

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

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MY GOD, I LOVE THEE.

My God, I love thee! not because
I hope for heaven thereby,
Nor because those who love thee not
Must die eternally.

Thou, O my Jesus, thou didst me
Upon the cross embrace!
For me didst bear the nails and spear,
And manifold disgrace,

And griefs and torments numberless,
And sweat of agony,—
Yea, death itself, and all for one
That was thine enemy.

Then why, O blessed Jesus Christ,
Should I not love thee well?—
Not for the hope of winning heaven,
Nor of escaping hell;

Not with the hope of gaining aught;
Not seeking a reward;
But as thyself hast loved me,
O everlasting Lord!

E'en so I love thee, and will love,
And in thy praise will sing,—
Solely because thou art my God,
And my eternal King.

—Francis Xavier.

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.

LOOK TO GOD FOR WISDOM.

BY MRS. E. G. WHITE.

"SANCTIFY them through thy truth; thy word is truth." How can the truth be laid out before our people that they will every one arouse from the lethargy which has been upon them, and come to a realization of the times in which we are living? How shall we present the need of greater zeal and more determined earnestness in searching the Scriptures, so that they may dig in the mines of truth and bring forth the treasures of God's word? It is not safe for us as reformers to repeat the history of the Reformers in every particular; for after those to whom God gave light advanced to a certain knowledge, many of them ceased to be reformers. We must not for a moment think that there is no more light and truth to be given us, and become careless, and let the sanctifying power of the truth leak out of our hearts by our attitude of satisfaction in what we have already attained. We are not to fold our hands in complacency, and say, "I am rich, and increased with goods, and have need of nothing."

It is a fact that we have the truth, and we must hold with tenacity to the positions that

cannot be shaken; but we must not look with suspicion upon any new light which God may send, and say, Really, we cannot see that we need any more light than the old truth which we have hitherto received, and in which we are settled. While we hold to this position, the testimony of the True Witness applies to our cases its rebuke, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Those who feel rich and increased with goods and in need of nothing, are in a condition of blindness as to their true condition before God, and they know it not. But the True Witness declares, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

What is it that constitutes the wretchedness, the nakedness of those who feel rich and increased with goods?—It is the want of the righteousness of Christ. In their own righteousness they are represented as clothed with filthy rags, and yet in this condition they flatter themselves that they are clothed upon with Christ's righteousness. Could deception be greater? As is represented by the prophet, they may be crying, "The temple of the Lord, the temple of the Lord are we," while their hearts are filled with unholy traffic and unrighteous barter. The courts of the soul-temple may be the haunt of envy, pride, passion, evil surmising, bitterness, and hollow formalism. Christ looks mournfully upon his professed people who feel rich and increased in the knowledge of the truth, and who are yet destitute of the truth in life and character, and unconscious of their destitute condition. In sin and unbelief, they lightly regard the warnings and counsels of his servants, and treat his ambassadors with scorn and contempt, while their words of reproof are regarded as idle tales. Discernment seems to have departed, and they have no power to discriminate between the light which God sends them and the darkness that comes from the enemy of their souls.

The voice of the True Witness calls to his chosen people, "As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." We have tried to arouse our brethren to the fact that the Lord has rich blessings to bestow upon us as a people. The people of God have lost much by not maintaining the simplicity of the truth as it is in Jesus. This simplicity has been crowded out, and forms and ceremonies and a round of busy activities in mechanical work have taken its place. Pride and lukewarmness have made the professed people of God an offense in his sight. Boastful self-sufficiency and complacent self-righteousness have masked and concealed the beggary and nakedness of the soul; but with God all things

are naked and manifest. Yet Jesus is going from door to door, standing in front of every soul-temple, proclaiming, "I stand at the door, and knock." As a heavenly merchantman, he opens his treasures, and cries, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." The gold he offers is without alloy, more precious than that of Ophir; for it is faith and love. The white raiment he invites the soul to wear is his own robes of righteousness, and the oil for anointing is the oil of his grace, which will give spiritual eyesight to the soul in blindness and darkness, that he may distinguish between the workings of the Spirit of God and the spirit of the enemy. Open your doors, says the great Merchantman, the possessor of spiritual riches, and transact your business with me. It is I, your Redeemer, who counsels you to buy of me.

Those to whom God has intrusted sacred truths should be far in advance of what they are; they should have grown in grace and in the knowledge of the truth as it is in Jesus. All who practice the truth will be bright and shining lights amid a crooked and perverse nation. Whatever light God sends us, let us be open to receive it, immediately recognizing the voice that says, "Buy of me." Great weakness has been brought upon the church which he has blessed with great light, because their character and work have not corresponded to the light that God has given them. They have misrepresented the truth, and by their attitude have lulled the people to sleep, so that those with whom they have associated have no real sense of the times in which they are living.

The people of God have educated themselves in such a way that they have come to look to those in positions of trust as guardians of truth, and have placed men where God should be. When perplexities have come upon them, instead of seeking God, they have gone to human sources for help, and have received only such help as man can give. If as brave soldiers of Jesus Christ, they had borne their burden, doing their work with courage, with fidelity, and in faith, they would have received great blessings. Christ has sounded the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" but instead of carrying their perplexities and difficulties to Jesus, as he has told them to do, they have laid their burdens upon human souls, and have looked to human beings and human counsels, and they have received accordingly; for God removes his wisdom from men who are looked up to as God. Those who occupy positions of trust are greatly injured when they are tempted by their brethren to think that they must always be consulted by the workers, and that the people should bring to them their difficulties and trials. It is a mistake to make men believe that the workers for Christ should make no move save that which has first been brought before some responsible man. Men must not be educated to look to men as to God. While it is necessary that there be a counseling together and a unity of action among the laborers, one man's mind and one man's judgment must not be the controlling power.

When Jesus went away, he intrusted to men his work in all its varied branches, and every true follower of Christ has some work to do for him, for which he is responsible to his own Master, and that work he is expected to do with fidelity, waiting for command and direction from his Leader. We are the responsible agents of God, and have been invested with the goods of heaven, and we should have an eye single to the glory of Him who has called us. On our part there should be a faithful execution of duty, doing our appointed task to the full measure of our intrusted capability. No living being can do our work for us. We must do our work through a diligent use of the intellect which God has given, gaining in knowledge and efficiency as we make progress in our work. God never designed that another should do our thinking, while we leave our mental powers to rust through inaction. God has never designed that one man should be crushed under the burden, should be loaded down with various kinds of work as a cart pressed beneath the sheaves, while another should go free of all burden and responsibility. The president of the Conference is not to do the thinking for all the people. He has not an immortal brain, but has capabilities and powers like any other man. And to every man God has given his work. When men place the president of the Conference in the place of God, and make him the depository of all their difficulties, the bearer of all their burdens and troubles, and the adviser in all their plans and in all their perplexities, they are doing that which is exactly opposite to what Christ has told them to do.

(Concluded in next number.)

EATING AND DRINKING UNWORTHILY.

BY ELDER WM. COVERT.
(Indianapolis, Ind.)

In the eleventh chapter of First Corinthians instruction is given regarding the celebration of the Lord's Supper. It often happens that conscientious persons, after reading this instruction, refuse to engage in these ordinances lest they should thereby incur the displeasure of God. This fear evidently arises from a want of understanding the subject.

After speaking of the order to be observed in celebrating the Lord's Supper, the apostle says of its significance, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Verse 26. He then writes of the danger that some would take an improper course on these occasions. Therefore the following word of caution: "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation [condemnation] to himself, not discerning the Lord's body." The apostle feared because of the idolatrous tendencies of some of the members at Corinth. At the time this epistle was written, there were those in that church who were yet influenced by their former lives.

In the very act of idol-worship there were drunkenness, gluttony, and many abominable things, which defiled all who came in contact with it.

It was evidently the gluttony and the drunkenness of heathenism which some in the Corinthian church yet retained, and were attempting to practice in association with the Lord's Supper, that called forth the criticism of the apostle. It would be impossible for any one with a mind defiled with these things to partake of the Lord's Supper with a proper spirit. Such could not through faith discern in these emblems their true significance. The apostle said that when they came together, one was hungry, and another was drunken. Their manner in these things was such

that Paul said, "For this cause many are weak and sickly among you." Is it any wonder therefore that Paul spoke about the danger of eating and drinking unworthily?

We hope that none of our churches are encumbered with such members as those whose conduct called forth the caution given. If we are to judge of their course in the communion meetings, they ate the bread to satisfy their hunger, and drank of the wine like inebriates. They were inclined to make a full meal of the bread and the fruit of the vine which had been prepared for the Lord's Supper. Also their behavior was sadly wanting in solemnity and Christian humility. Such was not the design of this solemn ordinance. But it is to be a time for deep self-examination. Thus should all partake.

We shall not thus be led to see any worthiness in ourselves; but this is all in Christ, and is set forth in the emblems themselves.

THE SABBATH WITHOUT THE DECALOGUE.

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

(Continued.)

At this point I submit that every one of the ten commandments existed in substance before the law was given on Mount Sinai. As this is a very important point in the discussion, I shall proceed to demonstrate its soundness by an array of Scripture proof which will amount to perfect demonstration. Every commandment, as the reader will discover, is taken up below in its proper order, and its existence before the promulgation of the law on Mount Sinai, proved by appropriate citations from the books of Genesis and Exodus.

1. Worship of other gods forbidden. Gen. 35:2-4; Ex. 15:11.

2. Image-worship condemned. Ex. 12:12. The gods of Egypt were worshiped largely through images. These images God destroyed according to the previous text, thus showing his disapproval of image-worship.

3. Blasphemy wrong. Ex. 3:5. The basis of the third commandment is reverence. Reverence for Jehovah is everywhere inculcated in the Old Testament. When, as in Ex. 3:5, God commanded Moses to remove his shoes from his feet because of the fact that the ground whereon he stood was made holy by the presence of God, the duty of reverence was emphasized in a very marked manner.

4. The Sabbath. Gen. 2:1-3. These verses prove beyond dispute that the Sabbath was given to Adam in Eden.

5. Honoring of parents. The duty to honor parents was recognized before the law was given on Sinai. Gen. 28:7; 25:4-9; 9:24, 25; 18:19.

6. Murder wrong. Murder was forbidden both before and after Cain slew Abel. Gen. 4:8-10, 23, 24; 9:5, 6.

7. Adultery. Adultery was known to be wrong in the patriarchal age, or long before the days of Moses. Gen. 39:9; 20:5-9; 38:24.

8. Stealing. Stealing was looked upon as a crime hundreds of years before it was condemned in the decalogue. Gen. 44:8; 30:33; 31:19, 32-39.

9. False witness. Gen. 24:8, 41; 26:3. The foregoing texts show that the oath was in vogue in the earliest times. It was employed between man and man and between God and man. An oath is a solemn asseveration, with or without penalties, to the effect that a certain thing is true or shall be accomplished. The design of the oath is to make the promise or testimony of an individual reliable. Whenever, therefore, the oath is referred to, as in vogue in the patriarchal age, we have prima facie evidence that the ninth commandment was obligatory.

10. Covetousness. To covet is to desire to appropriate to one's own use wrongfully something that belongs to another. Stealing is the direct fruit of covetousness. Hence, as it has been shown that stealing was condemned before the giving of the law, covetousness must also have been looked upon as being wrong. The tenth commandment enumerates the wives of other men among the things that it was wrong to covet. That this law was enforced in the days of Abraham, is proved by Gen. 20:3.

Having demonstrated that the ten commandments were of binding obligation before Mount Sinai was reached, it follows that Jehovah incorporated into the decalogue pre-existing statutes, and then said to the people, in substance, Keep these laws which I have graven upon the tables of stone, and you shall live, and I will be a father and a husband to you. Break these statutes, and you shall die, and I will take away from you my covenant. History proves that they pursued the latter course, forfeited the favor of God, and were cast off by him, losing, as a consequence of their sins, the benefits of the first covenant. Now I inquire, Is it true that when the first covenant was set aside, all the principles of the moral law were abrogated? Would not that have been a singular condition of things indeed? Think of a world released from the obligation to worship Jehovah alone, to avoid idolatry, blasphemy, Sabbath-breaking, dishonoring of parents, murder, stealing, false-witness, coveting, simply because its inhabitants had failed to keep the ten commandments perfectly and thus to secure the blessings of the first covenant. The statute, expressed in few words, would be this: God said to the people, Keep my commandments, and you shall enjoy such and such blessings. Failing to do this, he said to them, Now that you have not kept my moral law and secured the good that I thought to do unto you, I hereby repeal that law in toto, leaving you hereafter free from the duty of keeping any one of its precepts, though that law is, in and of itself, holy, just, and good. Would not this be placing a premium upon sin? Would it not be saying to the people, As you have refused to obey me heretofore, you are at liberty to continue to do so hereafter with impunity? Is it replied, as stated above, that he re-enacted nine of the commandments? I inquire, Where is the consistency of such a transaction? why abolish those commandments at all if they were really just what the world needed? Such a course would have been simply absurd.

Let us see if there is not a more reasonable phase of this subject. If the commandments were just and good, and if they were simply taken and put in the form of a code temporarily, as our friends claim, in order to become a part of the old covenant, why abolish them all when that covenant came to an end? Was there no other route out of the dilemma? Let us see. The situation that we have to face is this: Was there any way by which the decalogue could cease to be a condition of the old covenant, and yet remain in force by virtue of the fact that its principles were just and right, and, previously to the origin of the first covenant, had been recognized as such? Let me take a familiar illustration: A father says to a son, Obey me in all things, and I will bestow upon you such and such rewards. The son undertakes to comply in all respects with the will of his father, does so at first, then wearies, and decides that he will struggle no longer for the reward in question. Query: Does the failure of that son to obey his father and get the proffered reward, release him from the obligation to obey his father in every particular henceforth? You answer unhesitatingly, No; and yet his case is quite similar to that of Israel in their relation to the first covenant.

The one covenanted to keep all the commands of his father, with a view to obtaining a certain reward. He failed to carry out his covenant, and lost his reward, but still remained under obliga-

tion to fulfill the commands of his father. So Israel agreed on certain conditions to do all that the Lord should require at their hands with a view to obtaining certain advantages. To prove them, the Lord spoke the ten commandments and made them a test to the Hebrews in the matter of their fidelity to their covenant. The Hebrews failed to carry out their agreement to do whatever God should require. This they did by violating the commandments which he spoke with his voice and wrote with his finger on the tables of stone. In so doing they broke their covenant and forfeited its advantages, but they did not secure to themselves the right to violate God's commands. This is so; First, Because they could not by an act of disobedience absolve themselves from the duty of obeying Jehovah; and secondly, Because the ten commandments, which he had made the test of their obedience in the matter of the covenant, had all of them been enacted by him before the covenant existed, and therefore must continue in force until they were publicly abrogated by the same power which had once made them law.

When, therefore, God pronounced his covenant with Israel void because of their violations of the same, matters in the ordinary course of things would have relapsed into a similar condition to that which existed before the covenant was made; i. e., God still retained the right to command Israel, and Israel was still under obligation to obey the ten commandments because they had all been promulgated in substance from the foundation of the world. Is there any way of avoiding this conclusion? Manifestly, there is not, provided it be true that, as claimed, the ten commandments were all in force before Sinai was reached. That nine of them were, will not be denied, since by common consent they were moral in their nature, and, therefore, obligatory from the beginning to the end of time. But how about that other commandment—the unfortunate fourth one which troubles our friends so much? Did it exist before Sinai was reached? If so, and if never specifically repealed, then it also survived the crash of the Sinaitic covenant, and is still in force.

(Concluded in next number.)

REVERENCE FOR SACRED THINGS.

BY W. J. GREEN.

(Rothsay, Minn.)

1. To the believing soul, what is the gate of heaven?—"To the humble, believing soul, the house of God on earth is the gate of heaven."—*Testimony for the Church*, No. 33, p. 19. "This is none other but the house of God, and this is the gate of heaven." Gen. 28:17.

2. How should the worship of God be treated?—"Nothing that pertains to the worship of God should be treated with carelessness or indifference."—*Id.*, p. 19. "They that worship him, must worship him in spirit and in truth." John 4:24. "The Father seeketh such to worship him." Verse 23.

3. How should we enter the house of God?—"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. . . . Common talking, whispering, and laughing should not be permitted in the house of worship. . . . Ardent, active piety should characterize the worshipers. . . . When the minister enters, it should be with dignified, solemn mien."—*Id.*, p. 20.

4. What should parents teach their children?—"Parents, . . . teach your children to have the highest reverence for the house of God, and to understand that when they enter the Lord's house, it should be with hearts that are softened and subdued by such thoughts as these: 'God is here; this is his house.'"—*Id.*, p. 22.

5. Why are some children so disrespectful to the house of God and to the truth?—"Children are what their parents make them, by their

instruction, discipline, and example."—*Id.*, No. 31, p. 33.

6. Why do parents fail to instruct their children aright?—"This instruction has not been given the youth, because it would contradict the life of the parents."—*Id.*, p. 37. (Read p. 36 also.)

7. If the children are not redeemed, who will be to blame?—"The parents are guilty of their ruin."—*Id.*, p. 35.

8. Why should parents control their children?—"Parents must govern their children, correct their passions, and subdue them, or God will surely destroy the children in the day of his fierce anger, and the parents who have not controlled their children will not be blameless. Especially should the servants of God govern their own families, and have them in good subjection. I saw that they are not prepared to judge or decide in matters of the church, unless they can rule well their own house. They must first have order at home, and then their judgment and influence will tell in the church."—*Testimonies for the Church*, Vol. I, p. 119.

9. Should parents command?—"Parents should not only teach, but command their children."—*Testimony for the Church*, No. 33, p. 24. "When they see their children inclined to follow worldly fashions, they should, like Abraham, resolutely command their household after them."—*Id.*, p. 27.

10. Why was Abraham honored of God?—"Abraham was honored of God because he cultivated home religion."—*Id.*, p. 75. If religion is only put on like Sabbath clothes, then of course it can be no real benefit to any one. Religion begins at home. Though everything *else in life fails*, parents *should not fail* to train their children right. The idea that we (parents) must submit to ways of perverse children, is a mistake. (Read *Id.*, No. 31, p. 40.)

11. What would be the result if parents did their duty?—Eternal life. The gates of heaven would be esteemed as is a valuable pearl. God would be worshiped. God's messengers and messages would be more universally revered and obeyed.

12. Why is there so little reverence for heavenly things by the children?—"When the leaders in the church, ministers and people, fathers and mothers, have not had elevated views of this matter, what could be expected of the inexperienced children?"—*Id.*, No. 33, p. 25. "Parents, for Christ's sake do not blunder in your most important work."—*Id.*, No. 31, p. 35.

LOOK UP.

BY M. A. S.

WE are constantly reminded of the lamentable fact that many people are narrow in their conceptions of men and things. The horizon of their lives is scarcely larger than the veritable landscape which their natural eyes rest upon every day. Like the man with the muck-rake, they plod along with downcast eyes, never looking up to see the glory around them or the crown of immortality that hangs just above their heads. Let the weary plodder fling aside the trifle that he has been toiling over so long, and for one moment look out with open eyes upon God's great universe, breathe the free air of heaven, and bask his soul in the refulgence from the throne of God.

God is not narrow. His great heart of love yearns for every human being that ever lived, yea, even for the beast of the field and the bird of the forest. Why not let more of God's presence into our lives, and learn to love till our hearts expand wide enough to contain that wondrous Christ-love which will lead us to call every man brother? And not only to call him so, but to treat him as we ought to treat a brother.

COMFORT FOR THE MOURNER.

BY MRS. M. E. DURKEE.

(Battle Creek, Mich.)

WHEN the heart is full of sorrow,
And the cheek is blanched with fear,
And the tongue no words can borrow
To express the unshed tear,
What can keep the soul from falling
In that dread and trying hour,
But this thought to mortals given,
Kept by His almighty power?

Take close to thy heart the Bible,
As a letter from a friend;
Cherish all its words of wisdom,
Let it all your ways defend.
Tender pity, love, and mercy
Will surround you every hour,
When you bow in sweet submission,
Kept by His almighty power.

THE COMFORT OF GOD.

BY MRS. H. M. WILKINSON.

(New Ipswich, N. H.)

"COMFORT ye, comfort ye my people, saith your God." And in the next verse we read, "She hath received of the Lord's hand double for all her sins." Isa. 40:12. Double what? "The wages of sin is death," even the second death. Then it could not be possible that she had received double punishment for her sins. Again, in the same verse, "Speak ye comfortably to Jerusalem." Why? "That her warfare is accomplished, that her iniquity is pardoned." Then what she has received is double comfort, double blessing,—forgiveness for all her sins.

Could there be greater comfort? Afflictions and sorrows are the common lot of all; but "He doth not afflict willingly, nor grieve the children of men." Job was afflicted and distressed almost beyond the power of endurance; and in time of his distress his friends turned against him, and thought he was thus afflicted because he was so wicked. As we follow the record of his case, we see verified the truth of the words of the prophet Jeremiah in Lam. 3:31, 32: "For the Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies."

Job in his great distress desired death to relieve his misery. Yet in resignation to his lot, he said: "Though he slay me, yet will I trust in him;" and again, after entreating his friends for pity, because that the hand of God had touched him: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God [after I shall awake, though this body be destroyed, yet out of my flesh shall I see God, margin]." Job. 19:25, 26.

But, again, after listening to the accusing words of his friends, his heart was filled with anguish, as he cried: "Oh that I knew where I might find him! . . . Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him." Then, as if to console himself by fully trusting: "But he knoweth the way that I take; when he hath tried me, I shall come forth as gold." Chapter 23:3, 8-10. But the time came when the Lord turned the captivity of Job, as he prayed for the friends who had misjudged him, and then the Lord doubled his blessings in this life. Chapter 42:10-12.

In Isa. 61:7, we read: "For your shame ye shall have double; and for confusion, they shall rejoice in their portion; therefore in their land they shall possess the double; everlasting joy shall be unto them." What is double here? What is the joy? "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he

hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Verse 10.

Better far than any earthly blessing! Everlasting joy! Garments of salvation! Robes of righteousness! We are exhorted to add to our lives the Christian graces, but the Lord multiplies to us his blessings. It is often said that we must give up all, if we would have eternal life. That is true, but what have we to give? If we have earthly treasures, they will not avail. Only a sinful heart to give to Jesus, to be cleansed by his blood. But he pities us in our sad condition, and with outstretched arms of love and mercy, says, "Come unto me;" and if we obey, he clothes us with the robe of his righteousness, and we are complete in him. O what a Saviour! and he is coming soon to save all those who have accepted his loving invitation, and to crown them with everlasting joy.

THE CHURCH AND THE REORGANIZATION OF SOCIETY.

THE Church is the people of God in the world, but not of it. Society consists of the world (*i. e.*, the unregenerate and unspiritual mass of mankind) *plus* Christians (*i. e.*, spiritual, regenerate men), considered as to their secular relations and interests.

The demand is made that the Church address herself to the reconstruction, or rectification, of society. We are told that to attempt this is the proper mission of the Church; that to accomplish it is to bring in the kingdom of God; that we have, heretofore, devoted ourselves too exclusively to the salvation of souls, and have preached and talked too much about a future life. Now we should devote our attention largely to the affairs of the present, and endeavor by direct effort to change the condition of society in the interest of human welfare and happiness in this life, and for the prevalence of "righteousness;" *i. e.*, justice and equity among men; in other words, to reform, regenerate, and rule the world for the good of the race and the glory of God.

It is alleged that indirect influence, however valuable, is not enough, and will never effect what humanity requires. Therefore, the Church must change her methods and plan of operations, and, without abandoning spiritual work, devote a very large part of her energies to moral reforms, good legislation, re-adjustment of political, social, and industrial conditions, sanitation, education, providing proper amusements, etc.,—in a word, become a great humane agency. Thus, entering upon this "new crusade" in this "new era," it is asserted that the Church will be only fulfilling her long-neglected mission, and will become instrumental in transforming the State into the kingdom of God.

No doubt this movement will grow. This "new departure" will have a host of supporters. It falls in exactly with the earthly and materialistic temper of our times; it appears noble and "altruistic;" it will fascinate and enlist many ardent and hopeful minds. Nevertheless I believe it is a false departure, wrong in principle, and sure to end in evil and disaster. I will state my reasons for this belief as fully as the space at command will permit:—

1. *It is unscriptural.*

I put in evidence the whole New Testament, from cover to cover. Not a line or a word, fairly interpreted, can be made to favor this new departure; the whole is against it, directly or indirectly. In Christ's time every evil of society existed in monstrous forms, but he said not a word about reforming these evils. He refused to decide in domestic difficulties (Luke 10: 40-42), in cases of equity (Luke 12: 13, 14), and in questions of politics, even where there was, to use a current phrase, a "moral element involved." Mark 12: 17. He declared his kingdom to be not of this world (John 18: 36), and forbade the use of force to further his cause.

Matt. 26: 52. His great commission, sweeping on to the "consummation of the age," was simply to preach the good news, baptize believers, and then teach them to observe all his commands.

The apostles and primitive Christians obeyed their orders. They said nothing about reforming the evils of society, intolerable as they were. They were determined to know nothing but Jesus Christ and him crucified. 1 Cor. 2: 2. Their weapons were not fleshly, but spiritual. 2 Cor. 10: 4. Their sole aim was the conversion of sinners and the upbuilding of believers. Paul's explicit teaching is, What have I to do with judging those who are without—outside of the church? 1 Cor. 5: 12. It is true that in time Christianity wrought marvelous improvements in society; but it was by indirect influence, not by direct endeavor.

Moreover, it is distinctly revealed that it is not God's purpose to "convert the world" or make society what it ought to be, prior to the promised return of our Saviour. We are expressly told that the tares and the wheat, the wicked and the righteous, will grow together until the consummation of the age; then, by angelic hands, all things that cause stumbling and those who do iniquity will be removed. Matt. 13: 30, 37-43. A bad rather than a good state of things is predicted, as the present age draws toward its close. Luke 18: 8; 2 Tim. 3: 1; 2 Pet. 3: 3. The constant hope and expectation is the second coming of Christ. Titus 2: 13.

We would also do well to remember that in this new departure, as we have no divine authority for it, but the contrary, we can expect no divine help; we shall have to rely on human resources which have been tried for this purpose a thousand times, only to fail. We shall be like Israel attempting the conquest of Canaan against the divine command, and driven back in defeat and disaster. Of all hopeless undertakings, the most hopeless is one which could succeed only by special divine help, but which God has not commanded, which is out of the line of his revealed purposes, and which he has virtually forbidden.

2. *It is founded on an erroneous view of the kingdom of God.*

The Bible has much to say about the kingdom of God, of Christ, of heaven. Unfortunately, popular views of this subject are very loose and indefinite. The advocates of the new departure claim that this kingdom is a definite thing, as much so, I suppose, as baptism or heaven. They say it is not religion, piety, the cause of Christ; not the Church; not heaven, but is to be on earth; not present, but future. So far, I am sure, they are right and in harmony with the teachings and trend of Scripture. But when the advocates of the new departure assert, as they do, that the kingdom is to come gradually, through the agency of the Church, until human society is transformed into this kingdom, before the return of the Lord, then they fly the track of Scripture teaching entirely. This view is erroneous and misleading because; (a) It mistakes as to the time of the kingdom. This is to be at the consummation of the present age, when the Son of man shall appear and sit on the throne of his glory. (b) It belittles the conception of the kingdom. The common idea is simply that Christ will reign over subjects. But the saints are not to be simply subjects. A satisfactory definition of the kingdom of God may be thus expressed: The holy and happy dominion of Christ over and with his people on the earth, long predicted and expected, to come in glory at his return. And then, or beyond, are the new heavens and earth and the New Jerusalem. (c) If we make that kingdom to be merely a good and religious state of society, we not only belittle, but annihilate the Scripture idea of the kingdom of God.

In strange contrast to this is an alleged kingdom of reconstructed mortal human society, and the astounding teaching that if men are ever to

see the kingdom of God, they must see it "on this side of the grave;" *i. e.*, in "flesh and blood."

This is only a nightmare, born of indigestion from too strong a dose of modern "advanced thought;" a caricature thrown on the curtain by the false light of evolutionary naturalism—a ghastly caricature of the kingdom which the little flock is to inherit. Let us turn from this vanity; let us wait for the Lord Jesus from heaven; let us rejoice in hope of the glory of God. The kingdom will come in its time. Amen. Even so, come, Lord Jesus! Earth waits for her King.

3. *It is fraught with danger.*

It is not a harmless dream, which may cheer the weary pilgrim, nor a high ideal, which, though unattained, may stimulate to holy endeavor. It is an *ignis fatuus* of the marsh, or a mocking mirage of the desert, luring to danger and despair. My indictment against it on the practical side has five counts; but the space left permits me, at this time, to do little more than state them.

(a) It tends to heresy. This idea of the kingdom is so contrary to the obvious meaning of the New Testament that it can be logically held only with loose views of inspiration, and we all know to what that tends. Nor is it uncharitable to note that some of its advocates are already undervaluing "doctrine" and "denominationalism," and showing a tendency to "new theology," and so-called "higher criticism." This is not accidental.

(b) It tends to destroy the spirituality of the Church. It has been said disparagingly, that our theory has been that the world simply furnishes raw materials to make Christians out of. "I thank thee, Jew, for teaching me that word." They are raw materials and dead materials, too, till vivified by the word and Spirit of God. But natural men can undertake the rectification of evils in society; if the Church makes that her work, spirituality will gradually die out; she will become raw and dead herself. The Church will not reorganize the world, but the world will reorganize the Church.

(c) It tends to strife and every evil work in the Church. It would be impossible, for example, to bring in political, social, and industrial questions, on which well-meaning men differ, without transferring secular strife and bitterness from the world to the Church.

(d) It tends to apostasy. What is more characteristic of the Roman apostasy than the idea of the Church ruling the world, and undertaking to do everything that anybody, anywhere, ought to do? Thoroughly carried out, this new departure would produce an apostasy worse than the Roman—modern, skeptical, hopeless.

(e) It tends to betray the best interests of mankind. The largest hope for society lies in the indirect influence of a vital, spiritual, aggressive Christianity. The new departure would result in abandoning this hope in the expectation of doing what is impossible. And alas! it shows a decided leaning toward socialism, the deadliest foe of liberty and civilization—the exact opposite of true, self-sacrificing Christian communism.

In conclusion let me say, It is a pity for one to spend his life and energies in compassing vanity, and have this word come true of himself and his work:—

Diving, and finding no pearls in the sea,
Blame not the ocean, the fault is in thee.

—James Willmarth, D.D., in the *Examiner*.

—"Repentance is not required to make us precious to Christ, but to make Christ precious to us."

—"God does not ask you to feel that Jesus is your Saviour, but to believe that he died for you, and that his blood now cleanseth you from all sin,"

The Mission Field.

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

MASHONALAND.

For several decades the thrilling events connected with the opening up of Interior Africa to European civilization have attracted the attention of the world. Ever since the researches of Livingstone, followed later by the explorations of Stanley, developed the fact that, hidden away in the heart of the Dark Continent, were resources which could be utilized by the enterprises of industry, the possession of which would enrich their holder, the eyes of the nations have been turned eagerly and greedily in that direction. The States of Europe, ever ready to enlarge their borders and "spheres of influence," have vied with each other, often jealously and acrimoniously, in the acquisition of African territory.

Greed, gain, and sordid ambition have prompted the bloody feuds and fights by which the nations of Europe have gained a foothold. But even out of such evils God often works good to his cause. Thus we trust it may prove in the future history of poor Africa. The conquest of Africa has opened the way for the heralds of the cross of Christ, and the missionary societies of the world have not been slow in following up these openings. Many mission stations have been established in Interior Africa during the last few years, and for the future much greater hopes are entertained. But not to the power of arms alone belongs the credit of opening up this darkened land. Long before the nations of Europe had planted their standards in African soil, at least before any advantage had been gained by them in the special region which we shall consider in this article, the pioneers of the cross had gained a foothold, and slowly but perseveringly were endeavoring to extend the authority and influence of their divine King. Thus have different influences been at work, until now we see that land which but a few years ago was sunken in the most abject ignorance, iniquity, and superstition, beginning to thrill with a new and hitherto unknown influence. The emigrant is rapidly following in the trail of the army, and we see today in this dark, unknown country of the past, gigantic enterprises of industry being pushed forward with a skill and daring which presage the speedy subjugation of the country to the régime of present civilization.

Of all the European conquests of civilization in Africa, perhaps the most important is the one recently accomplished in the subjugation of the countries of Matabeleland and Mashonaland. All are familiar with the events leading up to the occupation of this vast territory by the South Africa Land Company. The effect that this acquisition of territory by an English-speaking race will have upon the future of Interior Africa and upon the evangelization of its native population, we cannot safely predict. But it is evident that never before in the history of the Dark Continent were there such unbounded opportunities for the triumphs of the cross as have been made possible by the events of the last few months. A few facts relative to the situation, advantages, and resources of this region will enable the reader to understand the field that is now open to the missionary.

No name has yet been found properly to designate the vast territory opened up in the last conquest. In honor of Mr. Cecil Rhodes, whose active participation in the British occupation of the country prominently identified him with the movement, the name "Rhodesia" has been proposed. On account of its geographical position the name "Zambezia" has also been suggested. This appellation would seem very fitting when we come to consider that a large portion of the country lies adjacent to the Zambezi River, and the larger part of the same is drained by it and by its tributaries. It is our purpose

not to dwell upon the region as a whole, but to consider that part immediately adjacent to the Zambezi, known as —

MASHONALAND.

It would be difficult to determine the precise limit of the country classed under this name. It would be safe, however, to conclude that the territory lying between 29° and 33° west longitude and the 16th and 19th parallels of south latitude should be counted under this head.

Of the early history of Mashonaland there is much conjecture. Native tradition has it that this was the ancient land of Ophir, famed for its gold and precious stones. There is probably but little merit in this claim, but the richness of its gold deposits has made its name a synonym for wealth. For perhaps centuries in the past its mines have been worked, and the remains of many excavations attest the industry and genius of its early inhabitants; shafts sunk to the depth of over 100 feet have been found in numerous places; worn, smooth stones are found with which it is supposed the native miners pounded and broke up the quartz after it had been burned in the fire. The early inhabitants lived in walled towns, and many of these walls are still in a good state of preservation. The most notable of the ruins now remaining are those of the Great Zimbabwe, situated not far from Fort Victoria. Here is found a temple for heathen worship, surrounded with the ruins of huts in which lived the devotees, the whole inclosed in a wall of solid masonry. Parts of the wall now remaining are thirty-five feet high and sixteen feet thick at the base.

It is claimed, and we think with some show of authority, that the Arabians were the original inhabitants. Whether its present native inhabitants are descendants of that race, is a matter of dispute. If they are, they have so intermixed with other races that Arabian characteristics have almost, if not entirely, disappeared. But however this may be, the present natives of Mashonaland are certainly not of real negro origin. They are described as "generally of a deep black color, with soft, smooth skin, and features which show them to be far removed from the real negro. Their features are mostly regular, without the deep nasal ridge, very thick lips, broad nose, and marked prognathism of the real negro." As a rule they are quiet and inoffensive, but weak, pusillanimous, and indolent. They live mostly in kraals, or huts built in villages, usually on some rocky cliff or hill to render a better defense against their enemies. The present native population is not large, but the country gives evidence of having at one time supported a large population, while great herds of cattle, sheep, and goats were doubtless raised. But wars and the frequent raids and incursions of the Abogazas and fierce Matabeles, who regarded the Mashonas as their slaves, have wasted the country and depopulated it to its present condition.

IN ITS GEOGRAPHICAL RELATIONS

the position of Mashonaland entitles it to special advantages. It is well watered, natural springs and watercourses being found in every quarter. The country is hilly, and in parts quite mountainous. For miles around Fort Salisbury, the center of English operations, the country is open and rolling. This plateau extends for quite a distance toward the east, terminating in low hills, and reaching up finally to Mt. Dombo, which attains a height of over 6000 feet above the sea level. The plateau itself rests at an altitude of from 3000 to 4000 feet, and no part of Mashonaland is reported to be lower than 3000 feet above ocean level. This naturally gives to the country a dry, fine atmosphere, ridding it largely of the malarial dampness which fills the low valleys and marshes of much of South Central Africa.

The climate is well suited to American or European settlement. Although in the tropical belt, the climate is that of the temperate zone.

This is due largely to its altitude, but the cool winds from the Indian Ocean also have an effect greatly to modify and temper the otherwise tropical heat. The hottest days of summer are robbed by this means of their enervating effect. The nights are cool in summer, but the winds, so agreeable during the summer months, become cold and piercing through the winter season. As a rule the rainy season continues from the first of November till the close of March. From the first of May till the last of December, the climate is remarkable for its salubrity and healthfulness, but during the remaining months of the year much care must be exercised in protection against wet and cold. In these months the vegetation is rank and malaria prevalent. The rainfall is usually abundant and copious. It is sometimes evenly distributed during the rainy season, but in the interim between the storms there is much fine weather. For the years 1891 and 1892 the mean average rainfall was 33.84 inches per annum, extending over an average period of seventy-five days.

The agricultural resources of Mashonaland are practically unlimited. As noted above, the land is well watered. Traces of abandoned corn- and rice-fields in almost every valley show that the country once possessed a teeming population, and the demonstration of the producing power of the soil is not wanting in its present history. Many settlements have already been made in the country, and it has been proved that well-directed husbandry will produce in rich variety such grains as are common to temperate and semi-tropical climates. Wheat, barley, oats, and all kinds of vegetables, such as potatoes, cabbages, carrots, onions, cauliflower, etc., can be raised in abundance.

Many hundreds of European settlers have already made for themselves homes in this country. Several towns have been established. The chief of these is Salisbury, which is, as noted above, the center of operations. Here stores have been built, a church building has been erected, a newspaper, the *Rodesian Weekly Herald*, is published, and many other conveniences found. A telegraph line connects the town with the outside world, and regular mail is received once in two weeks, coming overland by stage.

Into this field, as well as to the tribes farther in the interior, our work as a people must extend. It must be apparent to all that a mission once established in this country will prove a base for operations in reaching the natives still farther inland. There is much to consider of the value and importance of such a work. True, great difficulties will be met, but the all-conquering grace of Christ will prove sufficient for the undertaking. Unlike this country or the countries of Europe, to which our work has been largely confined in the past, heathenism would here be found in some of its lowest forms; but, with the power accompanying the great commission, those who go to earth's darkest corners have naught to fear. Of the religious belief and superstitions of the Mashonas, and of the steps already taken for their evangelization, not only by other missionary societies, but also by our own people, I will speak in a future article.

F. M. WILCOX.

—"The most convincing evidence of the power of the gospel to the world is its effect on the lives of those who believe it. He who is a true Christian will represent Christ, and will cease from all murmuring or complaining of God or of his fellow-men. Those who complain at the providence of God, manifest weakness of faith, and show that they lack knowledge of the character of God and of Jesus Christ whom he hath sent."

—"The sun of Christ's gospel remains moveless in the midst of heaven till the world's day is closed, and makes it to every sinner a day of salvation and an acceptable time."

Special Mention.

THE OUTLOOK.

WHILE we disclaim any desire to look or cause others to look upon an overdrawn picture of the present situation, it is impossible to look into the future without forebodings of evil. The intense weather and continued drought have seriously impaired the prospects of the harvest in many sections of the country.

The late strike aimed a deadly blow at the waning or struggling prosperity of the nation. For months business has been halting and wavering between life and suspension. In some quarters signs of life were becoming more marked, when the whole western country was throttled by a gigantic and unjustifiable strike at the heart of the country's commercial life.

It is true that the boycott and strike failed, as they were sure to do, of accomplishing the design of their projectors, but the movement did not fail to inflict great injury upon the business of the country, that was already staggering to keep its footing. Those who participated in the strike will, with the rest of us, have to suffer while the wound is being healed. Trade and toil do not readily assume their equilibrium after such convulsions, and thousands of men who had employment before that untimely struggle, will have to wait weary months before their places are restored to them. So that from the present outlook there is no bright prospect before the poor of this country, with another cold winter already drawing near.

Of course this view is taken from the worldly standpoint, but as Christians we are not wholly divorced from these circumstances; they should teach us the necessity of careful, frugal living. It is no time to invest or expend means recklessly or lavishly. If the Lord has blessed us with a comfortable income, let us make the most of it. It is all needed. Be saving, economical; not stingy and covetous, but wise. Now money will accomplish much if judiciously used. The poor will need our help. There will be suffering and want. Let us stand ready, as good stewards, to deal out bread to the hungry, clothing to the naked. The spread of the truth must go vigorously forward. Now as never before God will call his people to account for the use they will make of his talents.

G. C. T.

THE DROUGHT.

THERE is no mistaking the fact that large portions of our country are suffering from a very severe drought. If showers were like men, we might imagine that they, too, had gone on a strike. Eight large western States are suffering with more or less severity. In Kansas there was no rain for over thirty days, and the same is true of a large part of Nebraska. This would not of itself be sufficient to destroy the crops, but added to the absence of rain, there has been an unusual degree of heat, finally culminating during the last week, in several days when the mercury varied from 100° to 112° F., with hot winds which withered up vegetation like a blast from a furnace. In many parts of Kansas and Nebraska, and in other States, but in less degree, the corn is not even good for fodder, it is so dry, shriveled, and literally burned up by the intense heat. It is now estimated that

only about one half of an average crop of corn will be raised the present season. This will be very disastrous to farmers, and many of them are leaving these States, and abandoning their farms to the drought which has taken from them the fruit of their toil.

There is something very pitiable in the spectacle of hard-working, honest settlers, after toiling for years to pay for a home, abandoning their claim and their hopes, and starting out again on an almost aimless quest for some more favored locality; but the country is full of such cases at the present time.

To the drought has been added that which so generally accompanies it, forest and prairie fires. The locomotives on hundreds of lines across the dry and parched prairies have scattered sparks which have been fanned by the winds into dangerous elements of destruction. Fences, crops, and buildings have been destroyed in this way to such an extent that some roads have seriously discussed the advisability of stopping their traffic, since people hold the roads responsible for the fires which they kindle.

In the pine forests of northern Wisconsin, forest fires have caused some thousands of people to be made homeless, and there are reports of deaths by burning, and by drowning while trying to escape from the more dreadful fires. Take it altogether, these calamities make it probable that a very large amount of suffering will be experienced in those sections of the country. Let those who have not experienced such misfortunes be thankful for their escape, and be ready to extend a helping hand to those who have been unfortunate; for we should ever remember that God often uses the sufferings of others to test the genuineness of our love to him and to our fellow-men.

M. E. K.

THE GREAT PLAGUE.

THE great progress that has been made in all branches of science during the last generation of men, has led people to believe that plagues, such as history relates to have taken place in the past, cannot again occur. This illusion was rudely dispelled when *la grippe* appeared, and for several successive years raged with more or less severity.

While this disease was not sufficiently deadly to depopulate any city or country, if we could see the aggregate of the lives that were lost by it, an appalling spectacle would be presented.

As *la grippe* became less severe, the cholera, which, like *la grippe*, prevails always to more or less extent in the far East, appeared, and last summer the United States barely escaped a visitation of this dread disease; even now it is breaking out in Europe, and bids fair to give us another fright before the summer is over. And now another disease, far more deadly than *la grippe* or the cholera, is attracting the attention of the world. The plague known in history as the "Black Death," and which in the past has wrought such terrible havoc, has broken out afresh in China, and the mortality has already reached a frightful figure.

This disease, which really is a contagious and generally fatal fever, first appeared in civilized lands in Constantinople, A. D. 544. Since then it has appeared at intervals with more or less severity. In the seventeenth century it visited Europe forty-five times. The "Great Plague" of London, in 1645, was one of the most noted visitations of this terrible disease. It is esti-

ated that 25,000,000 people in Europe have died during these various visitations. Whole countries have been depopulated by it. Its last appearance before this present time was in Persian Koordistan, in 1871. Thus the last respite from the disease has been of twenty-three years' duration. It is now stated by the British governor of Hong-Kong, that the deaths from this disease in the Canton district of China alone now number 120,000. As is generally the case in diseases of this kind, it prevails largely among those who have no knowledge of the laws of health, and in a country like China there is no lack of material of that kind for it to feed upon.

Whether it will extend beyond the bounds of China remains to be seen, but there is certainly danger that this may be the case. With the plague raging in China, and that nation and Japan already engaged in war, the affairs in the distant East are not the most pleasant to contemplate. Wars and pestilences will undoubtedly prevail until Christ shall come. Then there will be a change. "He maketh wars to cease unto the end of the earth." And in that kingdom over which he shall reign, "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

M. E. K.

THE EASTERN WAR.

THE war cloud which for some time has been gathering in the East, has burst at last, and a state of war now exists between China and Japan. The cause of this war may be briefly stated: Corea, nominally independent, owes a vague allegiance to China. This allegiance is of long continuance, and in that country of conservative modes of thought, that a thing is old is sufficient reason that it should be perpetuated. While Corea is thus bound to China by the ties of age and tradition, and also by treaty, Japan, wide-awake, aggressive, and full of western ideas, has become possessed of immense business interests in Corea. To protect those interests, a Japanese army has for some time been stationed in Corea. This was agreed to by China, in a treaty made in 1885, by which Corea was declared to be under the protection of both China and Japan. Alarmed by a rebellion in Corea, the Chinese government sent an army there to put it down, without consulting the Japanese government, which considered this an outrage upon her rights, and further strengthened her forces in Corea, at the same time asking China to join with her in the reorganization of the Korean government. To this offer, China replied by an absolute refusal, and further demanded that the Japanese forces should at once retire from Corea, leaving China to manage Korean affairs as she pleased. Diplomacy and the friendly intervention of England and the United States failing to effect a peaceful settlement, following in the historical course of the nations of the earth since the days of Nimrod, China and Japan now appeal to the sword as the final arbiter of their contention. The war really was begun before a formal declaration of war was made. A steamer, with 2000 Chinese soldiers on board, en route for Corea, was stopped by a Japanese ship of war, and upon the refusal of the captain to take his ship to Japan and deliver the Chinese troops as prisoners, the ship was sunk by a torpedo, and all but about forty on board perished. Then war was declared. China is hurrying large bodies of troops into Corea, and Japan is showing her activity at sea.

A naval battle was fought July 30, in which the Japanese won a signal victory. Three Chinese ships, the best in her service, and built in foreign ports, were sunk by the Japanese, who showed much superiority in the management of their vessels and in their gunnery. It is thought that this victory of the Japanese will nearly close out China's fight upon the sea. This will not determine the contest, however, for the immense superiority of numbers of China will doubtless enable her to take full possession of Corea. In the meantime, other powers, as their own interests are in danger, or as there is an opportunity to advantage themselves, are anxiously waiting for an opportunity to interfere. England, on account of her great trade interests with China, and her desire to keep the latter country as a buffer-state between herself and Russia, will not allow China to be humbled; and Russia is reported to be in sympathy with Japan. Probably neither China nor Japan will be allowed to gain any decided superiority over the other, but both will have the opportunity to show to what extent they have profited by the military instruction they have received from the nations of the West. Time alone will determine what the final result will be.

M. E. K.

AN APPEAL TO THE BALLOT.

MR. DEBS renounces the strike and boycott as means of gaining the ends sought by the working-men, and espouses the power of politics. His next appeal will be, so he tells the country, to the ballot-box. In this field no one will dispute his right and the right of all classes to have a fair opportunity to win the privileges which impartial government owes to all subjects.

This announcement upon the part of the labor leader will give relief to the country at large. Especially should it be hailed with joy by the laboring men, upon whom the deepest hurt of these struggles is always inflicted. And if there could be a reasonable assurance that all labor organizations would avow and pursue the same course, it would do far more to give prosperity to the business of the country, than the settling of the tariff question or any other problem of public affairs. A labor strike or lockout is war. It is a test of endurance under which the weaker party must inevitably yield, but which rapidly exhausts the vitality of every interest and calling.

G. C. T.

TO SUPPRESS ANARCHY.

FRANCE has struck the first retaliatory blow in response to the dagger that pierced her president, and all France is vibrating with excitement. The law against anarchists, just passed by the French Assembly, was begotten during the intense excitement that followed the assassination of M. Carnot, and it cannot be expected that an excitable people like the French could, under such circumstances, frame a law that would grant to anarchists very much consideration. The law which has just passed the Chamber of Deputies by a vote of 268 to 163, and the Senate by a vote of 205 to 34, is the first step in the strong government policy inaugurated by the new president, M. Casimir-Perier. One of the first provisions of the law is, that the right of trial by jury be denied those accused of anarchy, and the accused is to be tried before a judge. No details of the trial will be printed, to attract attention to the criminal, and the accused, pending the trial, will be in solitary confinement.

This law does not take the place of the criminal code. If an anarchist commits any overt act of murder or other crime, he will be tried for the crime like any other person. If, however, it can be shown that the crime is the result of an adherence to the doctrines of anarchy, he will be punished for both the crime and the anarchy that gave rise to the crime. This law is really against speaking, printing, or in any way inculcating any anarchistic principles. Even papers published in foreign countries, advocating these principles, will be confiscated on the frontiers. The final punishment is very severe,—imprisonment, banishment, or death, according to the degree of guilt.

The whole law is something after the Russian system; but with the deadly dynamite, bullet, and dagger of the anarchist, all used against the innocent and virtuous, the French people undoubtedly feel that the very life of the nation is threatened; and a nation, like an individual, when fighting for life itself, is not very nice in the choice of weapons and means of defense. There is no question that the activity and the crimes committed by anarchists in Spain, Italy, and France are responsible for the law, and it will now remain to be seen whether anarchy will be suppressed under the new conditions which its own crimes have evoked.

M. E. K.

ATALANTIS.

ATALANTIS is the name that will hereafter distinguish a location in the Atlantic Ocean about sixteen miles east of the Highlands of Neversink and thirteen miles east of the Long Island shore. Here a palatial structure is to be at once erected on huge iron stilts.

The foundations of this building will consist of thirty-six iron cylinders thirteen feet in diameter and 120 feet in length. These piles will extend thirty feet below the bed of the ocean, and will be secured to each other, according to the claim of the engineers, by girders, cross-bracing, and in other ways, so as to defy the mightiest storm-wave that ever rolled in the Atlantic. After the great tubes have been placed in position, they will be filled with concrete; and the foundation, as a whole, will represent three dozen iron-cased pyramids of rock, rising from a depth below the ocean bed and towering thirty feet above the level of the sea.

In the construction of the building, wood and inflammable material will not be used, and the entire superstructure will consist of bronze, steel, iron, glass, and tiling, thus making it fire-proof in the fullest acceptance of the term. The style of architecture will be imposing. There will be an amphitheater calculated to accommodate 15,000 people, and a roof garden that will hold 3000. From the latter place will be witnessed a marine panorama of majestic transatlantic liners passing near by, and every other character of water-borne craft entering and leaving the greatest harbor of the western world. Several private piazzas for permanent hotel guests, and four extensive promenades, are other features of the plans, which also call for a fishing pavilion, telegraph and telephone offices, Turkish, Russian, and sea baths, a photograph gallery, and various bazaars.

In order to secure themselves against the charge of erecting a menace to navigation, the promoters of the enterprise have given notice to the government that they will bind themselves

to place a powerful reflecting light in the main tower of the building and maintain it the year round.

The consideration of creating a building out in the sea opens up a peculiar line of thought. As the structure will be situated more than a marine league from the nearest shore, the United States can exercise no jurisdiction over it, either in the sense of jurisdiction or protection. Atlantis may become an independent power, with every right, according to international law, to form its own government and prescribe its own laws.—*Harper's Weekly*.

THE INDIAN MYSTERY CLEARED UP.

OUR readers will recollect that, some time ago, the *Spectator*, London, a very sober paper, alarmed the British public with the sensational news that another Indian mutiny was in preparation. As proof of its assertion, the *Spectator* declared that the mango-trees in certain districts were plastered with mud, mixed with hair, as a secret sign of understanding between the natives. Some papers, including the *Pall Mall Gazette*, London, made fun of the matter, asserting that the cattle themselves had applied the mud. The following account in the *Morning Post*, London, nevertheless proves that the suspicions of the *Spectator* were not unwarranted:—

“Two smart detectives, who had been on the track of the authors of the mysterious signs, gave information to the military authorities at Bareilly that the tree-smearers had commenced work. Accordingly, the alarm was sounded one night; the whole garrison of infantry, cavalry, and artillery, issued forth, and formed a cordon of troops, gradually closing in upon the road where the tree-smearers had been seen at work; and just as the day dawned, it was found that they had entrapped no fewer than twenty *Sadhus*. These men were practically caught red-handed, as the trunks of the trees had been freshly plastered, and the composition used in the process, together with some cows' hair, was found in their possession. The importance of this capture, which is, in the main, due to the officer commanding the garrison, cannot be overestimated; for it has enabled the government to get the first real glimpse into what the smearing of the trees really means. It appears that the *Sadhus* arrested at Bareilly are but a section of a colossal organization that was formed at Allahabad for the purpose of embarking on a crusade for the protection of the cow. It is a grave mistake to suppose that the work of this body has been confined to daubing trees with mud and hair; its members have preached to the people throughout Bengal, Bahar, and the Northwest Provinces, and millions have taken a form of oath that has been prescribed. This briefly recites that the Hindu swears by every single hair of a cow's tail, which he takes from a daub of sacred mud, that he will protect the cow from slaughter. It is established beyond doubt that the hair which caused so much controversy is that of cows' tails, and the possession of a single strand is held to bind the owner, under divers terrible penalties, to lay down his life, if necessary, for the protection of the cow, the animal which he holds most sacred, and to lock up in his heart the secret of the oath he has taken. The government of the Northwest Provinces is actively communicating with the government of India regarding the measures that should be taken in view of this exposure of the actual aims of the tree-smearers. No doubt the result will be the infliction of strict restraints to prevent Mohammedans from hurting the religious feelings of Hindus; while the leaders of the latter community will be required to keep their own people in order.”—*Literary Digest*.

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 7, 1894.

URIAH SMITH, - - - - - EDITOR.
G. C. TENNEY, } - - - - - ASSISTANT EDITORS.
M. E. KELLOGG, }

EDITORIAL CONTRIBUTORS:
O. A. OLSEN, A. T. JONES, GEO. I. BUTLER,
S. N. HASKELL, L. R. CONRADI.

EDITORIAL CORRESPONDENCE.

Letter 6.--Norway--The Midnight Sun--There
Shall be no Night There.

No lands could present a greater contrast, as to face of country, than Denmark and Norway. From Denmark, which, generally speaking, may be said to be as low and level as the sea, a short passage across the Skager-Rack brings one to the high, bold headlands of Norway, the outpost of a mountainous region which in a multitude of places is grand and rugged in the highest degree. A Norwegian was once asked how large his country was. He answered that "if it were spread out flat, it would be quite a large country; but it did n't occupy much space now, as Nature had seen fit to set it up edgewise." But between these edgewise portions there are lovely valleys and fine farming lands. The shores of the magnificent Christiania fjord, at the head of which, some fifty miles from the sea, the handsome city of Christiania is situated, are dotted all along with cozy cottages and cultivated fields, which, with their variously colored vegetation, make a series of pictures of quiet and comfort which it is pleasing to behold.

The direct route from Christiania to the north lies by rail to Trondhjem. The road runs through the valleys of two of the largest rivers of Norway, and one is continually surprised at the marks of improvement on every hand. All former prejudices must give way to the evidences that Norway is one of the most progressive nations of Christendom. The people are quick to avail themselves of modern appliances and improvements, so much so that they may be said to stand in advance of England in rail-roading, and in advance of America in the instruments and manipulation of the telephone. And we are informed that the government has this year sent an agent to America to make a further study of our railway system to see what improvements it may be best to adopt in that line. Finely cultivated fields, spacious barns, large and well-painted farm-houses with slate or tile roofs, remind one of the prosperous farmers of the United States. True, the grass roof is still occasionally seen, but this is because that kind of roof, as here constructed, is so durable. It used to be a query in our mind how a roof covered with sod, which must become saturated with moisture and is then so potent an agent to hasten the decay of woodwork, could make a substantial and durable roof; but the mystery was solved when we learned that between the wood and the sod there was about a three-ply layer of heavy birch bark overlapped to shed rain, after the manner of shingles. Thus no moisture could come in contact with the woodwork; and with a roof so constructed one could raise on his housetop a good annual crop of grass and daisies for thirty years. This is why there may be seen in the same place, grass roofs, suggestive of the resources of only the most primitive times, and the electric light, the vanguard in the march of modern improvements.

Trondhjem (pronounced Tronyem, the meaning of which is "throne home," or the home of the throne), was formerly the capital of Norway, and so remained until Christiania outstripped it in the race for that honor; but to this day the kings of Norway and Sweden are crowned in its renowned cathedral. The chief object of interest in the place is this cathedral, a massive stone structure erected in the twelfth century, but ornamented within and without with the most elaborate statues and carvings. It is now undergoing a process of restoration, a force of between forty and fifty men having been employed in this work for the past twenty-five years; and it is estimated that it will take seven years more to complete it. This church was built in honor of Saint Olaf, who has left behind a record like that of many other so-called saints of the Romish Church. He introduced Roman Catholicism into Norway, and when he thought he had acquired sufficient power, he resorted to force instead of argument to propagate his views; so when one refused to adopt his creed, he would show him the error of his ways by clipping off an ear, slicing off his nose, or gouging out an eye. At length the people, unable longer to endure his tyranny, rose up in their righteous indignation and slew him. But the Romish power at length prevailed, and then the people were made to believe that they had committed an enormous offense that could be atoned for only by the erection of a costly cathedral to his memory. Hence the cathedral of Trondhjem in honor of Saint Olaf. It is out of just such old butchers that Romanism makes its saints, but they will appear in their true light when Rev. 16:19 is fulfilled. We have a flourishing church in this place, and as the boat tarried a sufficient length of time, the brethren and sisters assembled in their neat little hall of worship, and we held one meeting with them, brother O. J. Olsen acting as interpreter. This brother also baptized a Laplander who had come to the place for the purpose.

Norway has now become so attractive a field for the tourists, who are beginning to appreciate its beauties of land and sea, that the two leading steamship companies of the country have established a regular line of yatching steamers to run during the summer months from Bergen to the North Cape for the accommodation of such travelers. These are large and powerful vessels containing all modern elegances and conveniences. The name of our boat was the "Sigurd Jarl" of "The Nordenfjeldske Dampskibsselskab," which name, to the English conception, looks and sounds much better as it would appear in plain English, "The Norwegian Steamship Company." The officers were courteous and obliging and the crew efficient. The whole management moved off as smoothly and quietly as clockwork, every man seeming to know his place and work. No boisterous, brawling tones were heard, and no oaths were uttered, unless it was done very quietly in Norwegian, which would fall harmlessly on English ears.

Monday at 10 p. m. the steamer left Trondhjem, and entered upon that wonderful system of land-locked, or rock-locked, fjords and sounds which make the coast of Norway so peculiar. All atlases show many islands and fjords along the coast, but none, unless official, give, seemingly, the hundredth part of them. Islands large and small, some bare rocks, some covered with soil and vegetation, some high, some low, but mostly large, rocky masses, on the mainland and far out

to sea, towering up from three thousand to six thousand feet, bid defiance to wind and wave in their enormous grandeur. The adjectives of the English language might be exhausted, and yet not properly describe them; and at sight of them, all expletives proper for a Christian, crowd the door of the lips for utterance. The thoughts of one of the company took the following novel channel. He expressed a desire to see a car-load of dynamite placed in the center of one of these rocky masses and exploded, to see which would first give way, the dynamite or the mountain. But a more powerful agent than dynamite will soon seize them; for the day is near when the prophecy will be fulfilled that every mountain shall be cast into the sea; and when that day shall come, one of the wildest scenes of confusion to be witnessed on this earth will be along the coast of Norway.

These wonderful productions of nature continue in seemingly endless succession of ever-changing form along the whole coast, and when these are all taken into account, Norway has more coastline than any other nation on the globe. On the land side, cascades like ribbons of silver come pouring down their sides, supplied by the melting snows of the mountains on the higher projections of the interior; and yet, wherever a plateau of soil has been formed along the shore at the foot of the highlands, men have erected their cottages and laid out their little gardens, forming many a pleasant scene.

(Concluded in next number.)

FAITH NOT A SUBSTITUTE FOR RIGHTEOUSNESS.

RIGHTEOUSNESS expresses in a word the character of God. It is in the character of God, as revealed to us, that we have a practical definition of the term. His greatest desire in regard to his children is that they may attain to the same character, in order that they may be fitted for the companionship of heavenly Beings. This righteousness of God is revealed to men in various ways. In his works we learn of him. His attributes of love, wisdom, truth, goodness, mercy, and justice, are plainly inscribed in everything he has made and ordained. His Word teaches of him. It is not only a revelation of the divine will as a rule of conduct for us, but is a direct reflection of God's own mind, or character.

But the revelation of God which appeals most forcibly to our sensibilities is that which Jesus brought from heaven in his own person, and exhibited in his life and death. This illustration of the divine character, and consequently of true righteousness, was practically applied to human life in all its phases, its exigences and perplexities, its weakness and temptations.

When we compare the principles expressed in God's creative works with those enunciated in his Book, and those so faithfully illustrated in the life of Christ, we see at once that they are identical. Notwithstanding this fact, the impression is sometimes entertained that the Bible recognizes at least two species of righteousness; one which is of the law, another which is by faith. This impression is at fault. From the very nature of things there could not possibly be two different standards of righteousness. If one thing is righteous, anything that is essentially different cannot be righteousness. Hence there cannot be one righteousness which perfect obedience to the law would produce, and another which consists in faith, or which may be obtained

through faith. On the contrary, the only standard of righteousness placed before us is that which is manifested in the character of God. "Ye shall be holy; for I the Lord your God am holy." "Be ye therefore perfect, even as your Father which is in heaven is perfect." Christ was made sin for us, "that we might be made the righteousness of God in him." Also, God sent his own Son in the likeness of sinful flesh, "that the righteousness of the law might be fulfilled in us."

But, it will be said, Paul distinguishes between two kinds of righteousness when he says: "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:9. To this we reply that the former was not the righteousness of God, nor even of the law; but "mine own righteousness,"—that which he had developed by his own defective obedience. The "righteousness of God" is here referred to as the only thing that would qualify him to meet the Lord.

This righteousness is "by faith." It is not faith, but faith is the means by which it is obtained. God never will accept a substitute for holiness. Perfection of character is the objective point of the gospel scheme. To redeem from sin, to purify, to restore the lost image of God in the soul,—this is the work of divine grace. Nothing that we can do or that can be done for us will suffice in the place of practical righteousness in heart and life.

The Bible presents two means of obtaining this excellent state. One by or through obedience to God's law. This law is perfect, and perfect obedience to it will produce perfect righteousness. But through the weakness of the flesh this means of obtaining righteousness is closed to us all. "All have sinned, and come short of the glory of God." The other means is by or through the faith of Christ. But this can only be so when faith produces righteousness. For faith is not presented as a substitute, but as a means of attaining to holiness of heart and life. Faith is designed as a means rather than an end.

Faith is a mighty motive and controlling power in any person with whom it really dwells. Faith in a worldly enterprise strengthens the purpose, nerves the arm, confirms the sinking courage, and speaks continually of final success. Who can estimate the influence of such a principle, even when it is born of earth? But faith from God in God unites us to him. That faith which replaces the seen with the unseen, giving greater certainty to spiritual things than it is possible for the mind to attach to tangible things, because it is inspired from above and is linked with Christ, becomes an irresistible power for good in the heart, to control the life.

It is true that faith does not remove the human, but it assists and works through it. It enlists every purpose of the mind, every power of the body. It unites every faculty of the soul in seeking God, thus bringing the individual into harmony with his Maker.

As he realizes the divine character, a sense of his own imperfections and his love for Christ lead him to cry out for an endowment of the heavenly character. He deplores his sinfulness. He seeks a knowledge of God's will. The work he so much desires is done for him through the abundant grace of Christ. From the omnipotent Father comes the word: "Take away

the filthy garments from him." To the man of faith God says: "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." It is faith that brings this infinite blessing, because faith has brought the individual close to God. Through faith he becomes "the friend of God."

But do we not read that faith was counted to Abraham for righteousness? True; but God does not call a man righteous who is not so. Abraham's faith had brought him into such a close relation to God that the imperfections of his nature were covered by the righteousness of Christ; and thus he was not simply called righteous, but he was rendered so through his faith.

Faith in Christ brings us into harmony and co-operation with God. It makes us one with him through a thorough renunciation of self, and thus removes the causes of separation, so that he can consistently accept as his own children those who are united to himself through faith in Jesus.

G. C. T.

THE ONLY WAY.

THE *Political Dissenter*, treating on the relations between the government of France and the Roman Catholic Church, says: "France does well to keep clear of an alliance with the Roman Catholic Church, but makes a fatal mistake in secularizing the government and ignoring the national responsibility to God and his law."

The facts in the case are that this secularizing of the government in France is the only way to keep the French government from coming under the control of the Catholic Church. Any form of an expressed allegiance to, or dependence upon, God would be appropriated by the Catholic Church and the people who support her, to secure to that church, alone, all the fruits of such a union. The French statesmen have seen this done so many times that they have thoroughly learned the lesson that every concession to religion in France simply means the granting of favors to the Catholic Church.

Those who favor an alliance between the United States government and religion, or Christianity, as they are contented to call it, are not yet aware that this same condition of things will be repeated here, and that every concession made to religion or to Christianity, in a governmental way, will be seized upon by the wily priests of Rome for the strengthening and glorifying of that church. In this respect our statesmen at the present time are not as wise as those of France. The early statesmen of our country declared that any recognition of religion would lead the nation back to Rome. Madison and Jefferson both said that such a course would have that result. This prediction is now in process of fulfillment. But the saddest thing of all is to see the Protestant ministers exerting their influence to fulfill this prediction, and leading the nation away from the theory of government established by our fathers, and back to that system of union of religion with the State, which Rome approves and of which she will derive the full benefit when the proper time comes.

The only way to keep Rome from getting control of the government is to refuse to give place to any Romish principles whatever; for, be it known, Romish principles are just as bad and dangerous when found among Protestants, as they are among Romanists. And since these

principles are growing in this country, and the seeds of tyranny that have already been planted are being assiduously watered and encouraged in their growth, it is now our duty to protest to the utmost of our ability against anything that looks like a union of any kind of religion, general or specific, with the State, whether this is done by amendment to the Constitution, by overriding the Constitution, or in any way whatever.

M. E. K.

OUR WEAKNESS AND OUR STRENGTH.

"Out of the depths have I cried unto thee, O Lord." Ps. 130:1.

No one can truly call upon God unless he has a realizing sense of his own condition before him. We may know that we are full of sin, but if we think that God is such a one as ourselves, if we do not realize his holiness, the fact that we are sinful will not alarm us or cause us to feel the need of his saving power. When we are in such a frame of mind, we cannot appear in a proper attitude of spirit before God. Sin is only seen to be sinful in the light of the law of God, and God's law is but a reflection of his character. When we get a view of this perfection of character,—and this is best revealed to us in the life of Jesus Christ,—we are then able, by painful contrast, to see the imperfections and the sinfulness of our own lives. This view of self brings with it such a sense of the hideousness of sin, that we long to have the burden removed. Under the convicting influence of the Spirit of God, sin oppresses us like a terrible nightmare, making the days that should be spent in joyfulness, days of anguish and despair, and the nights deny us the mental and physical rest that God designed that they should bring.

"All the blossoms come to blight,
All is sad and dreary;
Night and day and day and night
Weary, weary, weary."

Then, feeling and sensing the great difference between our sinfulness and God's holiness, we can pray, and can say, as did the psalmist, "Out of the depths have I cried unto thee, O Lord." Out of the depths of sin, of weakness, of utter helplessness, do we cry unto thee, O Lord; to thee, who art all holiness and power; to thee, who art willing to exert thy power for the help of thy children who realize their condition, and who in their distress turn their eyes to thee for help.

Such is the true spirit of prayer; it is a recognition of our weakness and of God's strength, and a faith in his willingness to come to our relief. The publican felt thus, when, not offering one excuse for himself, nor pleading that he had any goodness, nor trying to compare himself with another worse than he, he cast his helpless soul upon the breast of divine compassion, exclaiming, "God be merciful to me a sinner." Such a voice will be heard; for said Jesus, "I tell you, this man went down to his house justified; . . . for . . . he that humbleth himself shall be exalted." Luke 18:10-14. His penitence was so sincere, self was so completely humbled, his faith in the pardoning love of God was so strong, that God justified him then and there. He was a penitent sinner, justified and made righteous by faith. From the depths of penitence his prayer rose to the heights of omnipotence; from the depths of sinfulness his character had been changed, glorified, and raised to the heights of righteousness and holiness.

This lesson of self-abnegation is one that we

are very slow to learn, and yet it is one that must be learned. Without a knowledge of our own weakness, we shall never feel the need of the Lord's strength; and that we may learn this lesson, the Lord often has to lead us through experiences that will manifest to us our weakness, that we may realize the source of strength and flee to it. Then, whatever victory we may gain, instead of taking the glory to ourselves, we give the praise to God, who was our strength in the day of battle. With the certainty that God is our strength, instead of being sorrowful because of our weakness, we may rather rejoice. Why be desponding because of our helplessness, when this very helplessness is such an effectual appeal to God, the source of help and strength? or because of our sinfulness, when it may be washed away by the blood of Jesus Christ, which was shed for that very purpose? Why be discouraged by our weakness, when he who has all power in heaven and in earth has pledged himself to be our support? If, as the apostle says, "our sufficiency is of God," is it not far better so than though it were of ourselves? For he in his wisdom knows just when and in what measure we need help, and in his faithfulness he will not leave us to ourselves, nor suffer us to be overcome by temptation.

Let us, then, look unto Jesus. We have nothing else to look to, and everything we need is in him. From the depths of lowliness, of sinfulness, and of weakness, let us look to the glory, righteousness, and power that are in Jesus Christ, and which are ours by faith. Every needed grace will then be given to us, not for to-morrow, but for to-day. So the experience of Paul may also be our experience: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." 2 Cor. 12:9, 10. With this spirit, when, in answer to our cry, we gain the victory, we shall give the praise where it belongs. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Ps. 115:1. "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord." Ps. 40:1-3. May this be our experience.

M. E. K.

ANSWERS TO CORRESPONDENTS.

396.—WHOM SHALL WE FEAR?

Kindly give an explanation of Luke 12:5. Whom shall we fear, Satan or the Lord? E. S. E.

Fear to offend God. Satan or men can only destroy the present life. God can deprive us of eternal life and "destroy both soul and body in hell." Matt. 10:28.

397.—THE TRANSFIGURATION.

Please explain Matt. 16:27, 28. Were some of those standing the retranslated? If not, how shall they see Jesus coming in his kingdom? H. E. S.

How they could be, is told us in the verses that immediately follow; for the inspired writer at once goes on to relate the circumstances of the transfiguration. And this is true of each of the

other sacred writers who give an account of the occasion. In the transfiguration we have a representation of Christ's second coming. There was Christ glorified, Moses to represent those who enter the kingdom through the resurrection, and Elijah, or Elias, the representative of those who will be translated. Peter, who was there, refers to the circumstance in his epistle, in harmony with this explanation. (See 2 Peter 1:16-18.)

398.—QUESTIONS ON SABBATH-KEEPING.

1. Is it right for a Sabbath-keeper to loan a machine during the week, knowing it will be used on the Sabbath?
2. Is it right to have a joint ownership of farm machinery for mutual accommodation with a neighbor who works on the Sabbath?
3. Is it right to rent a farm or ranch to one who will work it on the Sabbath?

There are some questions of practice which will not admit of a sweeping answer. Because, First, Circumstances modify cases, and what might be wrong in some instances would not be so in others; second, There is some degree of latitude left for individual conscience in matters of this kind. Not as relates to the principles, but in points of practice. On such points it is not meet for us to establish a censorship over each other. My brother may entertain as deep and thorough regard for the Sabbath as I do, and yet may do things that I could not conscientiously do. But I have no right to judge him or to force him to my standard. He must answer to his own Master. From this standpoint we do not feel at liberty to render a dogmatic decision upon points where good men may conscientiously differ. Still, if I have a conviction that my brother is doing wrong, it is my duty to endeavor in a kindly spirit to show it to him.

1. If permitting our tools to be used on the Sabbath be a means of encouraging labor on that day, from that standpoint we should not lend them. But some have thought that the use of an insensate implement did not compromise the Sabbath principle, and for the sake of cultivating the spirit of friendliness have yielded the scruples they might have had, for what they regard a more important consideration.

2. There does not appear to us to be anything wrong in such an arrangement.

3. It has generally been considered among us that it would not be wrong in cases where the owner did not himself live on the premises.

399.—FASTING AND PRAYER.

Should fasting and prayer be made a regular service once a month, to take the place of regular services or be observed in connection therewith? Is there a direct command for fasting, as for the ordinances of the church? What is fasting? G. E. B.

Fasting is abstinence from food. In a religious sense it is abstinence from food as a voluntary sacrifice of humiliation and supplication. Its idea is not that of appeasing God by suffering; but its design is wholly practical as a means of bringing the heart and mind into close sympathy with our need of God's blessing.

There is no instruction in the Bible as to how frequently the fast should be used. It must be wholly voluntary in order to be accepted. It seems to us that to establish stated periods for fasting would in most cases defeat the purpose of that exercise. We must not get the idea that God is pleased with sacrifice. Obedience is far better. A joyful experience is the Christian's portion. Though on special occasions of returning to God by repentance and humiliation, or in

time of urgent need, the fast has been and may be employed as a means of obtaining the blessing we especially require.

400.—SABBATH BY LAW.

Would it be right to have a law to enforce the Sabbath of God upon the people? E. C.

O no; it would not. And we are happy to say there is one evil from which there is no danger.

401.—JESUS IMMORTAL.

Was the Son of God immortal before his resurrection? *

Probably the question refers to his earthly life; and with that understanding we answer, No. (See Heb. 2:9, 16, 17.) How He could become mortal, is that great mystery of which we read in 1 Tim. 3:16; but that it is true is a foundation fact of the gospel.

402.—DEFINITE TIME.

Does the Bible teach that the righteous will know the time seven days before the Lord comes? *

No; it doesn't. G. C. T.

WHICH WAY?

THE *Christian Reformer* urges that this is a Protestant Christian country, deploring the increase of Sunday desecration, and says: "There is but one remedy for all these national ills, and that is a return to the religion of our fathers. This cannot be done without a proper regard for the Sabbath."

The above statement suggests some questions: With 9,000,000 Catholics in this country, with other millions under Catholic influence, and with many millions with no religion at all, how can the nation, as a nation, return to the Protestant Christian religion, which the *Reformer* declares to have been the religion of those who settled this country?

Again: Granting that Sunday should be kept, that the religion of our fathers should again be practiced, and that we can get back to it, how shall we proceed? Shall we by law compel the observance of Sunday, that we may again possess the old-time religion? or shall we in some way become possessed of that religion, that Sunday may be observed? Do we get religion out of Sunday, or Sunday out of religion? It strikes us that if there is any real sincerity in this proposal of the *Reformer*, it would see that the religion is of the first importance, and that any and every attempt to bring about the particular observances of any religion whatever, without a return to the religion itself to begin with, will prove a dismal failure. This would be like tying fruit into dead branches to deceive oneself with the vain hope that the tree is still alive.

Sunday is not kept, because people do not regard it as their fathers did; and the Protestant churches, by their failure to receive and observe the Sabbath of the Scriptures, and their acceptance of the Catholic, traditionary Sunday, have been obliged to take the consequences,—the holiday Sunday. Puritanism has always striven against it, and the fight is still kept up; but the holiday character of Sunday observance grows continually, and bids likely to do so in the future. No persecution of Bible Sabbath-keepers can give holiness to Sunday, nor take from it the holiday character, which, outside of Puritanism, it has ever borne, and which it inherits from its pagan origin. M. E. K.

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.

AN OASIS IN THE DESERT.

THERE is to be found in the village of Compton, in the Province of Quebec, an oasis in the desert of nineteenth-century intolerance. After speaking in the town hall of the place on the subject of true and false Protestantism, on the evening of July 7, Elder Harris, the Methodist minister of the place, introduced himself and invited me to his home to be his guest during my stay in the village. This unusual kindness was a source of surprise; but imagine my surprise when Elder Harris requested that the lecture announced for the next evening (Sunday), and which was, *Why do Seventh-day Adventists suffer imprisonment rather than keep Sunday?* be given in his church in the place of his regular appointment; and after its close he and his congregation be permitted to ask such questions as were suggested by the lecture. This plan was of course readily agreed to, after which Mr. Harris asked me to aid him in the services of the following day, which consisted in Sunday-school and preaching service in the forenoon at Compton, preaching at Martinville, a neighboring village six miles distant, at 2 P. M., and again at a school-house five miles distant at 4 P. M.

Sunday-school convened at 9:30 A. M., and in company with Mrs. Harris, who was in sympathy with her husband's hospitality (Mr. Harris remained to complete his sermon), I attended. The superintendent asked me to offer prayer, and then put me in charge of the Bible class.

A large audience attended the morning preaching service. Mr. Harris asked me to offer prayer and read the Scripture lesson. As I sat beside him in that Methodist pulpit, and listened to him announce that he had with him a Seventh-day Adventist minister whom he had requested to speak in the evening on the subject, *Why do Seventh-day Adventists suffer imprisonment rather than keep Sunday?* my hitherto great surprise was intensified. He not only announced the subject of the lecture, but urged his congregation to come and hear, telling them that the real seeker after truth was not afraid to investigate and was always ready and anxious to exchange error for truth.

After dinner we drove to the Martinville appointment. The services concluded, we hastened to the next appointment, where, at the request of Mr. Harris, I spoke to the people on a practical subject, after which we returned to Compton, having ridden a Methodist circuit of sixteen miles.

A good-sized congregation attended the evening service. Elder Goodrich, president of our Quebec Conference, impressed with the remarkable opportunity for accomplishing good, opened the meeting with a tender and appropriate prayer, in which both pastor and people joined. Elder Harris, who presided at the meeting, read a Scripture lesson from 1 Thess. 5:15-28.

The choir sang Sabbath hymns which the pastor had very considerably read to me before the service, to see whether they contained any objectionable expressions under the circumstances. After the introductory services closed, Elder Harris again urged his congregation to listen with candor, and after the conclusion of the lecture to ask such questions or make such remarks as the subject suggested, being careful to manifest the spirit of Christian love, and to seek for truth and not merely to maintain some preconceived idea.

As I arose to speak, my heart was touched with the kindness of pastor and people, and although the situation was unusual, I was blessed with great freedom, and spoke as plainly as if addressing a congregation of our own people. The Sabbath

was traced briefly from creation to a completed re-creation, and its relation to this great work of God was presented in harmony with the light which is just now shining upon the Sabbath "more fully" than ever before.

When it became necessary to present the Sunday institution in its true character, I was constrained to cry out, in the language of Peter on the day of Pentecost, "Men and brethren, let me freely speak to you;" to which the pastor replied most kindly, urging me to be free and to keep back nothing. Continuing, I spoke with "great plainness of speech," but the Lord blessed with that tenderness which moistens the sternest truth with the tears of love.

The lecture concluded, I took my place by the side of the pastor in front of the pulpit and awaited the questions. Elder Harris again urged his congregation to continue the investigation of the subject with Christian charity, and to ask such questions and make such remarks as were suggested by what they had listened to. Then followed questions on nearly every phase of the subject. The Lord gave liberty in answering, and the answers in every case seemed satisfactory. There was no quibbling or splitting hairs; the answers in every case but two ended all controversy on the point. Elder Harris asked about half the questions, and his congregation the remainder. Elder Goodrich and four other brethren and sisters were present, but they did not take the time of the congregation, contenting themselves with a quiet but fervent Amen as the Lord gave victory to his truth.

When all had finished asking questions, Elder Harris arose and made a few remarks before requesting me to dismiss the meeting. He urged his people not to take his opinion nor to take mine, but to continue the investigation with the word of God as their instructor, and when convinced of the truth of that word touching the question, to follow it, though the heavens fall. Thus closed one of the most pleasant experiences of my life. It seemed impossible that the friendliness first manifested could continue, but it did; and the parting with pastor and people was as friendly as before the plain, searching truth was spoken. From first to last the experience was a cause of astonishment; and as I look back upon it, it appears as an oasis in the desert of prejudice and persecution through which we are passing. I learned a lesson from the experience, which I hope never to forget. That lesson is a lesson of charity. And while it does not teach me to hold my peace or compromise in the least the plain, cutting truths which the faithful watchman is called upon to proclaim to the world at this time, yet it teaches me to present them in the love of God, and not, either in the tone of voice or the gesture, mingle with that message of love and mercy one particle of human harshness. Elder Goodrich will look after the interest created.

I have planned to complete my study of the Church and State question in the Dominion, and will arrive in New York by July 25. I have greatly enjoyed my labors here, and shall remember the kindness of the brethren and sisters of the Dominion.

A. F. BALLENGER.

THE MARITIME PROVINCES.

THE cause of truth is prospering here. The influence of the third angel's message is being felt all around us. Elder F. I. Richardson and brother Geo. Price are carrying on the tent work, and are having a good hearing. It is too early to tell the result.

The Sabbath-schools are doing well. Sister I. H. Cowie, the secretary of the tract and missionary society, is making a special effort to get all our churches and all our people in these provinces to take hold of the missionary work with greater interest. I hope our brethren and sisters will see the importance of this branch of our work, and take hold of it as never before.

Elder A. F. Ballenger, on his way from the Province of Quebec, called at St. John, July 20, and remained over Sunday. He spoke four times upon topics in relation to the religious liberty work. Our people here were greatly encouraged, and many not of our faith were deeply interested. Sunday evening our large hall was full, and a good many stood without. All were sorry that brother Ballenger could not stay longer. Our brethren here are becoming imbued with the spirit of the truth for these last days as never before.

R. S. WEBBER.

July 30.

ONTARIO.

SELTON.—Since our last report, the interest here has steadily increased in every way. There were more than twenty present at our first Sabbath meeting, and last Sabbath the number had increased one half, largely composed of heads of families. Although the heat has been intense, and the people were haying and harvesting, we have not had less than fifty persons at our weekday evening meetings, and on Sundays our tent has been full to overflowing.

The Methodist minister who lives five miles away, came to our meeting yesterday, and at the close of the morning meeting asked the congregation to retire to the south of the tent, in the woods, and he would review us; but so few followed him that he did not do so. In the evening he spoke against us in the Presbyterian church, but our tent was full, only a few leaving to hear him. We have never had a wider interest or one more promising for good results. Our temporal wants are all supplied by the people.

Daily we are seeking for heavenly wisdom, that we may go in and out before this people in the Lord's own way, so that he can continue to work for them, to draw them to himself,

July 23.

A. O. BURRILL,
P. M. HOWE.

MANITOBA.

McGREGOR.—I arrived in Winnipeg, June 12, but owing to sickness and the work of getting my family settled, I did not begin real missionary work until July 10. I then came to McGregor and began work. This is where brother Flaiz labored last winter and spring. Quite a number have accepted the truth, but of course they have not had time to become rooted and grounded in it; and so it was thought best to follow up the work here for a time. The work done here has been in the country, from five to eight miles from the village; and as an interest to hear has been aroused in the village, I thought it would be well to hold a series of meetings there, and at the same time I could look after the work already done.

Before leaving Winnipeg, I had written to the scattered brethren, inviting them to attend a general meeting at McGregor, July 12-15. Fourteen responded to this invitation. Nearly all came with teams, and most of them came a distance of eighty or ninety miles. We had a good meeting, and many were led to accept Christ as their personal Saviour. Five started to follow the Master. Three of them were from other places; the others belong here. When the needs of the work were presented, all voted to stand by the work and do all they could to support it. At the close of the meetings, seven were baptized. The Sabbath-school work was introduced and instruction given in regard to it. The canvassers being present, some time was taken up in giving instruction in this line of work also.

July 18 I went to Roden, about eighty miles west of here, and held a few meetings, remaining over the Sabbath. A brother Ramsay and family of this place had accepted the whole truth from reading "Bible Readings," which he

purchased from one of our canvassers about a year and a half ago. He has also supplied himself with the *REVIEW* and the *Sentinel*. When he saw my notice to Manitoba, he wrote to me at once, and so when the general meeting was held, I wrote to him to come. He did so, but had to return before the time for baptism. Being anxious to be baptized, he offered to defray my expenses if I would come to his place. I held meetings three evenings. The attendance was good, and a good degree of interest was manifested. I think that some here will soon take their stand to walk in the light of the message. Brother and sister Brown came from Oak River, Friday, and remained until Sunday morning. Sabbath afternoon I had the pleasure of baptizing them and brother Ramsay and wife. I pray God to bless them and make them shining lights to lead others from the darkness of sin and human tradition to the light of the glorious gospel of Christ.

Sunday, July 22, I came back to Mc Gregor, and began a series of meetings in a hall. About thirty were present besides our own people. I believe we shall see some precious souls accept the message in this place. My trust is in God, and in his strength I take hold of the work. I am of good courage.

July 23. W. H. FALCONER.

NORTH DAKOTA.

GRAND FORKS.—We began meetings here in our tent, June 26, and have now held forty-one services. This is a city of several thousand inhabitants, and although we have taken considerable pains in advertising, the attendance has been quite small, averaging about thirty. There has been, however, a good interest on the part of those who have come, and we have felt encouraged to labor on. Quite a number are fully convinced of the truth, and we are confident that some will decide to obey. Brother Whitelock has also held ten or twelve meetings at Emerado, a place about twenty miles from here. There is a good interest there. We are of good courage.

July 30.

E. A. CURTIS,
W. A. SWEANY,
T. S. WHITELOCK.

WISCONSIN.

VIROQUA.—Since our last report to the *REVIEW*, the interest in our meetings at this place has increased to an average attendance of 125, reaching sometimes nearly 300. Eleven discourses have now been given, all of which have, by the leading of the Spirit of God, been made practical and applicable to the present time and people.

We have now only three weeks more before a Methodist camp-meeting will convene here, which will continue two weeks. Hence it seems quite necessary that we shape our plans to close the tent work here about Aug. 15, or, if the interest should demand it, move to some other locality in the city. There has been a warm interest in the subjects of religious liberty and the United States in prophecy. May the grace of God be magnified in us to his glory.

July 15.

R. J. WHITE,
CHAS. A. SMITH,
F. C. JOHNSON.

CUMBERLAND.—We arrived here June 26, and with the help of God, began to unfold to the people the wonderful truths of the everlasting gospel. Soon we had a congregation of over 100 listening to the message. At this writing we find our congregation increasing in numbers and interest, for which we thank God and take courage.

We are the first Seventh-day Adventists who have engaged in public labor in this city, and close attention has been paid to the preaching.

We plead with God to help us, that we may give the trumpet a certain sound. We desire to be numbered with those faithful servants who shall be found giving their households meat in due season.

July 30.

C. W. OLDS,
J. B. SCOTT,
W. W. AMES.

UTAH.

I CAME to this field to assist in building up the work already begun by laborers from the California Conference. I was pleased to have the presence and counsel of Elder J. H. Morrison, superintendent of Dist. No. 6. I find this to be a needy field. Mormonism is the prevailing religion, and the results of its influence upon society are apparent to the observer. Our work here is to proclaim the gospel.

I very much appreciate the help of Elder C. M. Gardner, with whom I am associated in labor. As soon as our new tent arrives from Michigan, we expect to begin tent-meetings in Ogden. We earnestly desire that this series of meetings may be productive of great good to the cause of God.

Sabbath, July 21, we celebrated the ordinances of the Lord's house in this city. On this occasion three were added to the church, the fruit of the labor which was done before we came here. I wish to extend an invitation to self-supporting missionaries to come to this field. The climate here is delightful, and the soil is fruitful. I would be pleased to correspond with any who may contemplate coming here.

Our courage is good, and we hope by the blessings of Heaven to accomplish good with this people. My address is 330 Adams Ave., Ogden, Utah.

J. M. WILLOUGHBY.

MISSOURI.

JOPLIN.—Our cause in this place is making some advancement, but it is necessarily slow. I have been loaning tracts to whoever will read them, and a few of the readers are becoming interested. One Christian lady says that she is determined to obey the Lord in all things; and if the Scriptures teach that the seventh day is now the Sabbath of the Lord, she is going to keep it by the help of God, if she has to give up everything else in order to do so.

Our Sabbath-school is still maintained, though not as well attended as it was when I wrote last, but I have reasons for believing that the attendance will soon increase. I still need some literature in the way of tracts, and will be very thankful to any person or persons who will contribute such. We feel very thankful indeed to the one who is so kindly supplying our Sabbath-school with the *Little Friend*. We ask you to pray for us, that we may do all our duty, and be ready for the coming of the Lord, which we look for soon.

July 28.

WM. H. BROWN.

FLORIDA.

THAT organization is effectual has been demonstrated here the past nine months. During this time some fifty individuals have embraced the message. There have been no churches organized, but we hope to be able to present to our State Conference at our camp-meeting in November an organized church at Tampa, whose membership will be equal to one third of our entire Conference membership at the time of its organization.

With the exception of a few weeks' labor by Elder Butler the past winter, we have had but two actively engaged ministers. The interest in Tampa has been quite remarkable, resulting in bringing the truth to the consideration of more people than any other effort that has ever been made in the State.

This meeting began May 11. It has been go-

ing on continuously, and will close Sunday night, July 29. Another tent effort, somewhere on the west coast, will be made before camp-meeting.

It has been decided that our camp-meeting will be held in Tampa, Nov. 8-18. As this will be our first camp-meeting, our people are all looking forward to it with a great degree of interest. The writer will spend the intervening time in visiting and encouraging our churches, companies, and isolated brethren.

Should there be any whose addresses I do not know, or who have recently embraced the truth, or have lately moved into the State, I should be glad to hear from them, that I may make them a call. Address me at Orlando, Fla.

July 24.

L. H. CHRISLER.

SOUTH CAROLINA.

BRUSHY CREEK.—Our tent is pitched upon a beautiful grassy knoll which was kindly tendered to us by the postmaster of this place. For several weeks the progress of the meeting was uninterrupted; nearly every one in the neighborhood attended, and an unusual degree of interest was manifested, till several families accepted the Sabbath of the Lord. But no sooner had they done this, than some people who lived four or five miles outside of the neighborhood, became very much disturbed, and seemed to feel it their duty to do what they could to disturb us. After making many threats, they finally succeeded in raising a mob of fifteen or twenty, and on the night of June 23, they came for the purpose of cutting down and burning the tent.

Not one of those who composed the mob lives within five miles of the meeting. Nearly the entire congregation, numbering about 100 people, stayed until the mob left, which was about one o'clock Sunday morning. About a dozen men stayed with us till morning, one of the number being a son of the man who led the mob. May the blessing of the Lord go with those who thus befriended us.

The manner in which the Lord vindicated us before the courts has already appeared in the *REVIEW*, and need not be repeated here. I wish to say also that I have never been treated more kindly anywhere than by the people of Brushy Creek.

The blessing of God has rested upon us as a company, and we all feel to praise him for his goodness and for his kindness toward us through Christ Jesus.

July 27.

J. O. JOHNSTON.

AMONG THE GERMANS.

THE camp-meetings at Portland, Oregon, Walla Walla, Wash., Madison, S. Dak., and Jamestown, N. Dak., were indeed seasons of refreshing for our people. Many others came to our meetings out of curiosity, but as the word was preached, the Spirit of God sent conviction to their hearts, and a goodly number believed the truth, were baptized, and united with the remnant people of God.

From Jamestown I had intended to go to Manitoba, but during the time of the meeting, the great strike on the railways occurred, and not a wheel turned on the North Pacific Railway, on which this meeting was located. So, in company with Elder Graf and some of the brethren of the Carthage church, we traveled about seventy-five miles northwest by wagon, where we met with the church, and held a few meetings. Two were added to the church. From Carthage one of the brethren carried us sixteen miles west, to the Fessenden church, where we spent one week. On Sunday, July 15, eleven souls were buried with their Lord in baptism by Elder Graf, and united with the Fessenden church. The brethren were encouraged to press forward in the good work. After a Bible reading on tithing, the brethren promised faithfully to give the Lord his own, and to rob him no more.

From Fessenden we went to Rosenfelt, Manitoba, where brethren Funk and Dirksen labored last winter. We gathered the brethren together and held a few meetings with them. They still have many things to learn, but we found them willing to be instructed. Two of them have already served a term of seven days in the county jail for working on their farms on Sunday. Our brethren here are watched as a hawk watches his prey, and the enemies of the truth, though professors of religion, stand ready to prosecute those who work on the first day of the week.

Yesterday fifteen willing souls were buried with their Lord in baptism; and in the afternoon we organized a church of nineteen members, with an elder, deacon, and clerk. Others will soon unite with them. This is the first German church of Seventh-day Adventists in the British possessions. The Lord hasten the day when we shall have thousands of German Sabbath-keepers in the queen's dominions.

Elder H. F. Graf was with me through the camp-meetings in North Dakota and South Dakota, and also the few days that I have been here in Manitoba, he has helped me in the work. Brethren Funk and Dirksen remain to follow up the work, Elder Graf goes to Minnesota, while I go to Nebraska. H. SHULTZ.

MARYLAND.

JULY 24, in company with brother John F. Jones, of Baltimore, I left Annapolis and sailed across Chesapeake Bay to Kent Island, near the place where Father Bates landed to preach the first angel's message, fifty-one years ago. Casting anchor, we went ashore, arranged with the agent on the wharf to land our goods, and procured teams to transport them to Stevensville, a village some three miles distant.

Taking my small tent, I endeavored to pitch it on the lot for which we had paid six weeks' rent, leaving brother Jones at the wharf to guard our effects there. My wife and I had just begun work when we were visited by a mob, led by the magistrate of the place, and threatened with various disasters if we insisted on pitching our tent on this island. Having no time to converse, for it was near night and threatening a storm, and my wife and two children were unprotected, I kept steadily at work driving stakes, when the ax was violently wrenched from my hand, and what I had done was torn up. I then began to present to them some portions of Scripture truth. Soon one said to the others, "You would better come away, or he will have you all converted." They left with threats of what they would do to us should we attempt to raise our tent. Mr. Cale Legg, a prominent citizen of the place, then stepped forward, and said, "You and your family can have shelter and protection at my house, free of charge." Thanking him, we proceeded to gather our few things together, covering them with the tent for the night, as it was then very dark, and found shelter for my family for two days with Mr. Legg.

As soon as day dawned, I went to the wharf, and found brother Jones on guard, a position he had faithfully filled all night. After consultation with him I went to Centerville, desiring to see Mr. Hopper, the States attorney, a nephew of Judge Hopper, who had befriended Joseph Bates while in Centerville. He was away from home, so I applied to the sheriff, Mr. Bryant, who said, "You shall have protection."

Coming back we erected our meeting and family tents, not, however, in time to have services as we had hoped. About nine o'clock, we were visited with another delegation of 100, eight of whom had been chosen as a committee to represent the seven districts of the island. They were quite reluctant to give their names, but being informed that we could not do business with a committee who represented the entire island unless we knew who they were, they gave

their names. They then warned, threatened, and entreated us quietly to pull down our tents and quit the island, offering to bear our expenses of lot and transportation to the wharf. I informed them that we had come there with a message of love for them; and could not go without instruction from the Conference that sent us there. We have decided to go on with our meetings, beginning July 30.

While waiting, we have had a visit from the sheriff, who informed us that the entire committee would be held accountable for any damage received from any one while in their midst. Had we not decided otherwise, the entire committee would have been taken to Centerville, there to answer before the circuit court for the crime of threatening us, and also for entering our premises without invitation.

We never saw such a change in so short a time, nor so plainly saw the guiding hand of God in it all. We praise God and give to him all the glory of the victory. We believe the honest people of the island will receive the warning message and be saved. Will the brethren remember the people of Kent Island at the throne of grace? A. J. HOWARD.

SOUTH DAKOTA TRACT SOCIETY PROCEEDINGS.

THIS society convened in its sixteenth annual session on the camp-ground near Madison, S. Dak., June 20-27. Three meetings were held.

The report of labor and the treasurer's report were read, from which we quote the following items: Number of reports returned, 1159; letters written, 2579; Bible readings held, 607; subscriptions obtained, 514; periodicals distributed, 38,129; pages of reading-matter distributed, 1,230,562; cash received on sales, accounts, and for various other purposes, \$12,038.69; total resources, \$9956.16; total liabilities, \$2095.32; present worth, \$7860.84.

Three resolutions were passed in the interests of the canvassing work, and one to abolish the office of director in our society.

The following officers were elected for the ensuing year: For President, N. P. Nelson; Vice-President, E. C. Kellogg; Secretary and Treasurer, A. H. Robinson; Assistant, F. H. Robinson; Corresponding Secretary, Mrs. Adelle Frederickson; State Canvassing Agent, J. F. Gravelle. N. P. NELSON, *Pres.*

ALICE H. ROBINSON, *Sec.*

THE CRAWFORD CAMP-MEETING.

THIS joint meeting for northwest Nebraska and the Black Hills country was held according to appointment at Crawford, Nebr., July 19-29, in a beautiful grove of natural timber near the city. Thirty tents were pitched, and 125 persons camped on the ground. Laborers were present from both South Dakota and Nebraska, and the meeting was also favored with the labors of Elder J. H. Durland, superintendent of Dist. No. 4. The most of the people came with teams, driving many miles over hot, dusty roads in their covered wagons, but all felt amply repaid for the efforts put forth in coming.

A good interest was manifested from the first, but as the meeting progressed, the interest increased, and a good work was done. Some who had been hesitating a long time took a decided stand for the truth; others who were not clear in their experience found joy and peace in believing, while some who had lost their hold upon God renewed their covenant with him. Forty-three followed their Lord in baptism, eleven being from South Dakota and the remainder from Nebraska. Most of these were adults who had recently started in the service of God. The baptismal scene was beautiful and most impressive. It will long be remembered by those who

were present. May all these dear souls who thus followed their Master find him ever precious to them as they walk the narrow way to the kingdom.

Union College was represented at the camp-meeting by Professor C. L. Stewart, who did excellent work for the cause of education. Quite a number will attend the college the coming year from this section. Many in the vicinity of Crawford are interested in the truth, who have not as yet taken their stand, but we trust they may, as the work is carried forward. The tent-meeting held in the city just prior to the camp-meeting, by brethren Gardiner, Nettleton, and Horr was successful in bringing some good souls to the light of the truth. The most of the brethren in this section of the country are poor, and financial prospects are decidedly unfavorable; but they cheerfully bore all the expenses of the meeting, besides donating to the general camp-meeting fund, foreign missions, and some charitable enterprises. We feel that this meeting was a great blessing to the work in this section of the country, and we trust that the good work begun may be carried forward in the power and strength that God gives. W. B. WHITE.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 7.—The Lost Found. Luke 15:1-32.

(Sabbath, Aug. 18.)

THERE is but one subject treated of in this chapter, and that is indicated in the title of the lesson. But it is considered under three heads; namely, The lost sheep, the lost piece of money, and the prodigal son. These are all familiar stories. See how minutely you can relate them.

1. Who drew near to hear Jesus?
2. In what words did the scribes and Pharisees murmur against him?
3. What did this call forth from Jesus?
4. Relate the first parable.
5. How long does the man in the parable seek the lost sheep?
6. How does he feel when he finds it?
7. What does he do when he reaches home?
8. What lesson did Jesus teach from this?
9. What was the second parable?
10. What does the woman do when she has lost the piece of silver?
11. What when she finds it?
12. What lesson does Jesus teach from this?
13. Relate the third parable.
14. What did the younger of the two sons receive from his father?
15. What did he do with it?
16. How reduced were his circumstances?
17. What took place then?
18. When he came to himself, what did he say?
19. What did he do?
20. What took place when "he was yet a great way off"?
21. Did his father accept him as a servant?
22. How did he treat him?
23. What was the general feeling over the returned son?
24. How did the elder son feel?
25. What was the father's reply?

NOTES.

1. "This man receiveth sinners." That which the Pharisees uttered as a reproach against Jesus, is his greatest glory. It is a glory to him, and he glories in it. He is not ashamed to receive sinners. "He is not ashamed to call them brethren." Heb. 2:11. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." He receives us when we offer ourselves to him as servants, and makes us sons. "Henceforth I call you not servants; . . . but I have called you friends." John 15:15. "Wherefore thou art no more a servant but a son; and if a son, then an heir of God through Christ." Gal. 4:7.

2. "There is joy in the presence of the angels of God over one sinner that repenteth." If you are not very watchful, you will find yourself reading according to the common way, "There is joy among the angels over one sinner that repenteth." This is doubtless true, but it is not what the text says. "There is joy in the presence of the angels of God." This includes the other thought, and adds infinitely more to it. God himself is not ashamed to exhibit in the presence of the angels his great joy over one repentant sinner. What more could be said to encourage poor wanderers? It is not that God will not cast off the repentant one, but that he is overflowing with joy at his return. He cannot and does not attempt to conceal his great joy when even one sinner repents; he watches for him, and rushes to meet him when he is yet a long way off.

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

3. In studying the parable of the prodigal son, do not lose the preciousness of it by allowing your mind to run off into speculation as to who are indicated by the two sons. Whoever you are, the parable means *you*. Granted that the hard elder brother represents the position of the Pharisees toward the publicans and the Gentiles, we must still remember that the race of Pharisees is not yet extinct. We are either the prodigal son returning to the Father's house, or else we are the carping elder brother. And the worst of the second case is, that we are actually in as hard circumstances as the prodigal, and unconscious of it. (See Rev. 3:17.) Let us be content in studying this chapter to feast upon the revelation of the wonderful love of God, that we may be the more closely drawn to him. Let this word concerning Christ be ever in our minds, "This man receiveth sinners."

The following references to the writings of Mrs. E. G. White will be found helpful in the preparation of the lesson: Verses 1-7, Test., Vol. II., p. 21. Verses 4-6, Test., Vol. II., p. 218; "Christian Education," p. 159. Verse 7, Test., Vol. III., p. 381; Test., No. 33, p. 157; REVIEW, 1891, Nos. 18 and 34; REVIEW, 1892, No. 34. Verses 6, 7, 9, Test., Vol. III., pp. 99 and 100. Verses 18-20, "Steps to Christ," p. 57; Test., No. 33, p. 160. Verses 18, 29, 30, Test., Vol. III., p. 102. Verses 18, 32, REVIEW, 1892, No. 29.

Special Notices.

NOTICE TO THE DEAF.

I BEING deaf, would be glad to hold a correspondence with all the deaf who are of our faith, in regard to the advancement of Christ's cause among the deaf.
Salem, Oregon. I. F. TOLSON.

TENNESSEE RIVER CONFERENCE AND CAMP-MEETING.

TENTS will be furnished already pitched on the grounds for those who may order, at the usual rates, ranging from \$1.50 to \$3. Board will also be furnished to those ordering, for \$3 for the entire meeting, one and one-half weeks. Let all orders for either board or tents be sent in season to W. D. Dortch, 1009 Shelby Ave., Nashville, Tenn. TENN. CONF. COM.

WEST VIRGINIA CAMP-MEETING.

WE are confident that the most important meeting ever held in this Conference will convene at Parkersburg, Aug. 16-26. It seems unnecessary to speak of the reasons why all our brethren and sisters in West Virginia should attend. The thickening evidences of the coming King, reveal to us the importance of such gatherings. The Lord is coming, and let us not allow the cares of life to rob us of the blessings in store for us. Elder I. D. Van Horn, our district superintendent, Elder E. J. Hibbard, of Pennsylvania, and Professor Wm. T. Bland, of Mt. Vernon Academy, will be present to assist in the meeting. Reduction of fare has been obtained on all railways centering in Parkersburg. Let all come seeking a feast from the Lord.

D. C. BABCOCK.

NORTHERN MICHIGAN CAMP-MEETING.

THE camp-meeting for Northern Michigan is located this year at Frankfort, Mich. The Toledo and Ann Arbor and Manistee and Northern railways run into Frankfort. We hope for a large attendance of our brethren and sisters at this camp-meeting. Elder A. T. Jones is expected to be there from Monday to Thursday, also Elder F. D. Starr from Indiana. There will be other help supplied by our own Conference.

All should come prepared to take care of themselves as far as possible. Induce as many of your neighbors and friends to come as you can. Be sure to bring your children. We hope for the best meeting we have ever had in Michigan.

We have been unable to secure any special rates to the northern camp-meeting, but Frankfort is a tourist point, and all the northern roads sell tickets to Frankfort at tourists' rates. All who come to the meeting should call for a tourist's ticket to Frankfort and return.

We have secured a beautiful grove on the shore of Lake Michigan. We have never, perhaps, had so beautiful a spot in Michigan for our camp-meeting.

Any parties desiring to rent tents for this meeting should immediately address the undersigned.

Ovid, Mich.

I. H. EVANS.

OKLAHOMA CAMP-MEETING.

THE time for our annual camp-meeting for Oklahoma and Indian Territories will soon be here. I need not say that this meeting will be of more importance than those of the past; for as we near the end, every succeeding meeting will be of more importance to God's people than previous ones. And certainly our meeting to be held Aug. 23 to Sept. 3 will be fraught with greater blessings than one can afford to lose. We expect the best of help, and no Seventh-day Adventist in these Territories can afford to lose the instruction and blessings that we shall receive at this meeting.

We shall hold the meeting this year at Oklahoma City, as this place seems to be the most centrally located for our people. We have procured a beautiful grove on the banks of the Canadian River, a quarter of a mile south of the city limits. We have excellent shade for the camp, and good conveniences for the care of teams. A provision stand will be kept on the ground, where necessary articles for campers, also grain and hay for horses, can be procured.

We have arranged this meeting at a time when our farming brethren can best leave home. Anciently, God's people appeared before the Lord three times a year, and the Lord told them that while away from their lands attending these gatherings, no man would desire to take their land. Ex. 34:24. God will do for us what he did for ancient Israel; so you need not be afraid to leave your claims if they are not needed. God will care for his people, and all that pertains to them.

Will every church see that delegates are elected to represent them in this meeting? One delegate will be allowed for every organization, and one additional delegate for every fifteen members. May the Lord open the way, that you may be present at this annual gathering of God's people.
J. M. REES.

News of the Week.

FOR WEEK ENDING AUGUST 5, 1894.

DOMESTIC.

—The gold reserve in the United States treasury has fallen to \$52,000,000.

—Minneapolis, Minn., was visited by a fire, July 30, which destroyed property worth \$500,000.

—Many manufacturing establishments that were closed during the strike are now opening again.

—The United States ships of war, "Concord" and "Petrel," have been ordered to proceed to Corea.

—Anticipation of increased duty on sugar has caused an immense amount to be shipped to New York City.

—An earthquake was felt at Los Angeles, Cal., July 30. The same day a shock was felt at Paducah, Ky.

—The railroad companies, at Chicago, whose property was destroyed in the late strike, have presented damages to the city of Chicago.

—"General" Coxey, after having led his army to Washington, has left them to starve unless the city of Washington shall have more consideration for them than he has.

—Mr. Kanako, who takes the place of Gozo Tateno, as Japanese minister to the United States, was educated in this country, being a graduate of the Harvard and Cambridge law school.

—The *Wine and Spirit Gazette*, organ of the liquor dealers in this country, challenges Archbishop Corrigan, of New York, to enforce the late decision of Satolli in regard to the liquor traffic.

—Many farmers in Nebraska and Kansas are abandoning their farms on account of the drought. Some portions of Nebraska have the appearance of a desert, not a green thing to be seen.

—Japan has asked the United States government to protect the Japanese legation at Peking, and China has preferred a similar request,—that the United States will care for the Chinese legation at Tokio.

—The Michigan Republican Convention which lately assembled in Grand Rapids, renominated Governor Rich as their candidate for governor. They also sent hearty greetings to the Hawaiian republic.

—The President has named for Commissioners to investigate the strike, Labor Commissioner Carroll D. Wright, Judge Worthington, of Peoria, Ill., and Honorable John D. Kernan, of New York.

—An aged German died a few days since, in Virginia, Ill. The executor of his will found \$19,000 in gold in an old nail keg. The keg was kept in one corner of the kitchen, and was used for a hen's nest.

—Tea has been successfully raised this season at Fayette, N. C. At Summerville, S. C., tea is also being raised. It is thought by many that tea-raising will become an important industry in the South.

—Farmers in Indiana, for the first time in the history of that State, are feeding wheat to their hogs, and selling their corn. Wheat is only forty-three cents a bushel, and corn sells readily at forty-five and forty-seven cents a bushel.

—Miss Ida B. Wells, a young colored lady of good ability, is traveling through the country lecturing upon the wrongs of the colored people. The frequent hanging and even burning of colored people without any of the forms of justice, is the special topic of her lectures.

—Private soldier Charles O. Cedarquist, of the United States army at Omaha, who refused to go to target practice on Sunday and was imprisoned for the same, has been released from prison by orders from the War Department, and the officer who ordered him punished is held for court-martial.

—Chicago was visited by a great fire, Aug. 1. The fire, which is supposed to have been started by a spark from a locomotive, first appeared in the lumber-yards at Lincoln St. and Blue Island Ave. A high wind scattered the blazing lumber in every direction, and before the fire department could get control of the fire, property to the value of \$2,000,000 was destroyed. Fifty engines were employed.

FOREIGN.

—Two thousand houses were burned July 29, at Cotret, in Bohemia.

—The people of Toronto are again agitating for street-cars on Sunday.

—Bears are doing such damage to crops in Finland, that troops have been sent to kill them.

—The French Assembly has passed a law against anarchists that is very severe in its provisions.

—A native force attacked the French in Senegal, and was repulsed with a loss of 500 killed and 128 wounded.

—Spanish troops on Mindanao, one of the Philippine Islands, have lately defeated a body of Malays, killing 250.

—Dr. Herz, of Panama scandal notoriety, has been sentenced to five years' imprisonment, and to pay a fine of 8000 francs.

—England, France, and the United States have agreed to maintain strict neutrality during the war between China and Japan.

—The widow of M. Sadi-Carnot, who has refused to accept a pension from the French government, has only the modest income of \$1000 a year.

—A genuine bust of Herod, the ruler of Judea in the days of Christ, discovered in Palestine, has been presented to the Imperial Hermitage in St. Petersburg.

—A party of Kabyles, off the Riff coast, has lately seized a French ship. At the protest of the Spanish governor, the ship was given up, after she had been stripped of all valuables.

—The ship "Miranda," having on board Dr. Cook's arctic expedition, crashed into an iceberg near St. Johns, Newfoundland, July 31. The ship was badly stove, but the crew was able to get her to St. Johns safely.

—China is buying large quantities of arms in this country. She is transporting them by the way of the Canadian Pacific to Vancouver, and thence by ship to Chinese ports. Four car-loads of rifles passed through Montreal, July 30.

—Premier Whiteway, of Newfoundland, has been found guilty of corrupt practices in connection with the last election, and he will be disqualified from further office. The decision of the court in this case has made a great sensation in Newfoundland.

—War has been declared between China and Japan. Japan has already won several victories at sea, sinking one and capturing others of the best ships in the Chinese navy. Several battles have also taken place in Corea. The reports of these battles are conflicting.

—Constantinople is still in a state of panic on account of the late earthquakes. Thousands, not daring to return to their homes, still camp in the gardens and streets. Italian almanacs which predict further earthquakes, are confiscated by the police.

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

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 7, 1894.

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We have recently learned that two of our German brethren in Manitoba were arrested about the middle of May for plowing on Sunday, and were fined \$7 each. The brethren refused to pay their fines, and were confined seven days in jail.

Bishop J. M. Thoburn, of India, delivered a very excellent address on missionary work, in the Tabernacle on the evening of July 30. The Bishop has charge of the Methodist Episcopal work in that country, and speaks from an experience of thirty-five years. He accepted an invitation of the managers to rest a few days at the Sanitarium, and thus we were favored with an address replete with information and practical instruction.

The article we publish this week on "The Church and the Reorganization of Society," was furnished us by the kindness of brother Geo. B. Wheeler, of Massachusetts. In adapting it to our space it was necessary to eliminate many excellent words; but care has been taken to preserve the ideas of the writer. It is exceedingly gratifying to read such sentiments from men in such positions as that occupied by Dr. Willmarth.

Brother A. R. Henry, manager of the REVIEW AND HERALD Publishing Association, who has been on a brief visit to the different publishing houses in Europe, reached home on the 2nd inst. He brings a good report of the state and prosperity of the work, and of his acquaintance with our people across the waters. Elder Olsen is detained for a few weeks by important interests which demand his attention.

It is intended to hold a Biblical institute in connection with the opening of the Scandinavian school at Frederikshavn, Denmark, early in September. Very soon after this it is expected that Elder Olsen will return to America.

It may not be known to all our readers that an alternate line of steamers is now running to Australia across the Pacific. The boats of this line leave Vancouver, British Columbia, on the 16th of each month, while the San Francisco boats leave every four weeks. Mail designed for the Vancouver boats should be marked "via Vancouver." These vessels call at Honolulu and the Fiji Islands.

Again is Protestantism stretching forth the hand to Catholicism. The call for coalition comes at this time through the W. C. T. U., which sends its delegates to the Catholic Total Abstinence Union, in session at St. Paul. A plea for fraternal union is extended by the Christian Temperance women, and the hand thus extended across the chasm is graciously grasped by the papal convention. Thus Protestantism and Catholicism are drawn many steps nearer together, and nearer that common ground from which they will soon unite to wage persecution against the commandments of God.

It may be a crime against the State to transgress a law resting solely on man's authority; for a State can, through its law-making power, pronounce even good actions to be a crime; but the commission of an act forbidden only by a law of man cannot be made into a sin against God. It was a crime for the three worthies not to worship the golden image, but it would have been a sin against God to have done so. In such cases, where the law of the Most High and the laws of the State conflict, those who recognize their allegiance to God will say, with the apostles, "We ought to obey God rather than men." The recognition of this principle in the Church of Christ, has been attested by the blood of countless martyrs; and now, when the prophecy that "the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ," is beginning to be fulfilled, it is not strange that we see what we are now seeing,—a fresh attestation that the spirit of martyrdom has not died out of the world.

Dr. Talmage, in an editorial in the *Christian Herald* of Aug. 1, makes a statement which will be of much interest to Bible readers. He says: "Methuselah, celebrated in all nurseries and Sunday-schools, and in common parlance, as the oldest man who had ever lived, was not the oldest. Nahor was seventy years older. Methuselah was only 969 years, but Nahor was 1039 years old." We do not question this statement, so far as Methuselah is concerned, but let us look at the record concerning Nahor. "And Nahor lived nine and twenty years, and begat Terah; and Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters." Gen. 11:24, 25. According to this Nahor lived 148 years. How, then, did Mr. Talmage make such a blunder? Simply by reading "nine" hundred "and twenty years." By inattention to what he was reading, he added eight hundred and ninety-one years to Nahor's life, and then printed it as a fact! Considering some utterances that Mr. Talmage has made in regard to the Sabbath, this statement of the exceeding longevity of Nahor is not at all surprising. Dr. Talmage would do well to enter the "nursery" again, and post up on some of these very simple matters.

The *Outlook* of Aug. 4 refers to the report of the persecution of brother W. B. Capps, of Dresden, Tenn., that appeared in the *Chicago Herald*, and says: "We hope, for the sake of Tennessee's reputation for intelligence and fair-mindedness, that the account may prove inaccurate. It is too late in the century for religious persecution of this sort."

We thank the *Outlook* for its kind words, but we are compelled to say that the report that appeared in the *Herald* is substantially true. Brother Capps, who is a Seventh-day Adventist, not a Seventh-day Baptist, is now in jail, and Tennessee will have to bear the stigma of this disgraceful and wicked persecution.

During the past two weeks the principals of our denominational schools and other instructors have been engaged in an institute for the discussion of educational topics, those which relate to our school work and Biblical instruction receiving particular attention. Professor W. W. Prescott, Elder A. T. Jones, and J. H. Kellogg, M. D., have conducted the exercises and studies. The meeting has been of great utility in giving unity and vigor to the educational work. Besides the principals, whose names have already appeared in a former number, we have noticed among those in attendance, Elder E. W. Farnsworth and Professors Irwin and Clark, of Union College, and Delos Lake, of South Lancaster; Elders E. J. Hibbard, of Pennsylvania, C. L. Taylor, of Mt. Vernon, Ohio, and E. E. Andros, of California; and members of the faculty of Battle Creek College. A report of the proceedings will be given next week.

We are informed that a man above middle age has lately been imposing upon our people in western Michigan by borrowing money under pretense that he wants to reach home in an eastern State. Our advice is not to pay money to strangers. Reputable Seventh-day Adventists should always carry letters of recommendation.

THE LAW IN SWITZERLAND.

We learn that difficulties in regard to Sunday work are gathering around our publishing office in Basel, Switzerland. On different occasions complaints have been made, and the managers have appeared in court to answer for the crime of peaceably pursuing their business on the first day of the week. Several weeks since, a fine was imposed, but it was decided not to pay it voluntarily. The law holds the head man responsible instead of the institution; consequently Elder H. P. Holser's private rooms were visited by the officers, and his personal effects were attached and will be sold to satisfy the law and cost.

The officer whose lot it was to perform this disagreeable task, manifested personal kindness and regard for the family, and urged brother Holser to pay the fine. This gave opportunity for explaining the principles of religious liberty, and subsequent action will afford larger opportunities. We trust that the Lord will overrule it all for his own glory. G. C. T.

The *Missionary Review* for August is at hand with its usual complement of interesting matter. First is the leading editorial in which Dr. Pierson gives a masterly and somewhat adverse criticism of Dr. James Johnson's book on the missions of South Central Africa. Other articles follow on various phases of missionary work. We commend the journal to all who are interested in these subjects. Funk and Wagnalls, publishers, 30 La Fayette Place, New York, \$2.50 a year.