiss administered to the dirty cover of a Bible. Thieves, thugs, drunkards, and all, kiss the book, and thus establish the veracity of their testimony. Nor is the average morality of the public men above that possessed by those who manipulate affairs in the United States, their zeal in the forms mentioned being an illustration of the manner in which customs cling to people even after the principles have departed.

This is seen in the stately forms observed on all public occasions; the solemn and ridiculous show of pompous ceremony in processions and on all notable occasions; the display of titles attached to names, and expressions of reverence in addressing a superior, and of obsequious politeness in ordinary address. The judges of police courts and barristers sit sweltering on a hot summer day with head and shoulders enveloped in wigs of lamb's wool, and with soiled and antiquated blanket-looking robes over their person, because their foolish forefathers did so.

All these remarks may seem irrelevant to the subject, but to my mind these things indicate what the fate of so-called heresy would be under the condemnation of law and popular opinion. There would be no quarter. There is enough of the iron which constituted the mother empire, Rome, inherited by the children of the British empire to render them inflexible in their opposition to what they regard as an unwarranted innovation on the laws and customs of their fathers.

In reference to the subject of Sunday laws, those they have are quite restrictive; and should anything further be required to meet the case, no doubt it would be furnished at once. The elements which oppose religious enactments in the United States have no particular prestige here. As far as our work is known to public opinion, it is not well received, or regarded with favor. The popular churches have hardly deigned to notice our work as yet; and when they have, it has been with disdain. But the time is coming when they

will be compelled to notice it, and it will not be in a favorable way. Already the "Lord's Day Observance Society" is at work calling for an extension of Sunday laws. And when the rays of truth begin to penetrate the dark recesses and vacancies which exist beneath the Sunday institution, and its friends become aware of the frailty of the support upon which the fabric rests, there will be such a cry for civil support as will bring about the image of the beast and the mandate for its worship very speedily. And the unyielding spirit of the people manifested through the popular churches, which sway a great power, will not be slow in applying the supports afforded them by civil law; nor will the magistrates be slow in pronouncing the penalties upon such as do not obey that mandate.

In point of date and attainments, our work in this country is very backward. But the work and spirit of the enemy is ready. When the world is prepared to do its part, God will shortly accomplish the divine purposes. May we all stand faithfully at our post, where the Lord can reflect through us the beauty and glory of his truth. We watch with deep interest the development of the work in America, knowing full well that the signs which indicate its consummation in one part of the world have the same force in every part; for when the work closes in the United States, it will close in Australia. Thank God, we shall not have to make up the time lost by delay. And we also see, all ready for action, the same elements of persecution which have been for years in development in free America.

G. C. T.

Melbourne, Australia.

## THE SAVIOUR'S INTERVIEWS WITH THE DISCIPLES AFTER HIS RESURRECTION.

EVERYTHING in the history of our divine Lord is of deep interest to those who love him. The records of his life on earth are very brief, and we could all wish they had been more extended, had such been the will of God. But brief as they are, they contain the most instructive information ever written, which we should study with closest attention. The period of the forty days from his resurrection to his ascension is one of striking interest.

How many interviews did the Saviour have with his disciples after he rose from the dead? We are not sure that we can answer this question; yet we would be glad to shed all the light upon it possible. Was he with them all the time till he ascended? Did he absent himself from them a large portion of the time, and only appear at brief intervals, and then only for a few moments or an hour or so at a time? He seems to have been with his disciples in his earlier ministry before his crucifixion almost constantly, except when he sent them out in small parties to preach and labor. They had their periods of public labor with him, and then of private communion; and they seemed to have generally accompanied him from place to place in his labors. Did he adopt a different course after his resurrection? And if so, why? We would we were sure we could answer the queries we have raised. But it is certainly proper to obtain all the information which the sacred records have left us concerning these questions. No one of the inspired writers alone seems to give clear and specific answers to them. But by consulting all who speak upon the subject, we can increase our fund of knowledge somewhat, and yet perhaps not obtain all we should like to know on the subject.

Paul, in his discourse in the Jewish synagogue, at Antioch in Pisidia, said: "But God raised him [Jesus] from the dead. And he was seen many days of them which come up with him from Galilee to Jerusalem, who are his witnesses unto the people." Acts 13:30, 31. Luke says: "To whom [the apostles] also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts 1:3. Are we to understand that he was with them all the time, or each day more or less, these "many days" or these "forty days?" or that occasionally

during this period intervening between the resurrection and the ascension he appeared to them for a space? The language may not be absolutely decisive that he appeared on each and every one of these days. Yet we should most naturally understand it so, in the absence of other evidence that he was with them much of this time.

But let us notice other references to the subject. Matthew records but two meetings between Christ and his disciples after his resurrection, though he does not intimate that others might not have occurred. He states that Mary Magdalene and the other Mary who went to see the sepulcher, as it began to dawn the first day of the week, found Jesus risen, and an angel told them to go and tell the disciples of the fact, and that he would go before them into Galilee. "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. . . . Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted," etc. Matt. 28: 9, 10, 16, 17. This record gives no information concerning the length of time the Saviour remained with the disciples on this occasion. It might have been days, or but a short time.

Mark mentions four instances where Jesus was with his disciples before his ascension: 1. With Mary Magdalene, "He appeared first to Mary Magdalene." Mark 16: 9; 2. To the two disciples who went into the country (verse 12); 3. When the apostles sat at meat, or at supper-time (verse 14); 4. At his ascension (verse 19); though one reading Mark's record would hardly realize at first that this occasion was forty days later than the meeting recorded in verse 14. But it certainly must have been.

Luke mentions in his gospel but four meetings with his disciples: 1. With the two on the way to Emmaus (Luke 24: 13-33); 2. His appearing to Simon Peter (verse 34) as stated by the disciples to the other two upon their return to Jerusalem; 3. His appearing in their midst as they were talking together (verse 36); 4. At his ascension. Verse 50. Luke says nothing of the visit to Galilee and of the intervening forty days between these two meetings.

John mentions but four times when Jesus met with them: 1. With Mary Magdalene (John 21: 14-17); 2. With all the disciples at even, when he said, "Peace be unto you" (verse 19), when Thomas was not with them; 3. "After eight days" he met with the disciples again, when Thomas was with them (verse 26); 4. "At the sea of Tiberias" (in Galilee) he met with seven of the disciples (chap. 21: 1, 2); viz., Simon Peter, James and John, Thomas, Nathanael, and two others, on a fishing occasion.

Luke, in the first chapter of Acts, speaks of his final meeting with them at the time of his ascension. He here recognizes the length of time between his resurrection and ascension as forty days, and states where the latter event took place; i. e., from Mount Olivet, near Jerusalem. We have then clearly presented the fact that Jesus met at first with his disciples in Jerusalem; then that both he and they were in Galilee a greater or less time; and then of their return to Jerusalem, whence he ascended to heaven.

St. Paul adds interesting items to this list of interviews. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time." 1 Cor. 15: 3-8. The apostle doubtless here refers to the time when, on the road to Damascus, Christ said, "Saul, Saul, why persecutest thou me?" Acts 9: 4; 22: 7. So far as we know, these present all the recorded instances of Christ's presenting himself to his disciples subsequent to his resurrection, unless we include cases of heavenly vision. Let us now arrange these, as well as we can, in their order:—

1. "He appeared to Mary Magdalene." Mark

16: 9; John 21: 14-17. This must have been a distinct meeting with her alone.

2. He met with the other holy women on their return from the sepulcher. Matt. 28: 9, 10.

3. With Simon Peter. Luke 24: 34; 1 Cor. 15: 5.

4. With Cephas and the other disciple on the way to Emmaus. Luke 24: 13-33; Mark 16: 12. We cannot be positively certain which of these two meetings was first in order of time.

5. With all of the apostles except Thomas, at about the close of the day of the resurrection. Mark 16: 14; Luke 24: 36; John 21: 19; 1 Cor. 15: 5.

6. With Thomas and the other apostles "after eight days," when Thomas was reproved for his unbelief. John 21: 26.

7. With seven disciples at the sea of Tiberias, when a miraculous draught of fishes was made. John 21: 1-21. This is said to be "the third time that Jesus showed himself to his disciples after he was risen from the dead." Verse 14. We must understand by this, perhaps, his showing himself to the larger portion of them, as we see is true of the two preceding occasions.

8. He showed himself to "above five hundred brethren at once." 1 Cor. 15: 6. Perhaps this occurred in Galilee. We cannot be certain, however, where or when, as the record makes no other mention of it.

9. "After that he was seen of James." 1 Cor. 15: 7. This meeting seems not to have been mentioned elsewhere.

10. A meeting of the eleven apostles at a mountain in Galilee, where Jesus had appointed to meet with them. Matt. 28: 16, 17; 1 Cor. 15: 7. It is possible this may have been the same meeting which John mentions, where Thomas was present and was reproved for his unbelief, as Matthew says, "Some doubted." Yet it seems, from the language of John, that the meeting with Thomas occurred at Jerusalem; for he speaks of "the doors being shut," and all the disciples being "within," using the same language as he did concerning his first meeting with the apostles, when he said, "Peace be unto you." They were then in their hired room at Jerusalem, and closed their doors "for fear of the Jews." We think therefore this must have been another meeting in Galilee.

11. A meeting upon their return to Jerusalem from Galilee, ten days before the Pentecost, when Jesus was with his disciples imparting encouragement and instruction, and promising them the gift of the Holy Spirit, at which time he led them out as far as Bethany upon the mount of Olives, and then ascended in their sight. Acts 1: 3-12; Luke 24: 50; Mark 16: 19.

12. His meeting with Paul on the road to Damascus. Acts 9: 4; 22: 7.

Here we have twelve distinct instances mentioned in the record, where Christ was seen after his resurrection, by one or more of his disciples, and at one time as many as five hundred of them saw him at once. Can we be sure these instances were all that actually occurred? We see no reason for drawing such a conclusion. None of the evangelists claim to have mentioned all the instances, Matthew giving only two of them, Mark four, Luke four, John four, and Paul six. And in these cases they do not mention always the same occasions. Their object seems to have been to give merely enough to establish the fact of our Lord's resurrection beyond question, rather than to extend the number of meetings as far as possible. Why, then, should we conclude that there were actually but these recorded interviews? For our part we think the probabilities are, that they saw him many other times than those mentioned.

Paul's statement (Acts 13: 31) that Christ was seen of them "many days," and Luke's assurance that he was "seen of them forty days" naturally intimate that he was with them much more. Yet we cannot reasonably conclude that he was with them all the time for forty days. For Matthew states that he made an appointment at Jerusalem to meet them at a certain mountain in Galilee. While John informs us that the meeting at the lake of Tiberias, which must have occurred after Thomas was reproved (i. e., eight days after the resurrection, with time added to make the journey from Jerusalem to Galilee) was his third meeting with the disciples. Very likely he was with them in a private manner considerably in Galilee, giving them such instruction as they needed. How gladly would we know how this time was spent, and what was said to them, or whether he permitted them to

talk with him freely! But the Lord has seen fit to give us but a brief insight into this most interesting period. How precious must have been these interviews and experiences to the poor disappointed disciples who had seen their blessed Lord crucified! What courage came into their hearts! As said the two disciples, "Did not our hearts burn within us while he talked with us by the way?" What a precious experience indeed when he opened "their understanding, that they might understand the Scriptures," and when he breathed upon them the Holy Spirit. Now the mysteries they could not understand before, cleared away like the fog on a summer's morning; and they could comprehend the great scheme of human salvation. Our Saviour's great work was now clear before them. Their hearts were full of courage and bright hope. With the blessed assurance that he would pour upon them the Spirit, and ever give it to them as a Comforter, they could now labor with faith and courage. They lived with a consciousness of their Saviour's companionship through that Spirit's influence, wherever they might be. He would not leave them comfortless, and even in prisons, suffering unjust punishment, or facing death, was he not ever present?

Yes, that forty days was a most blessed experience, preparing them for their future work, as soon as the Spirit should be poured out in its fullness. We never before realized it meant so much, or that Jesus was with them so constantly. How foolish, in view of the facts, appear the claims of Sunday advocates who pretend that every meeting of Christ with his disciples occurred on the first day of the week? There is not a hint in the record that he met on that day, except upon the first day after his resurrection. He doubtless met with them "many days" during the interval of forty days before ascending. We may well thank God that we can have precious experiences of Christ's presence through his Spirit as the time draws near for his return. Thank God that we are near the second great outpouring of his Spirit in the "latter rain;" and that soon we shall meet that blessed Saviour, to spend an eternity in his loving presence. May the Lord hasten the day.

G. I. B.

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

(Concluded.)

NEW HAMPSHIRE.—1792.

Part I.—Bill of Rights.

ART. 1. All men are born equally free and independent: Therefore, all government, of right, originates from the people, is founded in consent, and instituted for the general good.

ART. 2. All men have certain natural, essential, and inherent rights, among which are the enjoying and defending life and liberty, acquiring, possessing, and protecting property; and, in a word, of seeking and obtaining happiness.

ART. 3. When men enter into a state of society, they surrender up some of their natural rights to that society, in order to insure the protection of others; and without such an equivalent the surrender is void.

ART. 4. Among the natural rights, some are in their very nature unalienable, because no equivalent can be given or received for them. Of this kind are the rights of conscience.

ART. 5. Every individual has a natural and unalienable right to worship God according to the dictates of his own conscience and reason; and no person shall be hurt, molested, or restrained in his person, liberty, or estate for worshipping God in the manner most agreeable to the dictates of his own conscience, or for his religious profession, sentiments or persuasion, provided he doth not disturb the public peace or disturb others in their religious worship.

ART. 6. As morality and piety, rightly grounded on evangelical principles, will give the best and greatest security to government, and will lay in the hearts of men the strongest obligations to due subjection; and as a knowledge of these is most likely to be propagated through a society by the institution of the public worship of the Deity, and of public instruction in morality and religion; therefore to promote those important purposes, the people of this State have a right to empower, and do hereby fully empower, the legislature to authorize, from time to time, the several towns, parishes, bodies corporate, or religious societies within this State, to make adequate provisions, at their own expense, for the maintenance of public Protestant teachers of piety, religion, and morality.

Provided notwithstanding, That the several towns, parishes, bodies corporate, or religious societies, shall at all times have the exclusive right of electing their own public teachers, or of contracting with them for their support and maintenance. And no person, or any

one particular religious sect or denomination, shall ever be compelled to pay toward the support of the teacher or teachers of another persuasion, sect, or denomination.

And every denomination of Christians, demeaning themselves quietly and as good subjects of the State, 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.

And nothing herein shall be understood to affect any former contracts made for the support of the ministry; but all such contracts shall remain and be in the same state as if this constitution had not been made.

NEW JERSEY.—1844.

*Article I.—Rights and Privileges.*

*Three.* No person shall be deprived of the inestimable privilege of worshipping Almighty God in a manner agreeable to the dictates of his own conscience; nor under any pretense whatever be compelled to attend any place of worship contrary to his faith and judgment; nor shall any person be obliged to pay tithes, taxes, or other rates for building or repairing any church or churches, place or places of worship, or for the maintenance of any minister or ministry, contrary to what he believes to be right, or has deliberately or voluntarily engaged to perform.

*Four.* There shall be no establishment of one religious sect in preference to another; no religious test shall be required as a qualification for any office or public trust; and no person shall be denied the enjoyment of any civil right merely on account of his religious principles.

NEW YORK.—1846.

*Article I.*

SEC. 3. The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind; 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 practices inconsistent with the peace or safety of this State.

NORTH CAROLINA.—1876.

*Article I.—Declaration of Rights.*

SEC. 26. All men have a natural and unalienable right to worship Almighty God according to the dictates of their own consciences, and no human authority should, in any case whatever, control or interfere with the rights of conscience.

*Article VI.*

SEC. 5. The following classes of persons shall be disqualified for office: First. All persons who shall deny the being of Almighty God. Second. All persons who shall have been convicted of treason, perjury, or of any other infamous crime, since becoming citizens of the United States. . . .

OHIO.—1851.

*Article I.—Bill of Rights.*

SEC. 7. All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience. No person shall be compelled to attend, erect, or support any place of worship, or maintain any form 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 general assembly 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.

OREGON.—1857.

*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 religious test shall be required as a qualification for any office of trust or profit.

SEC. 5. No money shall be drawn from the treasury for the benefit of any religious or theological institution, nor shall any money be appropriated for the payment of any religious service, in either house of the legislative assembly.

SEC. 6. No person shall be rendered incompetent as a witness or juror in consequence of his opinion on matters of religion, nor be questioned in any court of justice touching his religious belief to affect the weight of his testimony.

SEC. 7. 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.

SEC. 21. No law shall be passed granting to any citizen or class of citizens privileges or immunities which,

upon the same terms, shall not equally belong to all citizens.

PENNSYLVANIA.—1873.

*Article I.—Declaration of Rights.*

SEC. 3. 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 whatever, control or interfere with the rights of conscience, and no preference shall ever be given by law to any religious establishments or modes of worship.

SEC. 4. No person who acknowledges the being of a God and a future state of rewards and punishments shall, on account of his religious sentiments, be disqualified to hold any office or place of trust or profit under this commonwealth.

RHODE ISLAND.—1842.

*Article I.—Declaration of Certain Constitutional Rights and Principles.*

In order effectually to secure the religious and political freedom established by our venerated ancestors, and to preserve the same for our posterity, we do declare that the essential and unquestionable rights and principles herein after mentioned shall be established, maintained, and preserved, and shall be of paramount obligation in all legislative, judicial, and executive proceedings.

SEC. 3. Whereas Almighty God hath created the mind free, and all attempts to influence it by temporal punishment, or burdens, or by civil incapacitations, tend to beget habits of hypocrisy and meanness; and whereas a principal object of our venerated ancestors, in their migration to this country and their settlement of this State, was, as they expressed it, to hold forth a lively experiment that a flourishing civil state may stand and be best maintained with full liberty in religious concerns; we therefore declare, that no man shall be compelled to frequent or to support any religious worship, place, or ministry whatever, except in fulfillment of his own voluntary contract; nor enforced, restrained, molested, or burdened in his body or goods; nor disqualified from holding any office; nor otherwise suffer on account of his religious belief; and that every man shall be free to worship God according to the dictates of his own conscience, and to profess, and by argument to maintain, his opinion in matters of religion; and that the same shall in no wise diminish, enlarge, or effect his civil capacity.

SOUTH CAROLINA.—1868.

*Article I.—Declaration of Rights.*

SEC. 9. No person shall be deprived of the right to worship God according to the dictates of his own conscience: *Provided*, That the liberty of conscience hereby declared shall not justify practices inconsistent with the peace and moral safety of society.

SEC. 10. No form of religion shall be established by law; but it shall be the duty of the general assembly to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of worship.

SEC. 12. No person shall be disqualified as a witness, or be prevented from acquiring, holding, and transmitting property, or be hindered in acquiring an education, or be liable to any other punishment for any offense, or be subjected in law to any other restraints or disqualifications in regard to any personal rights than such as are laid upon others under like circumstances.

*Article XIV.*

SEC. 6. No person who denies the existence of the Supreme Being shall hold any office under this constitution.

TENNESSEE.—1870.

*Article I.—Declaration of Rights.*

SEC. 3. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; that no man can, of right, be compelled to attend, erect, or support any place of worship, or to maintain any minister against his consent; that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship.

SEC. 4. That no political or religious test, other than an oath to support the Constitution of the United States and of this State, shall ever be required as a qualification to any office or public trust under this State.

SEC. 6. That the right of trial by jury shall remain inviolate, and no religious or political test shall ever be required as a qualification for jurors.

*Article IX.*

SEC. 1. Whereas ministers of the gospel are, by their profession, dedicated to God and the care of souls, and ought not to be diverted from the great duties of their functions; therefore, no minister of the gospel, or priest of any denomination whatever, shall be eligible to a seat in either house of the legislature.

SEC. 2. No person who denies the being of God, or a future state of rewards and punishments, shall hold any office in the civil department of this State.

*Article XI.*

SEC. 15. No person shall in time of peace be required

to perform any service to the public on any day set apart by his religion as a day of rest,

TEXAS.—1876.

*Article I.—Bill of Rights.*

SEC. 6. All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences. No man shall be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent. No human authority ought, in any case whatever, to control or interfere with the rights of conscience in matters of religion, and no preference shall ever be given by law to any religious society or mode of worship. But it shall be the duty of the legislature to pass such laws as may be necessary to protect equally every religious denomination in the peaceable enjoyment of its own mode of worship.

SEC. 8. No money shall be appropriated or drawn from the treasury for the benefit of any sect or religious society, theological or religious seminary; nor shall property belonging to the State be appropriated for any such purposes.

VERMONT.—1793.

*Chapter I.—Declaration of Rights.*

ART. III. That all men have a natural and unalienable right to worship Almighty God according to the dictates of their own consciences and understandings, as in their opinion shall be regulated by the word of God; and that no man ought to, or of right can, be compelled to attend any religious worship, or erect or support any place of worship, or maintain any minister, contrary to the dictates of his conscience; nor can any man be justly deprived or abridged of any civil right as a citizen, on account of his religious sentiments or peculiar mode of worship; and that no authority can or ought to be vested in or assumed by any power whatever, that shall in any case interfere with or in any manner control the rights of conscience in the free exercise of religious worship. Nevertheless, every sect or denomination of Christians ought to observe the Sabbath, or Lord's day, and keep up some sort of religious worship, which to them shall seem most agreeable to the revealed will of God.

VIRGINIA.—1870.

*Article I.—Bill of Rights.*

SEC. 18. That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and, therefore, all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love, and charity towards each other.

WEST VIRGINIA.—1872.

*Article III.—Bill of Rights.*

SEC. 11. Political tests, requiring persons, as a prerequisite to the enjoyment of their civil and political rights, to purge themselves by their own oath of past alleged offenses, are repugnant to the principles of free government, and are cruel and oppressive. No religious or political test oath shall be required as a prerequisite or qualification to vote, serve as a juror, sue, plead, appeal, or pursue any profession or employment; nor shall any person be deprived by law of any right or privilege because of any act done prior to the passage of such law.

SEC. 15. No man shall be compelled to frequent or support any religious worship, place, or ministry whatever; nor shall any man be enforced, restrained, molested, or burdened in body or goods, or otherwise suffer, on account of his religious opinions or belief; but all men shall be free to profess, and by argument to maintain, their opinions in matters of religion; and the same shall in no wise affect, diminish, or enlarge their civil capacities; and the legislature shall not prescribe any religious test whatever, or confer any peculiar privileges or advantages on any sect or denomination, or pass any law requiring or authorizing any religious society, or the people of any district within this State, to levy on themselves or others any tax for the erection or repair of any house for public worship, or for the support of any church or ministry, but it shall be left free for every person to select his religious instructor, and to make for his support such private contract as he shall please.

WISCONSIN.—1848.

*Article I.—Declaration of Rights.*

SEC. 18. The right of every man to worship Almighty 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 ministry, against his consent. Nor shall any control or interference with the rights of conscience be permitted, or any preference be given by law to any religious establishments or mode of worship. Nor shall any money be drawn from the treasury for the benefit of religious societies or religious or theological seminaries.

SEC. 19. No religious test shall ever be required as a qualification for any office of public trust under the State, and no person shall be rendered incompetent to give evidence in any court of law or equity, in consequence of his opinions on the subject of religion.



## 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.

### BEARING THE CROSS.

THE heavier cross, the heartier prayer;  
The bruised herbs most fragrant are;  
If wind and sky were always fair,  
The sailor would not watch the star;  
And David's psalms had ne'er been sung,  
If grief his heart had never rung.

The heavier cross, the more aspiring;  
From vales we climb to mountain crest;  
The pilgrim, of the desert tiring,  
Longs for the Canaan of the rest;  
The dove has here no rest in sight,  
And to the Ark she wings her flight.

The heavier cross, the easier dying,  
Death is a friendlier face to see;  
To life's decay one bids defying,—  
From life's distress, one then is free.  
The cross sublimely lifts our faith  
To Him who triumphed over death.

Thou Crucified! whose cross I carry,  
The longer may it dearer be;  
And, lest I faint while here I tarry,  
Implant thou such an heart in me,  
That faith, hope, love, may flourish there,  
Till for my cross the crown I wear.  
—*Christian Citizen.*

### CANADA.

PROVINCE OF QUEBEC.—The cause of truth is onward in this Province. Seven members were added to the newly organized church at Fitch Bay during the meeting I recently held there. One entire family have begun to keep the Sabbath at Dixville, and have united with the Sabbath-school at that place. This was the result of selling them a "Bible Readings for the Home Circle." They were at first prejudiced against us; but when they began to read their new book, and investigate for themselves in regard to the Sabbath, they became convinced that there was no change by divine authority; and before any of our people were aware of their interest in the subject, they had begun to observe the Sabbath. One peculiar feature in this case was that they had only a New Testament in the house, as they had been burned out, and lost their Bible by the fire. But they carefully searched the New Testament, and it was that which convinced them that the seventh day is still the Sabbath. Our opponents surely will not claim that their eyes were blinded by reading the *Old Testament*.

My time of late has been devoted largely to the interests of the canvassing work, instructing agents, and getting them started by going out with them, and taking orders for our books. As the result, we have now a number of good agents well qualified and at work, meeting with good success. The past three or four months we have sold about \$1,300 worth of our books in this Province. After consulting with the brethren and the General Conference Committee, it is thought best that I should devote my entire time to this branch of the work the present year.

It is a matter of great encouragement to our people in Canada that the REVIEW AND HERALD has seen fit to establish a branch publishing office in Toronto. It was my privilege recently to visit that city, and spend a few days with those who have come to labor in connection with the work there. I enjoyed the interview very much, and can speak with the utmost satisfaction of the excellent arrangements made for the publishing work in Canada. The location is a desirable one, both in reference to the city and the entire Dominion. The building is well suited to the purpose, and especially was I satisfied with the dear brethren whom the General Conference has sent to carry on the work there. My time there was spent mostly in instructing and drilling canvassers who were at work in that Province. The very encouraging letters I have since received from them show that the time spent in that direction was not in vain.

The expense in establishing a publishing-house in this Dominion will of necessity be large, and the success of the undertaking will depend largely upon our Canadian brethren. Who will take hold of the canvassing work and help sustain our new publishing-house? We call for volunteers to enlist in this work. Our brethren in the field are gaining victories all along the line; but the field is wide, and

they need help. We shall soon have a drill for new recruits. Let all who are ready to respond write me at once. Address me at South Stukely, P. Q.  
April 17. R. S. OWEN.

### MINNESOTA.

GOLDEN GATE AND BROOKSVILLE.—At the request of the brethren at these two places, I spent from March 13 to April 2 with them. I spoke to the people ten times, and visited all the interested ones. It was a pleasure to me to meet with these dear friends once more, and the Lord's blessing was felt in the meetings.  
C. NELSON.

### NEBRASKA.

LAWRENCE.—I began meetings near this place the last of January, and closed last night with a good interest. The truth seems to be in the minds of nearly everybody; it is the topic of conversation. Some have signed the covenant, and others are keeping the Sabbath who have not yet signed it. Still others say they know that we have the truth.

The truth has had a severe testing at this place. The Campbellites have a strong foot-hold here, and as soon as I began meetings, they sent for one of their ministers; and he came, and challenged me on the Sabbath question, the nature of man, and the destiny of the wicked. He came according to agreement, and we occupied eight sessions of two hours each on the Sabbath question. At the last session he left the house, and would not stay to hear my closing speech. His brethren followed him, but the remainder of the congregation remained to hear me out. He left the field without debating the other two questions. So the truth has gained a great victory over error as the result of the debate. Unto the Lord be all the glory.  
April 8. H. A. JENKINS.

### MICHIGAN.

CERESCO.—I met with the church at this place, April 6, 7, in their quarterly meeting. I spoke three times, and attended their business meeting. From the reports of the church and tract society officers, I should judge this church were doing all they could to support the cause by their means. Although the church record shows quite a good membership, it was found that nearly half of the members have moved away to such a distance that they are unable to attend the meetings. Some of those who live near are aged and afflicted, so that the attendance is very small.

In company with Bro. Hilliard, I visited some of the families who live some distance from Ceresco. At one house we found an aged sister who has been confined to her bed for three years. Her courage and faith in God, in her severe affliction, might well be imitated by many who have health and strength.

On the Sabbath the ordinances were celebrated, and most of those present took part. Had some of the brethren who absented themselves from this part of the service, remained, we are sure they would have been benefited, and those who did remain would have enjoyed the meeting better. May the Lord help this church to press on and be diligent in all the ordinances of the Lord's house.

J. H. DURLAND.

### KENTUCKY.

AMONG THE CHURCHES.—Since Jan. 20 I have held meetings in Kentucky as follows: at Louisville, Leitchfield, Bowling Green, Russellville, Daysville, besides attending the State meeting at Rio. There are a few earnest ones at all these places who love the truth, and are trying to live it out. We have corresponded also with others at other points in the State. We found in Louisville some interested ones, who promised while Eld. Osborne and myself were there, that they would obey the truth. Others became interested who we think would obey if they could hear the whole truth presented.

We regard Louisville as a favorable field of labor. It has a population estimated at 230,000. It is situated in a fertile district, with a healthful climate. It enjoys the shipping facilities of the Ohio River and eight lines of railroad. Coal and provisions are quite cheap. I have studied much about how the present truth is to be placed before the people of this city. The Kentucky tithe is not sufficient to pay laborers to go there, and do this

work. The General Conference has its resources taxed to the uttermost in supplying labor and funds for other points. I can see but one line of operation within our reach. It is this: Let a few good families of our people move to the city, who are able to make their own living, and at the same time furnish a room for a Sabbath-school and a station for canvassers, and engage heartily in the work of God. It will be only a few years that such opportunities to work for Jesus will be open; and why not go while they are ours? We have encouragement that one family will go there soon, but there is room for others. This city affords ample room for missionary operations from several centers. This whole field is open for canvassers, and it has scarcely been touched. What I have said of Louisville, Ky., may also be applied to Nashville, Tenn., with the exception of population. It is only about half as large as Louisville. Those who keep any other day than Sunday are exempt by law from keeping Sunday in Kentucky.

I held a ten days' meeting at Daysville, where four persons are keeping the Sabbath. I could not conveniently continue longer, on account of a place to hold meetings in. Many were interested in the meetings, and are anxious to have us pitch a tent there. We have several calls for meetings from persons who have embraced the Sabbath by reading, where meetings have never been held. We have only a few canvassers in the State, but there is room for many. One sister has succeeded well in getting orders for "Bible Readings." She has orders for several hundred dollars' worth of books. At one period in her work she took orders for sixty-one dollars' worth of books in two days and three hours. Enough has been done to prove that our books can be sold in Kentucky.

Let all who want to canvass in Kentucky correspond with J. H. Dortch, Springville, Tenn. Send all tithes for the State to L. C. Heminger, Bowling Green, Ky. Wm. COVERT.

### THE CANVASSING WORK IN MISSOURI.

WE are glad to report some advancement in the canvassing work in Missouri. Since March 1st, the number of canvassers in this State has increased to eighteen. Some of these have only devoted a portion of their time to the work. Several others have had territory assigned them, and will enter the field soon.

The company that have been at work with "Great Controversy" in Jackson and La Fayette counties, have delivered books amounting to over \$550. One brother reports twenty orders for "Thoughts on Daniel and the Revelation" in a little more than four days; another took thirty-four orders for "Sunbeams of Health and Temperance" in five and one half days; another took orders for "Bible Readings," amounting to \$44.50 in five days; and still another delivered 128 copies of "Great Controversy" and has yet 160 orders to fill. He has not reported less than twenty-three orders in any one week.

There have been quite a number of books sold by the other canvassers. Nearly all have had moderate success. There are many persons in this Conference who could do just as well, if not better, if they would give themselves to the work. I should be glad to hear from all those who desire to engage in the canvassing work. Address me at Gun City, Mo. H. L. HOOVER, State Agent.

### THE CANVASSERS' INSTITUTE AT MINNEAPOLIS, MINN.

THE Canvassers' Institute opened here April 15, with quite a goodly number in attendance, and new faces have appeared daily. The total number present is sixty-two, of whom twenty-seven are regular canvassers, seven being from other States. The spirit manifested from the beginning has been good. At the morning social meetings all the testimonies breathe an earnest desire to know the Lord better, and to seek a deeper consecration to his work. Some have already been blessed, and are praising God for his goodness. Eld. A. T. Jones was ill coming from Chicago, the foul air of the cars affecting his system, already debilitated by overwork, so as completely to prostrate him. He has suffered severely at times, and is compelled to remain in his room, and generally confined to his bed, except when he has ventured, on three occasions, to speak during the day. It rejoiced the hearts of all to have him meet with us in the meeting this morning at five o'clock, but it has been thought best to put off his lectures on civil government and religion un-

til Monday evening. He has spoken three times, so far, on church government. The courage of the brethren and sisters is good. They have come seeking a special blessing, and express themselves as willing to remain and take no denial from the Lord.

The time during the day is fully occupied by Bro. Belden in instruction on singing and canvassing; Prof. Lewis on language and errors of expression; while Elds. Flaize, Bliss, Breed, and others occupy the desk in the evening. The State agent, Bro. Mead, has given a very practical talk to the canvassers on weekly reports of work done, and the use of the weekly report postal cards. The daily class on reporting and editorial work is well attended, and all show a lively interest in becoming proficient in the application of what is presented. Over twenty take full reports of each lecture and address, and many of these productions are sufficiently complete for use in newspapers, if the subjects were of the character desired by publishers. The class, both here and in Chicago, has resulted in proving to these Conferencees that in each there is a large proportion of native talent that has lain dormant which, now aroused, can and will be used (in co-operation with the Press Committee at Battle Creek) to spread the knowledge of present truth through the medium of the secular press.

April 19.

W. S. CHAPMAN.

#### THE MICHIGAN STATE MEETING.

THIS was a good meeting, and one that gave courage and blessing to those who attended. The different districts in the State were well represented by ministers, directors, and other workers. Union of feeling prevailed throughout the meeting, while the different branches of the cause were considered. Sister White was with us, and spoke several times with her usual freedom. Her powerful appeal Sunday afternoon to the ministers and workers to be converted men and women was enough to touch the hardest heart. It does not seem possible that any one can sit under such appeals with careless indifference, and not be moved. The Lord came very near by his Spirit, and showed his willingness to pour out his blessing, and give power to even the weakest of his servants to go forth and labor in the cause with marked success. Men and women who feel it duty to work for God take responsibilities upon them which they cannot well shift by excuses to some one else, when they meet with failure. It is human to fail and make mistakes, but with divine power connected with human effort very many mistakes may be avoided.

In the meeting, when we came to the distribution of labor, we felt the need of more laborers. The demands and openings for work are far greater than can be supplied. Our thorough, self-sacrificing, responsible men, who can do good work for our churches, are few. Our old and well established churches have many young people who have grown up in Sabbath-keeping families, and who might, with the right kind of labor, be converted, and become useful in the cause. This is the kind of work our good Conference needs, and we hope the day is not far distant when these needs will be supplied.

The resolution passed at our last Conference to make our tent companies smaller and less expensive was ratified at this meeting. This, we believe, will be more efficient for accomplishing good work, and is a step in the right direction. When plans are laid for ease and comfort, it being so contrary to the life of Christ, the Spirit of the Lord is grieved away, and cannot work with the company. When we are willing to make sacrifices, and feel our own weakness and inability to do the Lord's work, our faith will grasp hold of the Source of our strength, and we shall obtain the help we need, and see success as the good fruit of all our labors.

Bro. Brant, our State agent, was at the meeting, and worked up the canvassing work. There is still courage and determination to push this work forward in the State. It is a great and noble work, and the canvasser must be remembered. Bro. H. W. Miller was present, and worked earnestly in the interest of the T. and M. society. Separate reports may be given of these branches of the work. We feel encouraged to still push the cause forward in our good Conference. A little time was taken to consider the first-day offerings for foreign missions. Bro. A. R. Henry made some excellent remarks and telling arguments on this point. It is decidedly the best system of raising means to sustain our foreign missions we have ever had. Our people in the Michigan Conference can do more in this line,

if they will take a moment to reflect on the needs in this direction, and of the good effect that the means raised will have on our foreign work. Our ministers and church officers should see to this, and in a kind, Christian way call the attention of our people to it. The message is speeding on, and let us all have a part in it, till it shall close up in glorious triumph.

I. D. VAN HORN.

#### MICHIGAN TRACT SOCIETY QUARTERLY MEETING.

THE State quarterly meeting of the Michigan Tract and Missionary Society was held at Battle Creek, Mich., April 14, 1889, at 9 A. M. Prayer was offered by Eld. E. H. Root. The minutes of the last meeting were read and approved. Owing to the report for the past quarter being incomplete, the report of labor was not given by the Secretary. The Chair gave a brief synopsis of the work done during the past few months, in which he stated that about 79,000 copies of the special edition of the *American Sentinel* had been distributed, and over 80,000 signatures to the petition against religious legislation had been secured. He said that while some parts of the work had been carried forward with enthusiasm, others had not received the attention they should, especially that of the canvassing work. The circulation of the petitions and National Reform literature had created considerable interest for other reading-matter, and he suggested a plan whereby the "Marvel of Nations," "Thoughts on Daniel and the Revelation," and other subscription books might be placed in the hands of those who would read them. The local society could purchase a supply of these books for a loaning library, and take a contract for one or more townships, with the understanding that every house in the township be visited, and a book left with all those who would read it, and sold wherever possible. The librarian of one society where this plan had been carried out, said that it was of great spiritual benefit to our workers, while an interest was also awakened among the people, and their prejudice removed. He said the interest in the missionary work in their society had been increased fourfold. Favorable reports were heard from other societies.

Other matters of interest pertaining to the missionary work, such as circulating the REVIEW, *Sentinel*, and *Good Health*; the interchange of correspondence between T. and M. officers and workers; the importance of librarians attending district quarterly meetings, were presented by the President. The following resolution passed at the last annual meeting of the International Tract Society was also presented:—

*Resolved*, That we recommend that the names of canvassers, Bible workers, and all who are employed by the Conference and tract societies, be transferred from the register of the local societies and districts, and placed upon a State list, called the State district; and that they be recommended to obtain their supplies from the State society, and make their contributions and reports to the same.

The Chair being authorized to appoint a committee on resolutions, named the following: D. Malin, E. H. Root, Eugene Leland.

Several meetings of the Board of Directors were held. Eld. Ostrander being absent on account of illness, S. M. Butler was authorized to act in his place. The following resolutions, after being thoroughly discussed, were adopted by the Board.

*Resolved*, That we as a body urge upon all our people the necessity of placing before the public our publications that will inform them upon the truths for our times, and that the work of circulating petitions against religious legislation be carried forward.

*Resolved*, That when practicable, we urge upon the local societies the importance of purchasing loaning libraries, in harmony with the regulations of the State agent.

*Whereas*, The office of district secretary greatly adds to the T. and M. work, also retards the execution of the same; therefore,—

*Resolved*, That a committee of five be appointed by the President, to report at our next annual meeting concerning the advisability of discontinuing this office.

At a subsequent time the Chair named the following persons as said committee: J. D. Gowell, Eld. M. B. Miller, Williard Fay, Eld. E. H. Root, and J. F. Carman.

*Resolved*, That each society be requested to send at least one representative to each district meeting.

It was moved and carried that the pamphlet "Civil Government and Religion" be furnished to the senators and representatives in Michigan by our State Society.

The Chair recommended that the librarians use the new librarians' journal in keeping the accounts of the society.

The reports from the different districts generally showed an increasing interest in the missionary work. Several spoke of the good beginning made by our people during the past winter, and we trust that a more earnest effort to carry forward the third angel's message will be made by each member in our State.

HATTIE HOUSE, Sec.

H. W. MILLER, Pres.

### Special Notices.

#### TO OUR CHURCH CLERKS AND TREASURERS IN NEW YORK.

WE request each church clerk to send to the secretary of the Conference, F. M. Wilcox, Rome, N. Y., the names of all the delegates of his church elected for the next annual session of the Conference, on or before May 20, 1889. This is desired by the Conference Committee, that the members of the auditing committee may be selected in time so they may arrange to be present at our workers' meeting, in connection with which the auditing work is to be done, according to the vote of the Conference. We request the church treasurers to collect and forward to the treasurer of the Conference, Wm. E. Lewis, Rome, N. Y., on or before June 3, 1889, all the tithes that the brethren and sisters have on hand, and all the subscriptions made for camp-meeting expenses, and the purchase of tents, as we desire to pay off our laborers as far as possible, and have no debt upon us for camp-meeting expenses or tents. Prompt and faithful work by our church treasurers saves hundreds of dollars to the cause of God every year.

We exhort all our brethren and sisters to be faithful in supporting the cause, and to co-operate with their church treasurers, so that they will not be embarrassed in discharging their duties. Promptness in the payment of tithes helps our church treasurers very much, and often saves them time, trouble, and expense.

M. H. BROWN.

#### RAILROAD RATES TO THE PENNSYLVANIA CAMP-MEETING.

THE usual reduction will be granted to all who attend our camp-meeting this year. In order to secure this reduction, each person must procure a certificate of me before they leave home, which must be signed by the ticket agent at the place where you start, or we cannot return you at a reduction. Last year some failed to order certificates, and thus had to pay full fare both ways. Let every one who has the least idea of attending this year, whether sure of it or not, write to me at once, and I will send certificates in time for the meeting.

Church officers should see that those who do not take the REVIEW have this matter brought to their notice. Some member of each family should order the certificates for the entire family and in some churches one person can order enough to supply the whole church. When you order your certificates, please tell me where you intend to take the cars, and whether you intend to come to the workers' meeting or not, and I will send you such instructions as will be necessary to assist you in procuring tickets. We have several locations in view in the city of Williamsport for the site of our camp-meeting; and as soon as one is decided upon, I will give definite instruction for reaching the ground. In case you order certificates, and do not attend the meeting, they can be returned to me. It is better to order too many, and return them, than to neglect to order, and fail to secure the reduction. Please make your orders plain and definite, so that they can be filled readily, as we shall be crowded with work. If you have friends that you think would attend the meeting, order certificates enough so that you can supply them.

L. C. CHADWICK.

#### THE PENNSYLVANIA CAMP-MEETING.

THIS meeting is to be held at Williamsport, Pa. This place has been again selected for our camp-meeting because, all things considered, it is the most centrally located of any place in the Conference, at which it would be advisable to hold such a meeting; and at the same time we trust it will be a blessing to the work here at our new Conference headquarters. Preceding the camp-meeting proper,

there is to be held a ministerial institute, and a workers' meeting, the former to begin May 23, and the latter May 29, and hold till the beginning of the camp-meeting, Tuesday evening, June 4. The ministers and workers of the New York, Ohio, New England, and West Virginia conferences, including the State of Maryland and the District of Columbia, are expected to unite with us in this institute and workers' meeting.

The ministerial institute is, of course, especially for the benefit of ministers. Still others who wish to do so, are at liberty to attend this part of the meeting. But we shall expect all our church and tract society officers, canvassers and Bible workers, and all who are not engaged in any of these branches of the work, but who desire to enter the work, to attend the workers' meeting. And in addition to the foregoing, we not only invite, but urge, as many of our brethren and sisters at large to attend this workers' meeting as can do so. Efficient help from abroad in the interests of the various branches of the work will be in attendance, including Elds. A. T. Jones, W. C. White, sister White, and F. E. Belden. Eld. E. W. Farnsworth also is expected to be at the camp-meeting proper.

And now, brethren and sisters in all parts of our Conference, we earnestly beseech you, in view of the time in which we live, with its portentous outlook and weighty responsibilities, to be sure to attend this annual convocation of ours. We are rapidly closing up our work for eternity, and cannot afford to let so efficient a means of grace pass unimproved. We need the assistance which those from abroad who are to be at this meeting will be able by the blessing of God to bestow. We should have the largest attendance at this meeting that we have ever had at any of our Conference gatherings, and we shall confidently expect it. Do not disappoint us, and rob your own souls.

All who have been in the employ of the Conference for any part of the past year, are hereby requested to pass in their reports as early as May 29. We shall audit these accounts during the workers' meeting. We appoint as our auditing committee: Brn. O. P. Galloway, C. O. Holden, Jefferson Loughhead, Wm. Jones, John Ayling, and Wm. Simkin.

We have already made arrangements with Mr. Field, of Rochester, N. Y., for tents. Let all who need tents report to me at Wheeler, Steuben Co., N. Y., at once, or not later than May 15. This request includes those from the Conference named. The tents rent by the week, as follows: 14 x 15, \$2.50; 12 x 17, \$2.50; 9 x 12, \$2.00. The tents used before the beginning of the camp-meeting proper, June 4, can be had at half the rent named per week, according to the time they are used, and then at full price during the camp-meeting week. Mr. Field makes us this generous offer. We shall run a dining-tent, at which warm meals can be procured at reasonable rates. And now, dear brethren and sisters of the Pennsylvania Conference, please give us a large attendance at this meeting, and come to seek unitedly the preparation we so much need for the work before us.

J. W. RAYMOND.

## The Sabbath-School.

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

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

### OLD TESTAMENT HISTORY.

#### LESSON 19.—UNBELIEF AND ITS PUNISHMENT. (Sabbath, May 11, 1889.)

INTRODUCTION.—After remaining nearly a year at Mt. Sinai, where they had received such instructions from God as would cause their worship to assume more definite form, and more thoroughly organize them preparatory to their entering the land of Canaan, the Israelites again resumed their journey, and after three days' march, encamped at Kibroth-hattaavah, so named from the burial of those who murmured there and were slain by the judgments of God.

Questions, with Scripture Texts, and Notes.

#### 1. How far did the Israelites travel after they left Sinai before they encamped again?

"And they departed from the mount of the Lord three days' journey: and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting place for them." Num. 10:33.

#### 2. How were they guided in selecting a place to camp?—Ib.

#### 3. What did Moses say when the ark set forward?

"And it came to pass, when the ark set forward, that Moses

said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." Verse 35.

#### 4. What did he say when it rested?

"And when it rested, he said, Return, O Lord, unto the many thousands of Israel." Verse 36.

#### 5. When the people again complained, what followed?

"And when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp." Chap. 11:1.

Those who dwelt in the outermost part of the camp were the mixed multitude, who were the least consecrated in heart, and would therefore be the first to be influenced by lustful cravings, and to murmur if they were not gratified. These were consumed by fire breaking forth from the cloudy pillar, in much the same manner, we may suppose, as did that which destroyed Nadab and Abihu.

#### 6. What does the psalmist say was the reason they were thus punished?

"Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Therefore the Lord heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in his salvation." Ps. 78:20-22.

#### 7. What made this murmuring inexcusable?

"Though he had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven." Verses 23, 24.

#### 8. Is it any less excusable if God's people complain now?

"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." Lam. 3:22, 23.

#### 9. In the instance under consideration, how were the people saved?

"And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched." Num. 11:2.

#### 10. What was proved by that?

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James 5:16.

#### 11. Did this lesson prove sufficient to keep the people from murmuring?

"And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away: there is nothing at all, beside this manna, before our eyes." Num. 11:4-6.

#### 12. When Moses heard their murmurings, how did he feel?

"And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me?" "I am not able to bear all this people alone, because it is too heavy for me." Verses 11, 14.

#### 13. What provision did the Lord make to lighten his burden?

"And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone." Verses 16, 17.

#### 14. What did he say the people should have?

"And say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat." Verse 18.

#### 15. How abundantly did he say they should be supplied?

"Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?" Verses 19, 20.

The rendering in our Common Version, which makes the quail to have been piled up "two cubits high upon the face of the earth," is uncalled for and unwarranted. The Revised Version gives the proper sense and rendering, by putting it, "about two cubits above the face of the earth." The Vulgate has it, "And they flew in the air, about two cubits above the earth." This is a very free translation, nevertheless it exactly expresses the sense of the original. The quails flew about breast high, and so were easily killed. Many readers of this will recall flights of pigeons in such numbers as to darken the sun, and when they flew so low as to be easily knocked down with clubs. In the case under consideration, the quails were brought miraculously, and were doubtless in miraculous numbers; but the Bible, rightly translated, gives no countenance to the absurdity of either living or dead birds' being piled up three feet high for a space two days' journey in diameter.

#### 16. What did Moses say of this great promise?

"And Moses said, The people, among whom I am, are six hundred thousand footmen: and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?" Verses 21, 22.

#### 17. What did the Lord reply to his implied doubt?

"And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not." Verse 23.

#### 18. How was the promise fulfilled?

"And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth." Verse 31.

"He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea: and he let it fall in the midst of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own desire." Ps. 78:27-29.

#### 19. How did the people manifest their greed and their distrust in God?

"And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp." Num. 11:32.

"They were not estranged from their lust. But while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel." Ps. 78:30, 31.

#### 20. What was the result?

"And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." Num. 11:33.

From this account we may draw three important practical lessons: 1. God knows what is best for us, and it is not safe to murmur at his providence; 2. If we persist in desiring that which is contrary to God's will, he often allows us to have it; and 3. Such a course always results in leanness of soul (Ps. 106:15), and often brings upon us the judgments of God in addition to the fancied blessings which our unsanctified hearts have desired.

#### 21. Did this cause the rest of the people to believe God?

"For all this they sinned still, and believed not for his wondrous works." Ps. 78:32.

## News of the Week.

FOR WEEK ENDING APRIL 27.

### DOMESTIC.

—Willie F. Welch, a twelve-year-old boy at Rockland, Me., died Tuesday from immoderate cigarette smoking.

—The question of Constitutional amendment was voted on in Massachusetts, Monday. The amendment was defeated by a majority of 40,000 votes.

—The Edison General Electric Company was incorporated at Albany, N. Y., Tuesday, with a capital stock of \$12,000,000. Among the incorporators are Henry Villard and Thomas A. Edison.

—Dr. Daniel, president of the Florida State Board of Health, has declared that the death of Mrs. Charles Demont, which occurred at Sanford on Tuesday, was from yellow fever. The case is said to be not of a violent or infectious type, and every precaution has been taken by the authorities to prevent the spread of the disease.

—The strawberry crop of Louisiana is this year said to be remarkably fine. From Hammond, Longipohoa Parish, there were shipped between April 12 and 17, 1,240 bushels. A local from that place says "the berries, many of them, are four inches in diameter." The editor of the Hammond Leader says he "saw one four and a half inches in diameter."

—The New York Telegram publishes a story from Washington, to the effect that the spirit of Leland Stanford, son of the millionaire California Senator, has appeared three times to his father, and a similar number to his mother; and that the senator has, through this means, been advised as to the disposition of his vast property. It is even said that the establishment of the great university of Southern California owes its inception to this spirit agency, and that Mr. Stanford is awaiting another visitation, before disposing of the remainder of his wealth.

—The well-known Catholic writer, Hugh P. McElvone, says that Catholics are divided on the public school question into three factions,—the irreconcilables, the moderates, and the indifferentists. The first of these classes consists of those who are opposed to the States' having anything to do with education; the indifferentists believe the public schools to be good enough as they are; and the moderates, which include nine-tenths of all the Catholics, desire religious instruction in the schools, send their children to parochial schools when they can, and desire to have these schools recognized and aided by the State.



†Stops only on signal. Where no time is given, train does not stop.  
 Trains run by Central Standard Time.  
 Vapiano for accommodation: Battle Creek Passenger, Mixed Train, Pt.  
 Huron Passenger, and Mail trains, daily except Sunday.  
 Pacific, Limited, Day, and Atlantic Expresses, daily.  
 Sunday Passenger, Sunday only.  
 GEO. B. REEVE Traffic Manager. W. J. SPICER, General Manager.

# The Review and Herald.

BATTLE CREEK, MICH., APRIL 30, 1889.

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### Editorial Notes.

We regret to announce that sister M. L. Huntley, secretary of the International T. and M. Society, has been seriously ill at the Sanitarium for a few weeks past. Her condition has been such as to arouse great anxiety at times as to how the case might terminate, though the symptoms are, at this writing, April 28, more favorable. We ask an interest in the prayers of the brethren and sisters in her behalf.

Bro. D. H. Lamson has secured in the Gratiot (Mich) County Journal, of March 22, a three column and a half sermon on the Sabbath question, being a review of a sermon by J. E. Long against the Sabbath. The trouble with those who oppose the Sabbath is that the Bible record cannot be removed nor changed nor obscured. They may make a good deal of noise, and raise dust enough to blind for the time being a whole township; but after the dust has settled, the record is still there just the same, asserting its claims, appealing to the conscience, and making its voice heard always in behalf of the same thing. And this in the end will tell. "The word of the Lord endureth forever."

It was our privilege to attend the social meeting in the College chapel, Sabbath, the 27th. The occasion was one to be greatly enjoyed. The meeting followed the College Sabbath-school, and the precious truths contained in the S. S. lesson, the love of God, and his full and free forgiveness of sin, furnished a theme for many cheering testimonies. The time was well filled, five and six, at times, being on their feet at once; and what was said showed a living interest and in most cases a deep personal experience in these great blessings. In the absence of the president, Prof. Prescott, who is attending the institute at Minneapolis, Eld. Farnsworth led the meeting. We thank God for what he has done, and is doing, for the College.

We have no occasion to express the desire uttered by Job, "Oh that . . . mine adversary had written a book," for plenty of those who hold this relation to the views we advocate, are engaged in this work. Books to the right of us, books to the left of us, books in front of us, thunder and what? Well, that is about all; they seem to be blank cartridges, containing more sound than shells, and producing more noise than execution. The same tactics so long followed in this country are being adopted in Australia—our adversaries are beginning to write books. One Mr. G. W. Gillings has issued a pamphlet entitled "Seventh-day Adventism: The First or the Seventh Day? Which." This pamphlet Bro. G. C. Tenney has reviewed. A copy of his review has just reached our table. It is a temperate, strong, conclusive document, and will do good. The truth utters no boasts and issues no challenges; but whatever tends to a healthy agitation of its claims, is ever welcome. It all works for the advancement of the cause. Let the investigation continue. "We can do nothing against the truth but for the truth."

The familiar proverb that "all is not gold that glitters," has been given a rather conspicuous verification the past week in the long train of disappointed and disconsolate fortune-seekers who continue day by day their retrograde march from the disillusioned Eldorado of Oklahoma. Destitute of palatable water and other facilities for a congenial habitation of human beings, the new territory seems likely to have a less population after several weeks of settlement than it had the day after it was opened. Doubtless those who wish to acquire quarter-sections in this much-coveted district, or corner lots in some of its mushroom towns, have a much better opportunity now of doing so than during the headlong rush which ensued on the removal of the barriers to its settlement; but the unique spectacle which was then displayed must be regarded as affording a striking comment on the scarcity of good and available government land in this great country in the year 1889.

A WRITER in the *Christian Oracle* of April 25 makes this response to a gentleman who has also contributed somewhat to the same paper, and now favors a strict Sunday law:—

He says that if the Blair bill should pass, and a strict Sunday law be passed, Adventists could obey the law without any violation of their religious principles. True; but if you forbid their doing any manual labor on that day, you rob them of one-sixth of their power to earn a living for their families—or at \$2 per day it would amount to \$104 annually. Without their consent, is that American liberty? Suppose you rest on Sunday, and we pass a law to prohibit you from working Mondays; how would that suit you? Brethren, we don't want a Sunday law unless it has a proviso that those who conscientiously keep the Sabbath shall not be prohibited from performing their usual occupation on Sunday. The Constitution is good enough as it is.

Good. We recommend this. There is a breath of freedom and equality in it; and coming, as it does, from a Sunday-keeper to a Sunday-keeper, it is quite refreshing.

## GENERAL MEETING FOR NEW ENGLAND.

THERE will be a general meeting at South Lancaster, Mass., beginning Friday evening, May 10, and closing Tuesday morning, May 14. Besides our own laborers, we expect that Eld. J. O. Corliss and Prof. Prescott will be present during this meeting. It is especially desired that there may be a large attendance of our brethren, as there are some live questions to come up for consideration. We have a great work before us. Plans must be laid which will demand more or less of an expenditure of means. We are anxious to counsel with our brethren as to what steps shall be taken during the coming summer. Many of our brethren, by a life of industry, economy, and wise management have been enabled to bear financial burdens in the cause for years, and are still doing so. So far as human appearances go, should these brethren withdraw their support in this direction, it would prove disastrous to our work.

We want during this meeting to have a special council in reference to our future work. Come, brethren, and for a day or two put some of the same earnest thought and wise planning that you are constantly devoting to your worldly business, into this, the most important work in all the world.

The special course at the academy is now in progress, and during the last week of the course we are to have a sort of ministerial institute, for the critical study of special points of truth. We hope to see all who contemplate engaging in tent work or in the Bible work, at least as soon as Friday, May 3. A. T. ROBINSON.

## CAMP-MEETINGS FOR 1889.

WESTERN.			
*Kansas, Ottawa,	May	21-28	
*Iowa, Des Moines,	June	4-11	
*Minnesota, Minneapolis,	"	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 (Northern),	May	28 to June 4	
*Missouri (general),	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.,	"	22-29	
Nevada,			

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.

## SUNDAY MEETING IN ALLEGAN.

In a recent mass-meeting held at Allegan, Mich., called by the ministers of the place in the interests of the Blair Sunday bill, the petitions circulated for signatures consisted simply of blank paper. The people were urged to sign the "petition," being assured that after they had done so, the slips would be collected, pasted together, and the "appropriate heading" affixed to them. No explanation was made as to how the petition was to read; whether the undersigned were "adult residents of the United States, twenty-one years of age or more" or not. Consequently, children were allowed to sign the spotless and wordless document. At this juncture, some five or six speeches having been made by various divines, attorneys, and merchants, a lawyer arose in the audience, and, after remarking that there had been considerable complaint as to the methods employed by this side in obtaining signatures, etc., said he had signed the other petition, and would like two minutes to state why he did so, upon which the chairman very promptly informed him that they did not care to hear him. Such are some of the blind methods of promoting the Sunday cause, and such a sample of the freedom of speech allowed under a government ruled by the church. W. A. C.

## LOCAL CAMP-MEETING FOR MISSOURI.

AFTER consulting the Conference Committee and a number of the leading brethren in different parts of the State, we have decided to hold a local camp-meeting at Winston, Mo., May 28 to June 4. We shall secure the best help we can for this meeting. Nearly all of the ministers of Missouri will be there, and we shall expect some good outside help. We trust that all the brethren and sisters in Northern Missouri who can possibly attend will decide at once to do so. We hope to have a full turnout. DAN. T. JONES.

## CHURCH DEDICATION AT MARION, IND.

On the Sunday following our State meeting, to be held at Marion, Ind., May 1-7, the new church at Jonesboro will be dedicated. We invite all to attend who can. F. M. ROBERTS.