

# The Adventist REVIEW AND HERALD HOLY BIBLE IS THE FIELD OF THE WORLD

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

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### THE WONDERFUL LOVE.

BY MRS. PAULINE ALDERMAN.

(Madison, O.)

CAN it be true — if we had where to go,  
 We would not turn to Him who loved us so?  
 O Christ, who died to rescue such as we,  
 If thou in us dost such rebellion see,  
 And still dost offer us the priceless prize  
 Worth more than all the wealth beneath the skies,  
 What wondrous love in this do we behold!  
 Long waiting patience — charity untold.

But in ourselves, our worthless selves, we find  
 No good, — are wretched, naked, poor, and blind.  
 Dear Lord, if thou canst make of such as we  
 Fair, polished stones, fit for thine eyes to see,  
 Then what a loving, mighty Saviour thou.  
 My poor heart cries, O mold and dress me now!  
 Save me from self; refine and purify;  
 Fit me to dwell with thee beyond the sky.

## 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.

### LETTER TO BELIEVERS ON PITCAIRN ISLAND.

BY MRS. E. G. WHITE.

"Sunnyside," Coorambong, N. S. W.,  
 May 12, 1896

DEAR BROTHERS AND SISTERS ON PITCAIRN ISLAND: I send you greeting. I have received from you letters and tokens of remembrance, which I value highly, because they speak to me of your love to one whom you have never seen. I have much love for you, and my heart goes out in prayer that you may grow in spiritual knowledge and understanding. Nothing would please me better than to spend some time with you on your island home, but we each have our corner in the Master's vineyard in which to work for him. God has given to each man his work. Our part is to do this work faithfully and well.

How glad I am that you may have with you the presence of One who is all-sufficient and all-powerful. Although you are cut off from the world by the broad ocean, you are not alone. The apostle John, banished to the Isle of Patmos by men inspired of Satan to persecute those who bore faithful witness to God, was visited by the heavenly messenger. Writing of his experience, John says: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I

was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

On this lonely island John received "the Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bear record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

That same Jesus who appeared to John on the Isle of Patmos will visit each one of you on your island home. He will be found of all who call upon him, and will manifest unto them his love and the love of his Father. Light from the Son of God shone on the barren Isle of Patmos, making it a heaven to the lonely exile; and if you keep close to Jesus, your Elder Brother, your home will be honored by the divine Presence. Keep your eyes uplifted to Jesus; feel that it is your privilege to come to him with all your griefs and troubles, be they large or small. Trust him as implicitly as a child trusts its parents.

But though you are largely shut away from the temptations which assail those living in cities and villages, you are not out of the reach of the enemy. Satan is constantly plotting the ruin of men and women; he watches untiringly to see where he can introduce himself; and he will seek to turn you from your allegiance to God. But in God there is strength to overcome all temptations. When you are tempted, let your heart go out to God in prayer for strength to resist the enemy. Learn to believe in Jesus, and to take him at his word. Fasten the mind on his precious promises, that you may give help to those with whom you associate. The young as well as the old are to be workers together with God in the battle against evil. By faith in the blood of Christ they can keep their own souls in the love of God. Each

morning let them say, I must live for Jesus today; I must love him, and think of him, and refuse to be led by the tempter to do a wrong action. Then they will be victors in the battle, and a victory gained to day fortifies the soul against to-morrow's temptations. Ask God to show you what you should avoid, and what you should encourage. Parents and children, "work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

God has given man a guide-book, which shows him the way to heaven. The Bible is the voice of God to man, telling him what he must do to gain eternal life. "Search the Scriptures," said Christ, "for in them ye think ye have eternal life: and they are they which testify of me." If you would be successful students of this word, ask God for the aid of his Holy Spirit, who will teach us all things. Carefully study the Bible, verse by verse, praying that God will give you wisdom to understand his word. Take one verse, and concentrate your mind on it, praying to ascertain the thought God has put in that verse for you. Dwell upon the thought until it becomes your own, and you know "what saith the Lord."

It will not do merely to read God's word; for the truth it contains is like treasure hid in a field; it does not lie upon the surface, and only the earnest, persevering searcher is rewarded by finding the jewels of priceless worth, — the inexhaustible riches of Christ Jesus. Never, till I made a business of searching the Bible, did I know what treasures it contains.

Few realize what they lose by not searching the Scriptures.

All who search the inspired word for themselves will gain a knowledge of a personal, abiding Saviour; and their Christian experience will not depend upon feeling, but upon the word of the living God. "The words I speak unto you," said Jesus, "they are spirit, and they are life." And the more one studies the word of God, the more that word takes possession of his mind, and he sees deeper and deeper into the divine purpose. Said the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple," — to all who, with the simplicity of a child, will search that word. "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding."

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The experience you gain by a study of God's word will enable you to be a help to others. As you appropriate the precious promises it contains, you will find help and assurance. Your light will shine brighter and brighter unto the perfect day; for

you will know Him whose going forth is prepared as the morning. The precious Saviour watches over each one of his little flock on your island. He gave his own precious life that you might not perish; and each one should bear in mind that his life is given him, not to be lightly esteemed, but to be used in God's service. A life of faithful service to God is the only happy life. Living for him, we may enjoy a sweet sense of peace and assurance.

Well may our hearts turn to our Redeemer with the most perfect trust when we think of what he has done for us, even when we were sinners. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Through faith we may rest in his love. "Him that cometh to me," he says, "I will in no wise cast out." It would be a terrible thing to stand before God clothed in sinful garments, with his eye reading every secret of our lives. But through the efficacy of Christ's sacrifice we may stand before God pure and spotless, with our sins pardoned and atoned for. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The redeemed sinner, clothed in the white robes of Christ's righteousness, may stand in the presence of a sin-hating God, made perfect by the virtue and merits of his Saviour. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Keep your eye fixed upon Jesus. Think of him as your friend. Through his rich grace he can save to the uttermost all who come to him. He tells us in his word that he is the "living bread which came down from heaven;" and that "if any man eat of this bread, he shall live forever."

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

### MONEY, MONEY, MONEY!

BY ELDER I. E. KIMBALL.  
(Laurens, S. C.)

Yes, the Lord wants your money. Are you convinced of the fact? or are you waiting to be convinced? Reasons the most cogent, the most urgent, are given us for immediate action in the matter of getting our means at once into the heavenly treasury.

There is a pressing demand for means which does not seem to be forthcoming, and a crisis is very evidently upon us, when our missions and workers must be left in distress, in distant, unfriendly lands, without means of support—now, in a time when the cause we love is languishing, and many are starving for the truth. There must surely be one of two things done,—either backward steps must be taken, expenses curtailed, some of the workers called home, some of our missions closed, or a decided move must be made on the part of our people to meet present exigencies.

But who among us expects the former?—Not one. Who among our people believe we have a religion of circumstances, to be molded and

shaped by our surroundings? The rather we are to move according to the unseen Hand; by faith, not by sight; shaping circumstances rather than allowing them to thwart and hinder the work.

Who among our people would counsel retraction?—Not one. Who would not be ashamed and blush to see the godly men who are working beyond their strength to give the greatest message ever sent to man, left without one cent in their pockets,—and such has been the case,—in distress, with only corn-meal left to live on, and with not sufficient money to send a letter? Who among those who love the third angel's message will remain listless and dormant now, when the treasury is empty, and hundreds of workers are liable to experience great difficulties as a consequence?—Not one who loves the third angel's message.

It is a well-known fact, and the testimony of Christ to us to day is to the effect, that there is no lack of means among our people. There is enough means to do the work given us; and that work is sure to be accomplished gloriously, and the means will be forthcoming. But there is another fact to be coupled with this, according to Him whose testimony will stand though heaven and earth pass, and that is that "the greatest sin in the church to-day is covetousness." Covetousness and a lack of faith and love lie at the bottom of all the trouble, and somebody among us is responsible, and should take this home to himself. Now covetousness is idolatry, as cursed as any of pagan times, and makes us ten-times more guilty and worthy of judgment than the nations that know not God. And a blighting, withering curse must follow those who will now remain at ease in Zion. They will be left to suffer the keenest pangs of regret because of the wasted opportunity, gone at last forever. Such a reason as this is worth considering.

But yet there seems to me to be another reason, or at least an indication, why we should now bring in our means with all possible speed. Our brethren know and have over and over again read from the testimonies of Jesus Christ, that it is his will that all our property should be disposed of before the time of trouble comes, and that we make a complete covenant with God by sacrifice; lest, the moment being let slip, our property rise up in the time of trouble like a mountain to crush us. When are we to cut loose from every encumbrance?—Before the time of trouble comes. Then we shall be free when in the time of trouble, and have no clogs to weigh us down. But if any hold on to their property, and do not inquire of the Lord as to their duty, he will not make duty known. They will keep their property, and in the time of trouble cannot dispose of it at any price. In that time, when the truth is going forth with great power, the rich will bring their hoarded gold, beseeching the messengers to take it; but they will not; it will no longer be needed.

Now the testimony concerning the time of trouble's coming "suddenly upon all," unexpectedly, and the necessity of every sacrifice being made before that time, has been long enough before us; and it seems patent to me, as it does to nearly every Seventh-day Adventist, that we are on the border of the time of trouble. O, how quickly it will be upon us in all its fury! But before we make this final plunge into the troubles and terrors of the day of God, when the nations are angry, and fearful sights and great signs, distress of nations, and fearfulness are on every side,—it seems to me that before that step is taken, the Lord is now giving us a last chance to prepare, and in mercy allows the treasury to become empty, to stir us up to take the proper step while we may. It is the last urgent entreaty of God, who holds the wealth of the world in his hands, and will supply his treasury from other sources if necessary,—his entreaty to have us prepare for the time we are entering and for the home in the king-

dom, by selling what we have, and giving alms. Like a final plea, a last call, he shapes circumstances to have us now prepare for the time of trouble. We may think it a great extremity, but it is an opportunity, a blessing in disguise.

Think you there may be unfaithful stewards who can rob God's treasury without compunction of conscience? This has been done, for Christ has spoken of it, and it is a sin worse than robbery of our fellow men. Even to-day the treasury may be in a little measure depleted in this way, through obtuseness and sin and slothfulness; but none should, because of this, withhold their fullest offerings to the treasury just now. The true servants of Christ should not be left to suffer, nor souls to hunger for the truth. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

### CHRIST THE STONE AND CHRIST THE DAY.

BY ELDER R. H. BROCK.  
(Arkansas City, Kan.)

"THE stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made: we will rejoice and be glad in it." Ps. 118:22-24. This scripture is often used as a foundation upon which to build an argument in favor of first-day observance. While there is no such argument in the text, and it is only by assumption that any such argument can be made, yet I confess it has caused some perplexity to meet it. The text does not say or intimate that it is the first day of the week, or even that it is any day of the week. But it does say, "This is the day which the Lord hath made." Now the question is this, What is this "day"? It seems clear to the writer that "the day" has the same significance as "the stone," terms having reference to the same thing; namely, Christ. No one doubts for a moment that "the stone" of verse 22 applies to Christ. Then verse 24 seems to refer to the same thing, and says, "This is the day which the Lord hath made."

Many are the names and titles of our Saviour. He is called "the Rock," "the Stone," "Living Stone," and "Corner-Stone." Now if we can find in the Scriptures other names applied to Christ, meaning the same thing as "the day," have we not found a solution of the text?—It seems to me we have. First, let us inquire, What is day? that is, what is it that constitutes day? In Gen. 1:5 we read, "God called the light day." That is just what day is,—it is light.

And how many times in the Bible is our Saviour, "the Stone," called light? Without going to the trouble of counting the many times he is called light, we will quote just a few of the texts touching this point: "A light to lighten the Gentiles, and the glory of thy people Israel." Luke 2:32. "The light shineth in darkness." John 1:5. "The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world." Verses 7-9. "I am the light of the world." John 8:12. "As long as I am in the world, I am the light of the world." John 9:5. "God is light, and in him is no darkness at all." 1 John 1:5. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21:23. "Ye are all the children of light, and the children of the day." 1 Thess. 5:5. Is it not clear that "the day" of our text, as well as the above quotations, all refer to one and the same object?

There is another expression in the text that shows "the day" to be Christ. It says, "This is the day which the Lord hath made,"—a

day,— an expression I fail to find ever applied to a twenty-four hour day, a thousand-year or any other day spoken of in the Bible. This assertion does not contradict Mark 2:27. The Sabbath was made for man, and it was made on the seventh day. I do not say that it is proper to say that all days were made; but I do say is that I fail to find in the Bible expression "made" applied to any day except in Ps. 118:24. This day is said to be made. "Well," says one, "can you find that applied to Christ?"—Certainly. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." Gal. 4:4. "And the Word was made flesh, and dwelt among us." John 1:14. "You made him a little lower than the angels." Heb. 2:7. Peter, in quoting Psalms 118:22, uses the word "made" instead of "chosen." "The stone which the builders refused, the same is made the head of the corner." 1 Peter 2:7. "This is the day which the Lord hath made." Put Peter's explanation of verse 22 with verse 24, and the connection seems complete. The last clause of verse 24, "We will rejoice and be glad in it," clearly indicates that the day is Christ. To an observer of Sunday, the first day, the above argument is unanswerable. It simply disarms them, they cannot meet it; for I have seen it.

#### IN BONDS FOR CHRIST'S SAKE.

BY P. M. HOWE.

(Chatham Jail, Ontario.)

DOUBTLESS many of the readers of the REVIEW are anxious to know how I am passing the time in this place, and hence through the REVIEW I can more directly reach all such. I propose all, or nearly all at least, of our people to read the REVIEW AND HERALD.

Tomorrow, July 11, will be my fourth Sabbath in jail. I have had my bath, and am ready to draw the blessed hours of the Sabbath as they draw on. It is not so easy to keep the bath holy here as some who have never had the experience might suppose. Every cell is to be scrubbed out, and the ward floor all cleaned on Saturday morning. I cleaned my cell this morning, and, on my knees, scrubbed the stone floor of the ward, a room about fifteen feet by forty-five feet.

There is only one man in the ward with me now, and he is soon to go to the central prison for one year. The other prisoner, who is serving a short time here, works in the kitchen, so I thought I would prepare for the Sabbath to-day. When quite a number are in here, it is very noisy at times. Sometimes the turnkey comes and quiets them down. I would not be late for Sabbath-school and preaching service to-morrow morning if I were at liberty to go.

My time does not drag, as some may think. I am never called out to do any work on the Sabbath, and of course Sunday is a quiet day. On other days I am out more or less of the time. To-day I mowed the lawns. I like the governor and the turnkey; they are very kind, and try to make my stay in here as pleasant as possible. If the church people were of the same spirit, no one would be put in here for trying to serve God according to the best knowledge of his will.

This is not the best place in the world to pray in secret and study the word of God; still, I can truthfully say that I have some very precious friends. I long to get away at times from the wicked fellows, and call upon God where I can hear my own voice, and where none but the Lord can hear me. The truth never seemed dearer, and the hope brighter to me than now.

I have anchored my soul in the haven of rest,  
I'll sail the wild seas no more;  
The tempest may beat on the wide, stormy deep,  
In Jesus I'm safe evermore."

I know that hundreds of prayers are offered daily in my behalf. After we were shut in to-

night, I told the boys that many, many prayers would be made for me as the Sabbath began. One poor fellow said, "And not a single one for me." I told him that I would pray for him. I praise God for his love to me and the experience I am gaining.

#### "THAT BLESSED HOPE."

BY C. EDWIN JOHNSON.

(Orlando, Fla.)

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

He soon will come for whom we look,  
And hope, and pray, and watch, and wait;  
Ere long he'll lift the shining bars,  
And ope the pearly gate.

His chariot wheels will soon be heard  
Loud rolling through the blazing sky;  
His voice like many waters shake  
The starry worlds on high.

Tempestuous clouds of dazzling light  
Will flash their glory o'er the land;  
The heavenly host in armor bright,  
Obey his least command.

The earth will quake, the rocks will rend,  
And islands sink into the sea;  
The mountains bow, and ocean grand  
A seething caldron be.

The wicked then,—though rich or poor,  
Or bond or free, or great or small,—  
In dens and caves will hide, and pray,  
"Ye mountains, on us fall."

Then will the saints with rapture shout,  
"This is our God! he comes to save!"  
To join their songs the saints who slept  
Spring from the open grave.

Caught up together in the air,  
Forever with their Lord to be,  
Whose mighty arm has conquered death,  
And set the captives free.

Around the great white throne of God,  
In earth made new and fair and bright,  
For aye we'll sing the praise of him  
Who washed our garments white.

#### THE QUESTION OF CASTE.

BY ELDER D. A. ROBINSON.

(Calcutta, India.)

PROBABLY in no other country in the world does caste have so mighty an influence over the people as in India. To enter into anything like a full discussion of this question would be out of place here, and would be too tiresome reading for the readers of the REVIEW. I will, however, give a few particulars of the caste system that may be of general interest. Of the system itself Mr. Wilkins, in his "Modern Hinduism," gives the following quotation from Dr. Wilson:—

To give some idea of the minute regulations of this system of caste, and how its laws are framed to regulate the life of its slaves, it may be mentioned that it has for infancy, pupillage, and manhood its ordained methods of sucking, sipping, drinking, and eating; of washing, anointing; of clothing and ornamenting the body; of sitting, rising, reclining; of moving, visiting, traveling; of speaking, reading, listening, and reciting; and of meditating, singing, working, and fighting. It has its laws for social and religious rites, privileges, and occupations; for education, duty, religious service; for errors, sins, transgressions; for intercommunion, avoidance, and excommunication; for defilement and purification; for fines and other punishments. It unfolds the ways of committing what it calls sins, accumulating sin, and putting away sin; of acquiring, dispensing, and losing merit. It treats of inheritance, conveyance, possession, and dispossession of property; and of bargains, gains, loss, and ruin. It deals with death, burial, and burning; and with commemoration, assistance, and injury after death. It interferes, in short, with all the relations and events of life, and with what precedes and follows, or what is supposed to precede and follow life. It reigns supreme in the innumerable classes and divisions of the Hindus, whether they originate in family descent, in religious opinions, in civil or sacred occupations, or in local residence; and it professes to regulate all their interests, affairs, and relationships. Caste is the guiding principle of each of the classes and divisions of the Hindus viewed in their distinct and associated capacity.

There are four general divisions of caste,—

the Brahmans, Kshatriyas, Vaisyas, and Sudras. The highest caste is the Brahmans, and the lowest, the Sudras. The Brahmans are twice born, but the Sudras only once. These two castes are the ones which are most in evidence at the present time. The Brahman prides himself on his high birth, and looks down upon the Sudra with contempt. Manu, the reputed author of the most renowned law book of the ancient Hindus, says:—

Since he was the first-born, and since he holds the Vedas, the Brahman is, by right, the lord of all this creation. . . . The birth of a Brahman is a perpetual incarnation of *dharma*; for he exists for the sake of *dharma*, and is for the existence of Vedas. . . . Thus, whatever exists in the universe is all the property of the Brahman; for the Brahman is entitled to all by his superiority and eminence of birth. . . . No greater wrong is found on earth than killing a Brahman; therefore the king should not even mentally consider his death. . . . Certainly the king should not slay a Brahman, even if he be occupied in crime of every sort; but he should put him out of the realm, in possession of all his property, and uninjured in body.

To show the great contrast between these two castes under consideration, a few extracts from the work already mentioned will suffice. Manu says:—

A Sudra, whether bought or not, the Brahman may compel to practise servitude; for he was created by the Self-existent merely for the service of the Brahman. . . . Even if freed by his master, the Sudra is not released from servitude; for this is innate in him; who, then, can take it from him? The king should . . . make the Sudra act as the slave of those who are twice-born. . . . A Brahman may take possession of the goods of a Sudra with perfect peace of mind; for since nothing at all belongs to him as his own, he is one whose property may be taken away by his master.

The same contrast is also shown in Manu's laws regulating the punishment of Sudras. On this question he says:—

If a man of one birth (that is, a Sudra) assault one of the twice-born (a Brahman) caste with virulent words, he ought to have his tongue cut out; for he is of the lowest origin. . . . If this man through insolence gives instruction to the priests in regard to their duty, the king should cause boiling hot oil to be poured into his mouth and ear. . . . If he lift up his hand or his staff against him, he ought to have his hand cut off; and if he smites him with his foot in anger, he ought to have his foot cut off. . . . Their food, for which they are dependent on others, should be given in a broken dish; they should not wander by night among the villages and towns. . . . One may not give advice to a Sudra, nor give the remains of food or butter that has been offered. And one may not teach him the law, or enjoin upon him religious observances; for he who tells him the law, and he who enjoins upon him religious observances,—he, indeed, together with that Sudra, sinks into the darkness of the hell called *Asamvritta* unbounded.

The four great divisions of caste which I have mentioned are cut up into numerous subdivisions. Mr. Sherring, in his work entitled "Hindu Tribes and Castes," enumerates nearly two thousand subdivisions of Brahmans. Even the very lowest castes have their divisions. Sir Monier Williams gives the following illustration of the working of the caste system. He says:—

When I was in Gujarat in 1875, a man named Lallubhai, a cloth merchant of Ahmadabad, was proved to have committed a heinous caste crime. He had married a widow of his own caste, and to marry a widow is, in the eyes of a Hindu, a most awful offense. A woman, once married, belongs to one husband for time and eternity. Forthwith he was sentenced to complete excommunication. No one, either of his own or any other caste, was to be allowed to associate with him; no one was to eat with him; no one was to have any trade dealings with him; no one was to marry any of his children; no temple was to receive him as a worshiper; and if he died, no one was to carry his body to the burning-ground. On the morning after the sentence was passed, he went to the bazaar as usual, but not a person would buy from him or sell to him; he could get no house to live in; and none of his debtors would pay him their debts. It was impossible to sue them, as no one would give evidence. He was a ruined man, and had to leave the country, and obtain government employment in a distant city.

I have made these quotations to show something of the great power of caste, and how far-reaching its influence is among the people. From the brief experience I have had in this country I have seen enough to know that even those who have come to see that caste is only a hollow sham,

stand in mortal dread of its power. They will admit that caste amounts to nothing, that it is a silly superstition; but knowing what it means to break caste, they are held by it as with iron bands. If a Brahman wishes to see his daughter married at a mature and marriageable age, caste tells him that he must secure her marriage before the age of twelve unless he chooses to incur the penalty of excommunication. If he encourages by deed or word the marriage of girls plunged into lifelong misery and degrading widowhood, he is threatened with excommunication. If he desires to dispense with any of the senseless ceremonies with which Hindu society is burdened, he knows a like fate awaits him. Therefore, as a rule, until he comes to see and know a power greater than what he himself possesses, he never can be freed from the thralldom of caste.

The word of God alone possesses the power to set these people free. Not some word that is yet unspoken; the word which is able to do this has already been spoken, yea, is now speaking, and appealing to all men everywhere to hear its voice. To all, that Word says, "Come," and then to those who come, the Word says, "Go ye into all the world," and, "Say, Come." Have you heard that Word saying to you, "Come"? And have you "come"? Have you found the freedom, peace, and joy which can be found only in Jesus Christ, who is the Word? If so, then he is saying to you, "Go." Mark 16:15. And when you go, he tells you what to say. "Say, Come." Rev. 22:17.

Those who actually go here, there, everywhere, and who follow the Master, will say to the people, "Come," and their invitation will be heeded; for it is not theirs, but his who sent them, and the words of the invitation are words of power. The invitation will be heeded; for he who sends us to invite men to come, has said, "If they have kept my saying, they will keep yours also." O what a promise is that! We need not go in doubt, in fear that no one will obey the truth. The message is to go to every nation, kindred, tongue, and people, and it is not to go in vain; for if you and I ever stand with joy before the great white throne, we shall see there "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, . . . clothed with white robes, and palms in their hands."

Those who do not actually go, but who are following the Master in the varied walks of life where the providence of God calls them, they, too, are saying, "Come." Every sacrifice they make in faith to spread the truth, every penny given in faith, and every prayer of faith,—all are saying to those who sit in darkness, "Come." "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." Then let us all, with heart, and soul, and voice, and with money, and prayers of faith, send forth to the ends of the earth the invitation, "Come; for all things are now ready."

"God is our strength and song,  
And his salvation ours;  
Then be his love in Christ proclaimed  
With all our ransomed powers."

#### INCONSISTENT PROTESTANTISM.

BY T. VALENTINER.  
(Battle Creek, Mich.)

"FATHER" JESSING, under whose charge is the "Josephinum," of Columbus, O., a college for the education of Catholic priests, which enjoys in a special way the favor of the papal See, is also publisher of the Ohio *Waisenfreund*, a paper issued largely in the interest of said college. In its issue of March 11, he reported that one of his pupils had died, and said in his remarks, among other things: "We hope that the virtuous youth who has departed from us at such an early age, being the first deceased of the propagandists of the Josephinum, will, in

heaven, be an advocate of our college, to which he was devoted with his whole soul."

A Lutheran exchange, *Der Lutherische Herold*, of New York, said, after quoting this statement: "This is Romish." Well, yes; the doctrine and custom of the praying of the deceased for the living may be a specifically Roman one; but the doctrine of natural immortality, according to which the souls of the deceased pass immediately after death into heaven or hell (if not into purgatory), is, we are sorry to say, also held by the great majority of so-called Protestants, although in direct opposition to definite expressions of the Holy Scriptures.

According to the latter, man knows nothing during the time intervening between death and the resurrection, and has no part, no interest, in this world,—for the reason, of course, that he knows nothing of it. Eccl. 9:5, 6. But when it is admitted, as most Protestants do admit, that the souls of the departed are in heaven, enjoying the bliss of that beautiful home, it should likewise be admitted that they probably have an interest in this world, the same as the angels have, and especially in the ones who were dear to them here,—their friends, relatives, and acquaintances. And in this case what would be more natural than to pray for them at the throne of God?

The reader will see that Protestants do not act logically. First, they profess to follow the Bible only; and then, notwithstanding, they hold doctrines which are directly against the Scriptures. Then they call the logical consequence of their own premises Romish. They act in this question as they do in regard to the Sunday question. In both cases they leave the Bible ground for the tradition of the Catholic Church. The accusation of the latter, that they have been "squatters" on Catholic ground for the last three centuries, holds good in both instances. There seems to be but this difference,—while they are not willing to go to the logical end in the question of natural immortality, a large number of them are not only willing but anxious, yea, even urging, coaxing, and compelling, and using whatever means they deem profitable, to bring about Sunday legislation and persecution, which is the logical end of the attitude of the papacy in regard to that question. At present they are doing what the late Pastor Scovell, a number of years ago, pointed out as "one of the necessities of the situation;" that is, they are making repeated advances to, and meeting repeated rebuffs on the part of, the Catholic Church, to gain its co-operation. That they will get it when the latter sees fit, is, of course, beyond doubt.

In all these questions we have to choose between the word of God and the traditions of men. According to the Bible, God does not let fleshly minded men live eternally (Rom. 8:6, 13), but only those who, through Jesus Christ, the way, the truth, and the life, have been brought into *harmony* with God, and fitted for the kingdom of love and glory, to be truly happy through all eternity, and to receive immortality. The life in harmony with God should begin here; and the true children of God will set aside all tradition, when it is brought to their attention, and obey God to the best of their knowledge.

#### THE SINNER'S FRIEND.

MRS. TINA FIELD.  
(Sand Lake, Mich.)

HE died for me! What a depth of meaning in these few words! A guilty culprit is taken before the executioner to die; but, behold, here steps in a friend who says, "Hold! I will die in his stead." And the sentence is placed upon the innocent one, who dies for the guilty person. Ought he not to love that friend with all the ardor of his soul? Even so, Christ died for us while we were yet sinners.

#### "THE SACRIFICE OF PRAISE."

BY E. W. WHITNEY.  
(Boulder, Colo.)

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for such sacrifices God is well pleased." Heb. 13:15, 16. The sacrifice of Christ, both on the part of God the Father and of Christ himself, was a sacrifice of love and not of duty. For of the Father it is said; "God so loved the world," and of Christ, "I delight to do thy will, O my God: yea, thy law [or thy law for the law of God is love] is within my heart." Christ is our example in everything. Any sacrifice, therefore, on our part, to be in the best sense acceptable with God and Christ, must be of the same nature,—a sacrifice of love, light, and praise. Not only so, but it must be that of *continual praise*; that is, praise for adverse and grievous experiences as well as those which are prosperous and joyous.

There are but two principles which lead men to do good works or to sacrifice. One is entirely foreign to the natural heart, and is that of gratitude. What is done or given from this principle, is wholly acceptable to God, be it little or much, because it is the fruit of a recognition of God's love to us while sinful and unworthy, and evidence that we are becoming acquainted with God's character. The other is natural to the human heart, and is simply selfishness. That is, we desire the favor of God, knowing that he favors those who are good. We do something good, or give of our means to support the cause of God, hoping and expecting thereby to receive his blessing in return. This principle enters unconsciously into many of the details of our Christian experience. Frequent remarks something like this are made by those who do not study the true principle: "I withheld tithes from the Lord for a time, and he did not favor me; now I am going to render to him his honest tithe, so that he will fulfil his promise, and pour out his blessing upon me." If tithes are given upon this principle alone, and pecuniary success follows, it may be a matter of serious question whether such success be a blessing or a curse. Would it not be much more in keeping with the Bible principle of sacrifice to say: "The blessing of the Lord has always attended me, while I was not honoring him with my substance, and I am now so thankful that I return to him the tithe, the right to use which for my own selfish interests he never gave me, but I consecrate to him continually all I have and am, an offering of thanksgiving, and praise him for reverse as well as for prosperity"?

"The sacrifice of praise," indeed, when fully considered, partakes more of the element of cost to our natural feelings and tendencies than might seem possible at first thought. It is more difficult for the human heart to do sincere, cheerful, thankful testimony to God's goodness under adversity, than, possibly, to give large sums of money to the cause of God, or to perform some laborious or humiliating task which we hope to merit the favor of God, to receive a pleasurable reward. But the magnitude of love makes the humblest service, the smallest gift, acceptable with God, while the most masterly efforts or the rarest treasures of no account to him without it.

Let us not follow the principle of trying to do good so that the Lord will be good to us; rather, let us study continually his constant undeserved goodness to us, that we may thank him for all his dealings; and then whatever we do will be good in his sight, though very defective in itself, because God himself, who is love, will be in it. Thus may we ever offer to him "the sacrifice of praise." With it as the prominent principle, the "doing good" and the "communicating" will be sure to follow.

## Special Mention.

### RELIGIOUS LIBERTY IN THE DECLARATION OF INDEPENDENCE.

It is sometimes asserted that there is nothing distinctive of religious liberty in the Declaration of Independence; that it related to nothing but civil liberty. This is true technically; but as there can be no true civil liberty without religious liberty, the Declaration in principle stood for both civil and religious liberty. It was understood so by those who signed it. In proof of this idea, I would cite the following fact: One of the signers of the Declaration of Independence was Charles Carroll. He was a Catholic, but he had caught the spirit of liberalism and of patriotism which pervaded the American colonies. In the year 1826 he was called by city officials of New York City, to put his name upon a copy of the Declaration of Independence, which they desired to place as a relic in the public hall of that city. Mr. Carroll consented; and upon a copy of the Declaration he wrote the following words, which show to his mind the immortal document meant something more than civil liberty: "Grateful to Almighty God for the blessings which, through Jesus Christ our Lord, he has conferred upon my beloved country in her emancipation, and for fitting me, under circumstances of mercy, to live to the age of eighty-nine years, and to survive the fiftieth year of the Declaration of American Independence, adopted by Congress on the 4th of July, 1776, which I originally subscribed on the 2d of August of the same year, and of which I am now the last surviving signer, I do hereby recommend to the present and future generations the principles of that important document as the best inheritance their ancestors could bequeath to them, and pray that the civil and religious liberties they have secured to my country may be perpetuated to remotest posterity extended to the whole family of man."

At this very time men are deprived of their liberty, shut up in prison, or worked in the mining gang, because of religious laws, which, in their conception and execution, are diametrically opposed to the principles of the Declaration of Independence. When such terrible perversions of the Declaration exist in our land, it should be a matter of surprise that those who recognize the fact do not enthuse much on "independence."

M. E. KELLOGG.

### TERRIBLE SIGNIFICANCE OF WAR.

I have gleaned the following statistics from an interesting oration delivered by Madison C. Peters, D. D., in People's Temple, Boston, August 22, 1896. As I do not remember seeing them in the REVIEW, they are sent with the conviction that they add to the accumulating evidence that the day of the Lord is drawing near.

It is enough to make one shudder to contemplate the terrible loss of life in some of the great battles of former years. The siege of Troy lasted ten years and eight months, with a loss of some million five hundred and forty thousand men. Xerxes led an army of two million three hundred and seventeen thousand. At the siege of Jerusalem one million one hundred thousand men were killed by sword and famine. More than one million men lost their lives in the wars of Napoleon.

The cost in human life of the civil war in the United States was over half a million, with twice as many crippled and maimed for life.

But with the present improvements in firearms, the possibilities of the future are simply appalling! A Maxim rapid-firing gun, weighing one hundred and twenty-seven pounds, has a capacity for placing six hundred bullets a minute wherever they will do the most harm. The Browning rapid-firing gun, used in the United States army, is capable of firing four hundred rounds in one minute and forty seconds. The pneumatic dynamite guns at Sandy Hook are capable of throwing shells containing five hundred pounds of dynamite a distance of three miles. Each gun weighs fifty thousand pounds. They are fifty feet long, and the bore is fifteen inches in diameter. A shell from one of these guns would, according to United States military officers, destroy the largest war-ship afloat. It would destroy every artificial construction within a radius of four hundred feet of the explosion. A city block would be wiped out by it. It is claimed that one shell, well placed, would destroy three men-of-war. Ten dummy shots were fired from one of these guns in fifteen minutes.

A one-thousand-pound shell from one of the twelve-inch guns at Sandy Hook will penetrate thirteen inches of steel. Stone fortifications would be useless against such weapons; for the splintering stones would only make so many more missiles. A Hotchkiss quick-firing gun is made which weighs only twenty pounds. It is capable of firing six hundred thirty-caliber cartridges a minute, or at the rate of thirty-six thousand an hour. Each shot would kill six men—two hundred and sixteen thousand husbands and fathers, sons and brothers—in sixty minutes! In France this gun has been fired rapidly, without rest, for three hours; and during this test one hundred thousand cartridges were used.

The largest gun used in the United States navy, a thirteen-inch gun, has discharged a shell weighing one thousand one hundred and ten pounds, propelled by four hundred and eighty-four pounds of powder. It moved at the rate of one thousand eight hundred feet a second, exerting a force of twenty-five thousand tons, and cut a clean hole through fourteen inches of Harveyized nickel steel plate, five inches of oak, two plates of half-inch steel, and passed on one or two miles beyond.

One of the newest engines of death and destruction is known as the Maxim-Schupphaus gun. The inventors propose to bring out a twenty-inch gun capable of throwing five hundred pounds of explosive ten miles, which would destroy a whole city.

These things are simply appalling! The very evil genius must be in all such inventions. They call to mind the words of the prophet: "Wake up the mighty men, let all the men of war draw near." And in this so-called Christian age, on a so-called peace footing, among the civilized nations of the Old World, are to be found seven million men in arms! What, then, would be the numbers of the armies of nations on a war footing? If this be peace, what can war be? No tongue can tell, no pen can picture, the terrible realities of that which is yet in store for the inhabitants of earth! May the angel of mercy speed with the warning message! May the people of God arouse, and all become workers, and thus hasten on the coming of the Just One.

H. F. PHELPS.

### MODERN CHRISTIANITY.

THE reader may think that the above heading is very queer, since it is a self-evident truth that Christianity is precisely the same in one age as in another. Modern Christianity, if it is genuine, is just like ancient Christianity. But there is something that has been called modern Christianity, which is freely acknowledged to be unlike the Christianity of former times. What is this new Christianity? An illustration of it may be seen in the way that is now so often taken to gain evidence against liquor saloons, that the proprietors may be prosecuted. At Jersey City, many young Christian (?) men have entered saloons, and ordered and drunk beer and whisky, to get evidence for the saloon-keeper's conviction! Naturally, a course so inconsistent with the gospel has attracted much attention and also some unfavorable comment. Whereupon, the pastor of the church which worships in the Jersey City Tabernacle, Rev. Dr. John L. Scudder, preached a sermon, exonerating his churchly spies, in which he made this remarkable statement: "We expected this outburst of calumny, and discussed it in advance, but nevertheless we pursued an undeviating course. There is only one way to get the evidence, and that is to order up the liquor. This was a severe cross for many Christian men to bear, for entering saloons is essentially distasteful to Christian Endeavorers. But modern Christians are not cowards, and they realize that Christianity involves cross-bearing, and fighting disagreeable battles for righteousness' sake."

The poet Cowper said that the terrible cruelties one race of men inflicted on another, was enough to make one "blush and hang his head, to think himself a man;" and it would seem that if such dirty work as that engaged in by the young Christian Endeavorers in Jersey City, which this pastor lauds as "modern Christianity" and "cross-bearing," is Christianity, it is enough to make one blush and hang his head to think himself a Christian. But no! leave off the word "Christian," and call it "modern Phariseism," and the expression would be much nearer the truth. The apostle Paul declared that it was "slanderosly" reported of him that he believed in doing evil that good might come; and he felt so strongly over the mere imputation of such conduct, that he said of those who circulated the shameful, lying story, that their damnation was just. Rom. 3:8. What, then, shall we say of those who unblushingly declare that that is the only way to restrain certain evils?

No young man can go to such a place, buy and drink liquor, without disgracing himself and committing sin,—sin for which there can be no excuse. Christ asks no one, no Christian, to do such vile deeds that the penalties of the civil laws may be inflicted upon evil-doers. More humble prayer and less evil practise may be safely recommended to any church that desires the cessation of any evil. Let us have the real Christianity, as taught by Christ. It is what the world needs, it is adapted to every age, and it knows no change.

M. E. KELLOGG.

CAPTAIN-GENERAL WEYLER has announced his intention of taking the field personally against the insurgents as soon as the thirty-four thousand fresh troops from Spain arrive at Havana. Hitherto he has conducted a war of proclamations.

## The Home.

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

### ALL IS KNOWN TO THEE.

My God, whose gracious pity I may claim,  
Calling thee Father,—sweet, endearing name!—  
The sufferings of this weak and weary frame,  
All—all are known to thee.

From human eyes 't is better to conceal  
Much that I suffer, much I hourly feel;  
But O, the thought doth tranquillize and heal,—  
All—all is known to thee.

For all by thee is chosen, ordered, planned,  
Each drop that fills my daily cup, thy hand  
Prescribes for me; none else can understand.  
All—all is known to thee.

—Sabbath Reading.

### PROGRESS OF FARMING.

THAT a great revolution has taken place in the various methods of industry within the past few decades, is a fact that hardly needs repeating. In the department of farming the same or equal progress has been made with other branches of labor. The generation before ours plowed their ground with wooden mold-boards which simply poked a furrow through the soil. They cut their grain with the hand-sickle, and thrashed it with the flail. The next generation brought with it the grain-cradle, steel plow, and the horse-power thrasher. But the days of the scythe, the hoe, the hand-rake, are now gone in the great procession that is continually passing to the rear.

Those days were days of physical prowess. Many were the stalwart heroes (some of them more stalwart of tongue than brawn) who contested in the mowing- or harvest-field. One man could boast how he could "mow around the best man in the town." Another could rake and bind as fast as the best man could cradle, and then there were the best cradlers, etc. In those days a large farm required a large amount of manual labor. In fact, there were no large farms as there are now; for farming on the present scale would then have been impossible. With the comparatively small harvests of thirty or forty years ago, there was a great demand for extra help in haying and harvest; and, were the same methods still employed, the area would have to be limited to the capacity of the harvest-hands. Now there is no perceptible pressure at the ingathering season. Wages are but little higher than earlier in the summer, and there is no emptying of towns, mills, and woods to supply the demand of the farmer.

At present the farmer starts out to plow his field with his "gañg" plow, consisting of two plows mounted on wheels, carrying the driver, and drawn by four horses. He follows this with a seeder which sows ten feet wide, and seeds fifteen acres of ground per day. Other machinery may be used for preparing refractory soil. Corn is planted by machinery, cultivated by a machine that relegates the hoe to the shade, and husked and shelled by machinery.

As harvest approaches, mowing-machines, horse-rakes, horse-forks, handle the hay crop. The reaper and binder cuts, binds, and bunches twenty acres per day, and two men do the work that fifteen would have done with cradle and rake. Steam thrashers now finish the job that would have been utterly impossible in the days when our fathers were boys. One of the results is that, as the prophet says of Sodom, our land is burdened with "fulness of bread, and abundance of idleness." The quality of farming is not improved by this revolution. The soil is being impoverished. Small farming does not pay, and large farming is often ruinous, because, if crops are a failure, the loss on invested capital is great. If crops are abundant, prices are altogether unprofitable.

In woman's department of farming, changes have also taken place; but these are principally in the line of dairy work. Our mothers struggled with milk-pans and strainers, churns and cheese-presses, and took pride in the quantity and quality of the products of their toil. It was hard work to attend to the milk of ten or twelve cows. Now cheese factories and creameries are established in dairy districts. A few men and a little machinery do the work of many housewives, relieving them of the drudgery and backaching work that used to make farm women's work so tedious. The milk is brought into the present-day creamery fresh, and the cream is thoroughly separated, through centrifugal force, by machines revolving at a very high speed, the lighter specific gravity of the cream making this possible. The farmer carries his milk to the creamery, and, minus the cream, takes it back home with him, and feeds it to calves or pigs.

In these changed conditions on the farm we find less of hard, tiresome labor, less of plodding and puttering, more of rush, more spread and show, more money invested, generally more debts; better stock, and more diseases; better grains, more pests; more care, more failures; a wider intelligence, and more costly aspirations. Farming is no more a backwoods employment of main strength and awkwardness. It is an art and a science, calling for a large outlay of means, the exercise of an acute judgment, and, if it involves less drudgery, it embraces more risk. What it has lost of soberness and monotony, it has made up in current push and pressure. In the rush for precedence and grand success the farmer does not intend to be left behind his fellow men. He has but little time for meditation, and generally chooses to employ that in some other way. He is progressing, no doubt. Whither? That is the question.

### IMPURE WATER.

BY ELDER G. B. THOMPSON.

(Cape Town, South Africa.)

THAT impure water is a fruitful source of deadly contagion, is well illustrated by a circumstance in the life of Elisha. While he was at Jericho after the translation of Elijah, the inhabitants came to him with a complaint in reference to the water. They said, "The water is naught, and the ground barren." 2 Kings 2:19. The Jewish Translation (Benisch's) reads, "The water is *bad*, and the land is *depopulating*." The Douay Bible reads, "But the waters are *very bad*." That this is the real meaning of the text, is evident from verse 21, where it is said, after the healing of the water by Elisha, "There shall not be from thence any more *death* or barren land;" or as the Douay Version has it, "There shall be no more *in them* death or barrenness." This trouble was not caused by stagnant water, as it was a spring, but it was evidently water used by the people; and as a result of the impurities in the water, the mortality was so great that the land was becoming depopulated by death, and perhaps also by emigration from the city on account of the epidemic caused by the impurities in the water. The readiness with which the Lord worked to heal the waters, shows that he does not wish his people to drink such impurities.

It is a fact that water is often the agent by which disease is conveyed into the system, resulting in premature death, and in epidemics of various kinds. Typhoid fever is known to have many times originated in this way, as well as many other diseases, such as diphtheria, dysentery, cholera, etc. Springs, wells, and cisterns frequently become contaminated by impurities from decayed animal and vegetable matter, as well as by living animalcula. Great care should be exercised that all means of contamination are kept away from the water used for household

purposes. The safest plan is to boil all water which is taken into the system; should it contain any germs of disease, this will destroy them, thus rendering the water harmless. If there is any suspicion as to whether or not the water contains impurities, it should be tested. The following test, taken from the "Home Health Book," is useful and quite reliable: "Dissolve in an ounce of water twelve grains of caustic potash and three grains of permanganate of potash crystals. Keep in a glass-stoppered bottle. Add a drop or two of this solution to a gill of the water to be examined, placing in a perfectly clean and clear bottle. The permanganate solution has a beautiful pink or purple color. If this is changed to brown, or disappears after standing a few hours, the water is impure and unfit for use. The permanganate is found to be unreliable, as it sometimes fails to detect the presence of some kinds of organic poisons."

The drugs for this test can be easily procured at any drug store at a cost of only a few cents, and by a little attention to this matter much suffering, if not life itself, might be saved.

### WHAT SHALL WE DO WITH OUR BOYS?

BY R. K. HAUGHEY.  
(Northwest, O.)

A WRITER in the *National Stockman* asks: "What shall we do with our boys? and then proceeds to tell us how we can keep our boys on the farm. The question comes to my mind, How can we keep our boys from the use of tobacco and intoxicating drinks? The use of tobacco is so prevalent in this country that a major above fifteen years of age either smoke or chew it, and many both smoke and chew. As a result, this habit is contracted by boys when they begin to go into company with other boys older than themselves, and they wish to appear much like men as they can; so they get the smallest hat for their heads and the biggest cigars for their mouths, and exhibit themselves as gentlemen.

Most boys, however, are not aware of the pernicious effects attendant on the use of tobacco, and this will in some degree account for its extensive use. I therefore propose to show the effects by quoting the authority of physicians who have studied its effects on the human system. Dr. Beach says: "Tobacco is a vegetable poison; three drops of oil of tobacco dropped upon the tongue of a cat, usually causes death in ten minutes." Dr. Henry H. Brown says: "Tobacco acts directly upon the nervous system, enfeebling the system, exhausting, and destroying the powers of life. It also produces cancers." Dr. D. Bomore says: "The least evil which you can expect from smoking tobacco is to dry up the brain, emaciate the body, enfeeble the memory, and destroy the delicate sense of smell." As to smoking, which some perhaps deem harmless, Dr. Samuel Mitchell found, when dissecting the brain of Stephen Ripley, who fell dead in a store at South Carolina forty years ago, and who was an inveterate smoker, that his brain was dried and shriveled up by his excessive use of the pipe. As a result of smoking, every medical man knows that the saliva, which is so copiously drained off by the use of the pipe, is the first and greatest agent which nature employs in digesting food. Chewing likewise drains off this liquid so necessary to digestion. Smoking and chewing not only carry off the necessary saliva from its proper place, but they likewise saturate the tongue and mouth with tobacco-juice, thereby vitiating the saliva that remains, which, in this pernicious and poisonous condition, finds its way to the stomach.

In view of these conditions, who can wonder that tobacco fixes its deadly grasp upon the organs of vitality, gradually undermining health, and sowing the seeds of disease, which are sure to take root and spring up, carrying the victim down to a premature grave? I once

a man in my employ as a farm-hand, who had become so addicted to the use of tobacco that when not under its influence, he was worth nothing to work. He complained frequently of dizziness, pain in his head, faintness, and pain in his stomach. He told me that he often swallowed the juice. I tried to have him stop its use, but for all I could say to him, he continued it. His strength failed, soon he was unable to work, and finally he died, leaving a wife and four little boys to be cared for by the charities of the people. A post-mortem examination was held, and his stomach was found to be eaten through by the poisonous juice that he had swallowed.

Who can wonder at the dizziness, pain in the head, faintness, pain in the stomach, weakness, mental depression, and even mental derangement of the victim of tobacco? It seems to act more particularly on the nerves. The inveterate chewer and smoker of tobacco usually becomes very nervous, restless, and irritable; and to quiet his nerves he usually takes another chew or smoke to stimulate them; so with all his boasted liberties, the tobacco-user becomes a slave.

The same may be said of the use of intoxicating drinks. I think that at the present time more boys get into the habit of using intoxicating drinks by drinking hard cider than in any other way. Using hard cider is sure to lead to drunkenness. The habit is often acquired by being in company with those already addicted to the habit of drinking. Few young men are aware of the many evils attending the use of intoxicating drinks. Spirituous liquor inflames the blood, maddens the brain, destroys the stomach, produces intoxication, and prepares its victim for all manner of crime, such as theft, robbery, and even murder. Its use is demoralizing, to say the least evil of it. Many a man has squandered a good inheritance, which was the product of a lifetime of hard labor and economy, died in poverty, and filled a drunkard's grave, all because he cultivated the habit of drinking when he was a boy.

Could our boys but know the evils resulting from the habit of using tobacco and intoxicating drinks, they would soon abandon it. How necessary it is that parents should make the home of their boys pleasant, so that home will be most desired by them; then they will not associate with boys of evil habits. Let the father be the best company for his boys when away from home; let him set the example of being temperate in all things, and the result will be good; the boys will honor their father, respect his counsel, and grow to be men of honor and worthy American citizens.

**GREEN CORN.**

BY MRS. D. A. FITCH.  
(Sanitarium Cooking-School.)

SEVERAL persons have inquired in regard to the canning of green corn, but I must say I know of no method which can be used with any great degree of certainty. But if in future I am able to give a recipe, I will do so. To be successful, the corn must be cooked at a temperature much above boiling,—a condition difficult to obtain in the ordinary home. It may be successfully preserved by the common method of drying, cutting from the cob with or without first cooking it; but a better method is to make an incision the full length of each row of kernels, then, with the back of the knife, scrape the pulp into a pan. Put the pan of pulp over a kettle of boiling water, stirring it occasionally until the milk is set. Spread on plates, and dry in the oven as rapidly as possible without browning. When wanted, soak in cold water several hours or over-night. Cook at a moderate heat until tender.

This pulp, cooked in sufficient milk to make the consistency of soup, seasoned with salt and

perhaps a bit of onion or celery, makes a very palatable dish with which to begin the midday meal. An equally excellent result may be obtained if it is cooked in water, depending on the meal of some desirable nuts for the requisite amount of fat.

Corn, cut from the cob and cooked with shelled beans which are already tender, makes an excellent succotash. A little salt, with sufficient cream to make of right consistency, is all the addition needed.

Boiling or steaming on the ear are good methods, but it is too often the case that insufficient mastication, together with the butter and condiments used, render the corn indigestible. Probably there is a serious objection to roasting by the common method, for the time is not sufficient to insure thorough cooking of the starch.

Another good way to serve corn is to drop some of the raw pulp or shaved corn into strained stewed tomatoes, and cook until tender. For many ways in which corn may be prepared, I would refer the reader to the cook book by Mrs. E. E. Kellogg, "Science in the Kitchen." In green-corn season we may live "high," if we adopt the many excellent recipes for cooking this cereal.

**TRANSFORMED BY A SMILE.**

THACKERAY somewhere warns young people that the world is a looking-glass, and will return such looks, whether of sweetness or sourness, as they cast into it. This is recalled by the following incident which a current paper furnishes:—

"There are many plain young girls whose faces are lined with discontent and unhappiness. There is a drawn, perplexed expression between the eyes, and the corners of the mouth have a decided droop. These are the girls who have a settled idea that they are plain beyond remedy, and the distressing belief has deepened the lines of dissatisfaction; but in reality there is only a cloud over the face, cast by the habit of unhappiness."

"One morning a certain girl whose face was under this cloud walked out across the sunshine of the common. For a moment the gloom had lifted; the lightness of the morning and her thoughts were unusually pleasant.

"What a pretty, happy girl that is we just passed," she heard one of two ladies say to the other in passing.

"She looked quickly around, with envy in her heart, to see the pretty girl, but she was the only girl in sight.

"Why, they mean me! No one ever called me pretty before! It must be because I am smiling."

"Again, as she was getting on a horse-car, she heard (the fates were certainly out in her favor): 'Do see that pretty-looking girl!'

"Well, I declare, I am always going to look happy if this is what comes of it!" she said to herself; "I have thought myself homely all my life, and here twice in one day I've been called pretty."

"From that memorable day a new beauty has graced her social circle." — *Morning Star.*

**OUR DUTY TO PRESERVE HEALTH.**

BY LESLIE J. WEESSE.  
(Chicago, Ill.)

"He who is careless of his health is careless also of his character." It is impossible to glorify God while living in violation of the laws of life. "Ye are not your own," says Paul, "ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

It is as great a duty to preserve our bodies in the best condition of health as it is to maintain a high quality of spiritual purity; and, indeed,

I think that these two are really parts of one grand duty—the living of the completest life it is possible for man to live.

The apostle also admonishes us to present our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service. How else will it be possible for God to use us as a medium through which to save the perishing? We should be willing, not simply, as so many men are, to bear sickness for God's work, but willing to preserve health to labor earnestly in God's work. God has not promised us immunity from the penalties which follow the violation of natural law; but to his children who are toiling in darkness, under the burden of disease, he speaks words of hope and cheer. By the prophet Isaiah he says, speaking of the service that is acceptable to him: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him? . . . Then shall thy light break forth as the morning, and thine health shall spring forth speedily."

Doing good is a work the results of which are of mutual benefit, contributing health to the donor and comfort and help to the recipient. Thus God speaks to him who labors for the good of others: "The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

A beautiful character in a beautiful body is the ideal we should ever strive for; it is such a character that most nearly represents to us our Saviour. The truth of God will elevate us, and by the truth are revealed to us our imperfections and sins. All that would mar the character or leave a stain upon it must be put away; for it is by the truth we are to be overcomers. It is by the truth that we shall be prepared to see the King in his beauty, and unite with the angels in singing the praises of our Redeemer around the Father's throne.

**WHAT IS WEALTH?**

Does wealth consist in money, houses, lands, bank stocks, railroad bonds, etc., alone?—We think not. The young man starting in life with no money, but with good digestion, good sleep, good health, and ability to work in some profitable employment, has what the aged capitalist would be glad to exchange all his millions for. What compensation is money for sleepless nights and painful days, or the misconduct of dissipated children? What brings the greater happiness—the glitter, show, jealousies, and falsity of fashionable life, or the heartfelt friendships which prevail so largely in the homes of the industrious poor? In how many of the palaces of our millionaires will you find greater happiness in the parlor than in the kitchen? How many millionaires will tell you that they are happier now than when starting in life without a dollar?

On the tops of mountains we find rocks, and ice, and snow. It is down in the valleys that we find the vineyards. Let no man envy those richer than himself until, taking all things into account,—age, health, wife, children, friends,—he is sure he would be willing to exchange.— *Our Dumb Animals.*

A MIXTURE which is highly recommended for removing grease spots from men's and boys' clothing is made of four parts alcohol to one of ammonia, and one half as much ether as ammonia. The liquid is to be applied to the grease-spot, which is then rubbed thoroughly with a sponge and clear water. The chemistry of the process is claimed to be that the alcohol and ether dissolve the grease, and the ammonia forms a soap with it, which the sponging with water washes out. The results are claimed to be eminently satisfactory.

## The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 4, 1896.

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### LUTHERANS AND SUNDAY-KEEPING. 16

IN the same paper from which extracts are given in another column showing the position of Lutherans on the question of church and state, we find an article setting forth the position of that church on Sunday-keeping, both as to the origin and obligation of that institution. The article is entitled, "The Augsburg Confession and the Doctrine of Sunday," and lays down propositions which would forever debar the members of that communion from judging or oppressing their fellow men for any use they might see fit to make of that day.

It sets forth, in the first place, that the Sabbath commandment would be fulfilled by making every day a Sunday, only that the necessities of this life make another command necessary, that we shall work six days. In this life, therefore, the command can be only partially fulfilled, but will be fully carried out in the world to come; in proof of which reference is made to Isa. 66:23!

In the next place it is admitted that Sunday-keeping is purely and only an ordinance of the church, and has by the church been put in place of the seventh day as an example of "Christian liberty." On this point the following extract is explicit:—

We would now inquire of the Augsburg Confession, by what authority the church ordained Sunday. The church "possessed rather more inclination and willingness for this alteration, in order that the people might have an example of Christian liberty, that they might know that neither the observance of the Sabbath nor of any other day, is indispensable." Our Sunday is an example of Christian liberty. Had there been no Christian liberty, there could have been no New-Testament Sunday. The Christian church ordained Sunday, because she was left free to do it; she was neither compelled to do so nor restrained from doing so. She had been delivered from the old ceremonies; new ceremonies had not been appointed her. In this freedom from old ordinances she rejoiced, and rejoicingly and thankfully she concluded to make the day of her public worship an enduring memorial of her priceless liberty under the gospel of the Lord. It was her own voluntary act when she ordained Sunday.

It is Christian liberty, with a vengeance, thus to tamper with a law of God. But not content with this, they set it forth as a still further, and equally necessary, exhibition of Christian liberty, that one is permitted to keep that law, as changed, or not, just as he chooses; only if one thinks he *must* keep it, then he must not. The liberty to break one of the commands of God strikes one as a singular kind of liberty, a kind in which the most reprobate might rejoice. But here is what they say on this point:—

However, did not the church, by freely ordaining Sunday, mean to bind her members to the observance of just this day? God forbid! Had she done so, she would not have *used* but *abolished* Christian liberty, to the extent, at least, of the Sunday regulation. In that case, the church would have done the very thing that God forbore doing,—she would have fixed a new ceremony, and would have bound the free children of God to a human ordinance, thus putting the Christians of the New Testament into a worse plight than ever the Jews were in under the Old; for they had their ordinances directly from God. No; the power which ordained Sunday is still required for its maintenance. The people, says the Confession, were to "know that neither the observance of the Sabbath nor of any other day, is indispensable." We keep Sunday to-day by the same right by which the church ordained the same; namely, by virtue of our Christian liberty. It is

an example, indeed, of the Christian liberty of the church, but it is no less an example of our own personal, individual liberty. The Augsburg Confession teaches us that a church which says to its children, "You *must* keep this day," must be answered, "Nevermore! If we yield this point, then we might as well turn Jews at once; for the principle of Christian liberty having been surrendered, what is there but the passing whim of men that is to keep us from a complete return to Moses?" Moreover, a Lutheran, on hearing of a *must* in connection with our Sunday, will say: "We have had enough of pope-rule before Luther; will you now make the church our pope?"

It is unfortunate that the fear of ordinances and ceremonies should have led people to take such liberties with the law of God, because it enjoins a day to be observed in his honor (Isa. 58:13); and it is very strange that in their abhorrence of popery, they should have adopted a popish institution; and in their attempt to exhibit Christian liberty, should have taken a course to show that they were still bound in the chains of tradition. But whatever one may think of their position, it is very certain that the large Lutheran denomination can never join in the hue and cry for Sunday laws, nor unite in oppressing those who deem it right, on conscientious grounds, to devote the day to any proper secular employment. U S

### TROUBLE; ITS CAUSES AND REMEDY.

ONE of Job's friends said, "Man is born unto trouble, as the sparks fly upward." There are many who will agree with the statement, judging even from their own experiences. The current of natural life does not run smoothly; disturbances will arise; offenses must need come. But much of our trouble might be avoided if we treated it as we should. In connection with the saying above quoted it is said: "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward." The basic truth is that affliction and trouble are not causeless. They do not come spontaneously. Still, although they come from causes, they are the common lot of man.

If trouble arises from causes, then the way to treat trouble is to remove and avoid its causes. To deal with trouble itself is like treating a disease and neglecting its origin. Trouble is an abnormal condition. It may be produced by the one who experiences it or brought about by the errors of others. It may perhaps come to us without blame to any one in particular because of evil conditions which exist in the world at large. But every affliction, every sorrow, all that causes grief or pain, may be traced to its source, and that source is always sin.

One way to avoid trouble is to let it alone. The old saw goes, "Never trouble trouble till trouble troubles you." Much trouble is caused by worry and anxiety. Discontent, fear, dread, faithlessness, cynicism, gloominess, produce a great share of the trouble of this troublesome world. "Godliness with contentment" is the best of all possessions. To look cheerfully at the present and hopefully at the future is an antidote for many of the ills of life. How many, many times it is proved to us that fears were groundless, that our Heavenly Father anticipated the dreaded crisis, and opened up the way where we saw no way. "Casting all your care upon him; for he careth for you," writes the apostle.

Wrong-doing produces trouble, no matter what the wrong may be. It will not remove the trouble to try to cover the wrong. Like a

smothered fire, sin covered in the heart burns deep. It gnaws at the vitals of peace, and kills our joy. The fruit of transgression may appear very attractive, it may at first taste delicious, but O, the bitterness and ashes! They are as sure to follow as night succeeds day. Satan may flatter us, and decoy us into his service with promises of pleasure; but sooner or later we shall find him to be a cruel master.

One of the most prolific sources of trouble is the wrong-doing of others. This we cannot wholly prevent. There may be those who will do wrong for the purpose of causing trouble. They may try to annoy us. There are those who seem to delight in causing trouble. This class of people are comparatively few, much fewer, doubtless, than we are sometimes inclined to believe. But legions of troubles come from the mistakes and misdeeds of others committed from many causes. Their own sins do not give people generally one half the trouble that those committed by others give them. It is quite easy to excuse in ourselves that which in others seems utterly inexcusable. The failings and weaknesses of our brethren become as thorns in our sides or as peas in our shoes. Over them many become sickly and die. And yet such trouble is wholly unnecessary.

Besides these sources, troubles are found in this world for which we can find no personal cause. They pertain to mortality. They accompany a life of toil where hope is untrue, where time is fleeting, where loss and death lurk on every side. All these troubles arise from a long course of sin and transgression, that has marred and defiled the whole face and course of nature. Go where we will, we shall find the scars of sin, and witness the effects of its blight and curse. We shall be brought face to face with suffering; we shall feel its pangs, and witness its effects.

For all these causes of trouble there is one sovereign remedy. He who brought to earth the message of heavenly peace brought also the cure of all earthly trouble. He brought pardon full and free for the sin-troubled soul; and grace to help the weak and tempted. The glory with which he enshrouded the ways of virtue far outshine the glitter of sin. All who are weary with sin are invited to Christ for rest and peace. He speaks words of comfort to all who mourn the loss of innocence and peace.

To those who are inclined to "borrow trouble," to live in dread, or discontent, or gloominess, he speaks words of hope and confidence. Our Heavenly Father knoweth all our needs; and he who cares for the sparrows will certainly care for his children. A thousand promises surround the child of God on every side, hedging up every avenue of danger and loss so completely that the apostle asks the question, "Who is he that will harm you, if ye be followers of that which is good?"

Nor need we be troubled over what others do. Man cannot injure the child of God. His life is hid with Christ in God. He has sunk his own reputation in that of Christ. His treasure is in heaven, where thieves cannot steal; so that in life, reputation, or property we need not fear what man can do unto us.

Sin wrongs the sinner more deeply than it can wrong any one else. The sins of others should not excite our resentment, but our pity. Injuries intended for us fall on Christ or recoil on the originator if we stand close by the Master's side. The waywardness of others should only

love us because we love them, not because of any or spite. It is no part of Christianity to desire to see offenders punished, and to feel grieved because they are not. Christian experience does not lead us to feel troubled and offended because others do wrong. It does not cause us to stumble because others fall. There is an atmosphere of peace in which the Christian should live that is above the perplexities and sorrows of his earthly experience. While he is in the world, he is not of the world. Looking to the world, living only in this world, depending upon our fellows for strength and comfort, is poor living for the Christian. "Looking unto Jesus the author and finisher of our faith," is the duty and privilege of every Christian. Thus will he be drawn upward, and lifted out of self, out of sin, out of weakness, out of sorrow and affliction, out of trouble of every kind.

G. C. T.

### THE FREEDOM OF THE GOSPEL.

A CORRESPONDENT desires an exposition of Gal. 4:21-31, sufficiently full to make the subject plain, as he finds it difficult to understand. There is in this scripture a very beautiful and forcible illustration presented touching the position of the Christian and the privileges of the gospel; but to a clear perception of these points it is necessary that the time and circumstances under which the apostle speaks should be carefully noted.

For the material of his illustration, Paul appeals to a chapter in the history of Abraham. God had promised Abraham a son. But as Sarah, the lawful wife, was childless, in order that the promise might not fail, she gave to Abraham her bondmaid, Hagar. From this union Ishmael was born into the family, to be Abraham's heir; for although the mother was a bondmaid, Abraham was his father; and had no other child appeared subsequently upon the scene, his position and lot would have been a happy and pleasant one.

But God does not allow man to try to help him out in the fulfilment of his promises, in any such way. This arrangement did not therefore satisfy him or fulfil his word. His design was that Sarah herself should have a son, born under such circumstances as to make it evident that it was by his power alone. Such was his promise. And accordingly, in due time Isaac was born, the heir that God, from the first, had in his mind. The birth of Ishmael was according to the ordinary course of nature, or, as Paul says, "after the flesh;" the birth of Isaac was out of that course; for Sarah had reached such an age as to make such an event naturally impossible. It was through faith that strength was imparted to her (Heb. 11:11); and hence it is said that Isaac "was born after the Spirit." Verse 29.

By the birth of Isaac, the true heir, Ishmael was thrown out of the line of heirship, but not till then. Feelings of antagonism would naturally arise; and to these Ishmael gave way, and "persecuted" Isaac; for on the occasion of the feast when Isaac was weaned, Ishmael, then some thirteen years of age, stood aside, and mocked and made fun of the whole occasion. Gen. 21:1-11. This aroused the anger of Sarah, and she declared that Ishmael should not be heir with Isaac, but that both he and his mother, Hagar, should be cast out, and thus be separated from the family. This was the time when, and the reason why, that change in the family occurred.

These were the literal facts which Paul makes use of to enforce a great spiritual lesson in the scripture under notice. The great facts in the spiritual world which are illustrated by the two sons of Abraham, and their respective mothers, Hagar, the bondwoman, and Sarah, the free woman, are these: The Jews, the natural seed of Abraham, were for many centuries the recognized people of God in this world. To them was committed the knowledge of God; and they were the depositaries of his law. But they were not the true seed contemplated in the purposes of God. That seed was to be a spiritual seed, as was Isaac. And in the fulness of time that seed appeared in the person of our Lord Jesus Christ. He was the one to whom the promises were made. Gal. 3:16. From henceforth everything centered in him. He was the true seed; and if we are Christ's, then we, too, are Abraham's seed, and heirs according to the promise. Gal. 3:29. But as Ishmael, born after the flesh, mocked at Isaac, born after the Spirit, just so the Jews, the natural seed, corresponding to Ishmael, mocked, persecuted, and rejected the spiritual seed, Christ, corresponding to Isaac; and as Ishmael was then rejected and cast out, so the Jews, when they rejected Christ, were themselves rejected and cut off from all participation in the purposes of God, as long as they should continue in unbelief, and cling, as a remedy for sin, to shadows which had reached their substance, to types which had met their antitypes, and to the old covenant, which had given place to the new.

This episode in the family of Abraham, Paul now takes as an allegory to illustrate the situation as it existed in his day; for let it be noted that he speaks from the standpoint of the gospel and from the time then present, when he draws his conclusions. He speaks of the position of the Jews, not as it had been, but as it then was; he speaks of the result of Jewish teaching, not as it had been in the past, while they were recognized as the people of God, but as it would be then, after Christ had come, and new institutions had taken the place of the old, and the freedom of the gospel had been offered to the people.

Now, he says, Hagar stands for the old covenant, with its earthly Jerusalem; Sarah stands for the new covenant, with its heavenly Jerusalem. Ishmael was born after the flesh; so the Jews are the natural seed. Isaac was the child of promise, was born after the Spirit, and was the spiritual seed; so Christians, believers in Christ, who was the true antitypical seed, are children of promise. But as Ishmael persecuted Isaac, so the Jews persecuted Christians; and as Ishmael was cast out in consequence, so the Jews have been cast out, because of their rejection of Christ.

When Ishmael was separated from the family of Abraham, he lost his claim to any Abrahamic possession; he had no claim then only through the lineage of his mother; but she was only a bondwoman. So, after the Jews cut themselves off from the Abrahamic promises by rejection of Christ, they had only the useless provisions of a rejected system to offer to any who might accept their teaching. They could bring them only to the bondage of obsolete forms, not to the freedom of the gospel. But it was not so till after Christ had come, and the Jews had rejected him. So Paul speaks of the old covenant as one that gendereth (present tense) to bondage. It was so in Paul's day, but had not

been so while the covenant was in force. God, in his efforts to bless his people never instituted any arrangement to destroy their liberty and bring into bondage. It is not his nature, as a God of mercy, love, and compassion, to treat his people so. But Jewish teachers were endeavoring to draw Christians back under the old system; and this is Paul's protest against their work. He says that they who desire to go back under that system should understand the significance of these object-lessons, and realize what a position they would be left in by such a course.

U. S.

### LUTHERANS ON CHURCH AND STATE.

In the *Lutheran Witness* of July 21 we find an article setting forth the position of the Lutheran Church on the question of church and state, from which it appears that they are not so far from the true principle of religious liberty as may have been supposed. The principle of their church government is defined to be, "that no one is to rule in the church save Christ and his word. No human authority, by whatever name it may be called, is to be exercised in the church. Freeing the church from the tyranny of the popes, Luther did not again impose a yoke upon her."

The question as to how it then happens that in countries where Lutheranism prevails, there is a union of church and state, does not escape notice; and on this point the article says:—

That church and state are blended together in some countries where Lutheranism is predominant, is not owing to Luther's work, neither has it any foundation in the confessions of the church. According to Lutheran principles and teachings, the church is to be as independent from the state as she was when heathen governments persecuted the Christians.

The writer then undertakes to show that not only is their position in harmony with the Constitution of this country, but that the principle of religious liberty here professed, is in fact derived from the Reformation of the sixteenth century. He says:—

The principle of religious liberty embodied in the Constitution of our country, according to which church and state are to be entirely distinct from each other, was derived, if not directly yet indirectly from the Augsburg Confession, where it was laid down as early as the year 1530. In support of this a single quotation will be amply sufficient. In the twenty-eighth article, the Augsburg Confession says: "These two governments, the civil and ecclesiastical, ought not to be mingled and confounded; for the ecclesiastical power has its command to preach the gospel and to administer the sacraments, and it ought not to interfere with a foreign office; it ought not to dethrone or make kings; it ought not to abolish or disturb civil laws and obedience to governments; it ought not to make and appoint laws for civil power concerning political matters. As Christ himself also has said (John 18:36): 'My kingdom is not of this world;' again (Luke 12:14): 'Who made me a judge or a divider over you?' And St. Paul says to the Philippians (chapter 3:20): 'Our conversation is in heaven;' and in 2 Cor. 10:4: 'The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God.' In this manner we distinguish between the two powers, the civil and ecclesiastical, and recommend both of them to be held in honor as the highest gifts of God on earth. But if bishops have any civil power, they possess it not as bishops from divine right, but from human imperial right, conferred by emperors and kings, for the civil management of their own possessions, and it has nothing at all to do with the office of the gospel."—*New Market, 2d ed., page 134.* We would commend this quotation especially to the notice of those who are inclined to regard the Lutheran as a foreign church, and we would ask, Where is a church more completely in harmony with the spirit of American institutions than is the Lutheran?

This is, at least, a long remove from popery. And though that church may in some places have retrograded from the original position taught by the reformers, it is well that these facts and principles should be understood.

U. S.

## CAMP-MEETINGS IN DISTRICT 2.

AFTER the dedication of the Boulder Sanitarium, I went South, to attend the camp-meetings in District 2, the first one being held at Tampa, Fla. At Chattanooga I was joined by Elder G. A. Irwin, and my son, A. B. Olsen, who had come to assist in the work. We reached Tampa, Tuesday evening, July 7, just at the opening of the meeting. The camp was nicely located on the outskirts of the city, and near a street-car line, thus making it very accessible. There had been an unusual rain for several days, which hindered the preparations somewhat. With this exception, the weather, although warm, was most excellent.

This was our first visit to the Florida Conference, and we appreciated very much the privilege of getting acquainted with the work and workers in this field. The Spirit of the Lord was present from the very beginning, and much freedom was enjoyed by the speakers. All the brethren and sisters were of good courage in the Lord. The blessing of God has attended the laborers, and a goodly number have accepted the truth. We see no reason why the work may not continue to prosper even more encouragingly than in the past.

During the meeting we embraced the opportunity of visiting Elder Butler, who could not attend the meeting on account of Sister Butler's feebleness. It is now nearly nine years since we last met Brother and Sister Butler. Brother Butler is in fair health, and of good courage in the Lord. Sister Butler is a great sufferer, but she bears it remarkably well under the circumstances. As the brethren and sisters know, her right side is completely paralyzed, and she is utterly helpless. At times she suffers excruciating pain. During the last two or three years, Elder Butler has labored somewhat in the conference, but the condition of Sister Butler is such that he cannot leave her at home, nor can she very well accompany him in the work. We enjoyed our short visit with them very much, but we could spend only a day with them, on account of limited time. We were much impressed by the courage and good cheer that they both manifested in their severe affliction. That the special blessing of the Lord may rest upon his tried servants, is our earnest prayer.

In company with Brother Irwin, we left Tampa, Wednesday morning, and reached Chattanooga the evening of the 16th. Here, too, the preparations had been hindered by much rain; but on Friday it cleared up, and at the beginning of the Sabbath all was in readiness. This was the first camp-meeting held in the mission field of District 2, and hence much responsibility was connected with it from every standpoint; for such meetings have a wide and lasting influence upon the workers and the community. We did not expect a very large gathering; there were about thirty-five tents pitched and over one hundred and fifty encamped on the ground. Besides these a number stayed in the city. The Spirit of God was present in a large measure. A number testified at the close of the first meeting that if they received nothing more from the camp-meeting, they were well repaid for their efforts. But the Lord had much more than this for his people. As there was no conference business connected with this meeting, we had more time for the consideration of important questions relating to the work. Two discourses were given each day, one at 3 P. M., and one at 7:45 in the evening.

All the different lines of work, such as the Sabbath-school and canvassing work, church relations and obligations, Christian Help work, etc., received careful attention. Instruction was also given concerning our duty to study the laws of our being with reference to eating, drinking, dressing, and healthful living in general. Two hours were devoted each day to the subject of healthful living and Bible hygiene. The time was occupied by my son, Dr. Olsen, Sister Brunson, and two of our nurses from the Sanitarium. This instruction was very much appreciated by all. While a camp-meeting affords time only for general instruction, still it gives a most excellent opportunity to call the attention of our people to some of these important lines, and make them acquainted with them; and this opens the way for further and more practical instruction.

The afternoon of the 23d was a season long to be remembered. After the discourse, opportunity was given to those who had never made a start in the Christian life, and those who had become discouraged and backslidden, to come forward, and a goodly number embraced the opportunity. I think I never was in a meeting where I witnessed more of the power of God, nor more clearly defined victories over Satan than on that occasion. What a precious sight it is to see a face darkened with doubt and discouragement brighten up and made to shine with happiness and joy in the knowledge of acceptance with God and forgiveness of sin! On Sabbath afternoon Brethren J. O. Johnston and B. F. Purdham were ordained to the gospel ministry.

The weather throughout the entire meeting was very favorable. On the whole it was one of the most precious camp-meetings that I have ever attended. Such a meeting means more to the work in this district than the much larger camp-meetings mean to the work in the old, established conferences. Our work is comparatively new in this part of the country, and the people know little about it. When they first talked of having a camp-meeting, the people had very confused ideas as to what it would be. The attendance from the city of Chattanooga was excellent, and the visitors paid strict attention to the word spoken. There was no sign of disorder of any kind. Everywhere we heard the meeting spoken of in the highest terms. The laborers present outside of the district were Elder G. E. Fifield and the writer.

The location of the camp was most favorable, and it was readily accessible from the city by three street-car lines. The tents were pitched on a rise of ground, and made a favorable appearance.

Much time was spent by the laborers in talking over the work in the district and laying plans for labor. The openings for work in this Southern field are most numerous and interesting. The Lord has greatly blessed the efforts put forth during the past year. The brethren who were conducting the tent-meeting in Rome, Ga., had such an interest that they could not close the meeting, and were obliged to remain at their post. Nevertheless, on account of a very cheap excursion to Chattanooga, they were enabled to spend a day at the camp-meeting. Several others also had the opportunity of obtaining very cheap rates, and this lightened their expenses. Indeed, the good providence of the Lord seemed to favor the meeting in every way. All our workers manifested the best of courage, and go from the meeting to push the work with more energy and zeal than ever before.

Our schools in this district received much attention, and our brethren and sisters are taking a deep interest in them. Great joy was manifested over the purchase of property and the arrangements for a school for our colored people by the General Conference. Many of these are anxiously waiting to be received at the school, but lack of means has greatly delayed the necessary preparations at Oakwood, and as yet we have no place in which to put the students. Would that our people could realize the needs of this new and most important enterprise, for the abundant means would come in for the establishment of this school and its future maintenance. The outlook and the prospects for the furtherance of the gospel truth in this district are very encouraging. While a goodly number of laborers have been sent to this field, especially during the last two years, still they are exceedingly few in comparison to the demands of the work. May the Lord greatly bless the work and workers in District 2, is my earnest prayer.

O. A. OLSEN.

### Progress of the Cause.

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

#### WISCONSIN.

Another Revival among the Belgian French.

SABBATH and Sunday, July 11, 12, I was at and near Robinson. The Spirit of the Lord came in, and copious showers of blessing were enjoyed, as the hearts of parents were turned toward the children and youth, and the hearts of children and youth were turned toward their parents. Hearty confessions were made by parents, children, and youth. We were reminded of such scenes among us forty years ago, and were led to entertain high hopes for the future prosperity of the cause among the French.

When a call was made for those who wished to be baptized, eighteen persons rose to their feet. Seventeen of these were buried in baptism in Green Bay, not far from the spot where I baptized several French converts and organized a French church twenty-four years ago. Thank God, I feel as strong and of as good courage to fight the battles of my God as I did then. Among those whom I baptized July 12, were six persons who took their stand for the Lord's day at the time of the recent attack directed against us and our views by three French pastors.

D. T. BOURDEAU.

July 14.

#### PENNSYLVANIA.

SCRANTON.—We came to this field soon after our camp-meeting, or about the middle of June. Scranton is a city of over one hundred thousand inhabitants, and the county seat of Lackawanna county. The chief industry is mining. The Roman Catholic population is very large. After a prayerful and diligent search for a site, we succeeded in finding one, free of charge. Our first service was held Sunday evening, July 5, with an excellent attendance. The interest and attendance have steadily increased from the first. Sunday nights our forty-by-seventy-foot tent, with a seating capacity of five hundred, is filled, and hundreds stand around the tent.

Our collections have averaged over ten dollars a week. Some have already begun the observance of the Sabbath, notwithstanding the Sabbath question has not been presented. We hope that a strong company may be brought out here. By invitation of the pastor of a Christian Alliance congregation, we preached on the subject of the

second coming of the Lord, last Sunday, and it was well received.

July 13 a terrible storm of wind and hail passed over this city, and blew our large tent flat upon the ground. The canvas being new and strong, it lifted the stakes from where they were solidly driven. It seemed a marvel to us, after an examination of the tent and furniture, that not a seat had been broken, and scarcely a rent had been made in the canvas. With the aid of kind friends, the tent was in shape to resume meetings the next night. We felt to praise the Lord for his wonderful deliverance when we learned the destruction the storm had wrought in other parts of the city. Pray for the work here.

J. H. SCHILLING, W. H. SMITH,  
K. C. RUSSELL.

#### MINNESOTA.

In harmony with the recommendation of the district conference held at College View, Neb., October 15-22, I came from the Nebraska Conference to this State, May 21. Nebraska has been my home for more than thirty years. My father took up his homestead there when there were no railroads west of the Missouri River. Omaha, then a small town, was the capital of the territory. I knew the first Seventh-day Adventist that came to the State, and was a member of the first Seventh-day Adventist church organized there. Through the missionary work of some one,—I do not know who,—I was led to embrace present truth by reading the REVIEW, and for a score of years I have welcomed with pleasure its weekly visits. I kept the first numbers I received for a long time, and read and reread them many times. I read and prayed, and finally accepted the message it had for me, and shed tears of joy over my new-found treasure. I wish all our people had our good church paper, the REVIEW.

After the State conference and camp-meeting at Minneapolis, I came to Duluth. This is a city of 60,000 inhabitants. Being situated at the head of Lake Superior, and having one of the best harbors in the world, it is quite a maritime city. It is the central shipping-point of the Northwest. During the year 1895 three thousand seven hundred and eighty-six vessels entered this port, and three thousand seven hundred and eighty-two departed. Total amount of freight tonnage, 7,391,280; total number of passengers arriving, 17,851; departing, 16,267.

There is a small church of our people here. We have secured and fitted up a very pleasant and convenient place for meetings, in a central and quiet part of the city. Our company consists of two Bible workers, Brother O. O. Bernstein, my wife and daughter, and myself. We all have something to do in the work, either distributing invitation cards, visiting, holding Bible readings, or preaching. We are now giving a series of sermons on the points of our faith, and holding Sabbath and Sunday meetings. There is not a large attendance; but a few come every night. We have learned by past experience that in city work it takes a continuous and steady effort to get people interested in the truth. They must be "sought out" and brought in, a few at a time. Our cities are hard places for gospel work. They are Satan's strongholds. There are so many things to attract and hold the attention of the people. Sin is presented in most attractive forms, and persons who are kept in a constant whirl of excitement, and are enjoying the pleasures of sin, cannot appreciate the quiet, unexciting joys of the gospel of peace. Yet even here in these great Babylons of sin and pleasure, the message must be given. And we believe that there are some that are "sighing and crying," and are looking for light, and the eyes of Him that runneth to and fro throughout the whole earth will show himself strong in the behalf of those whose heart is perfect toward him. "We, then, as

workers together with him," in a quiet and humble way, continue to beseech men to turn from these vanities, and love and serve the living God.

DANIEL NETTLETON.

#### MICHIGAN.

GILFORD.—The work is moving forward steadily in this part of the State. July 18 I attended a general meeting at Watrousville. The churches at Elmwood, Fairgrove, Reese, Vassar, and Arbela were well represented. The company at Gilford were nearly all present. The Lord came near his people, and they were all encouraged. Two backsliders were reclaimed, and one not of our faith started to serve the Master. The meetings lasted over Sunday. Elder Steward was present, and did valuable service in preaching the word. To the Lord be all the praise.

O. SOULE.

#### OKLAHOMA.

BRITTON, PONCA CITY, AND OKARCHE.—At our workers' council last April it was decided that I take field work, and that Brother D. D. Rees take my place in the tract society office. Accordingly I went to Britton, a small town seven miles north of Oklahoma City, to bind off the work I had already begun there. I held a two weeks' meeting there, beginning April 24, and left four new Sabbath-keepers as a result.

From Britton I went to Ponca City, where Brother J. B. Ashcraft joined me, and we held a four weeks' meeting, as a result of which four adults (three of them heads of families) took their stand for the truth. Brother Ashcraft then went to Clarkson, and I to Okarche.

I held a four weeks' meeting in the Congregational church at Okarche, which resulted in eight persons' keeping the Sabbath. As might be expected, the wrath of the dragon was stirred, and it seemed impossible to do anything further in town, owing to the effectual working of the "stay-away" argument; so I went five miles north of town, and continued meetings for a little over a week in a schoolhouse. Here seven more took their stand, making a total of fifteen new Sabbath-keepers. All of these will be able to meet together, except one family that was just moving to another part of the Territory. I am now on my way to Guthrie to attend our camp-meeting soon to convene there.

While engaged in the work of saving souls, I consider it the finishing touch to place the REVIEW in the hands of those newly come to the faith; and when this is accomplished, there is little danger of their losing their love for the truth. I am grateful indeed for this blessed privilege of working with Christ for the salvation of perishing souls.

R. W. PARMELE.

#### NEW YORK CITY.

ELDER E. E. FRANKE and I began meetings in a hall the latter part of November, and labored together until April. During most of the time there was a good interest. Though the people were slow to move, twelve went forward in baptism. A little later seven more were baptized.

In April I went to Jersey City to render some help to the church there, leaving Elder Franke to carry on the work in New York. The Lord blessed my labors in Jersey City, where I spent about six weeks. At the close of these meetings three were baptized and joined the church.

As the tents had not arrived for our work in New York, I went to Washington, N. H., for a little change. Here I found a good interest and plenty to do. I held several meetings, and baptized four persons. Six united with the church at this time. Upon returning to New York, Elder Franke pitched his tent on the west side of the city at 94th street, and a week

later mine was pitched at 136th street and Lenox avenue. I have had quite fair audiences from the start, and I am happy to say that the interest has deepened. Last Sunday night our fifty-foot tent was well filled. I have not presented the Sabbath truth yet, but expect to take it up soon. Last Sabbath the ordinances were celebrated with this company for the first time. It was a most precious experience to many. There are now over thirty who have taken a stand for the truth since our meetings began. Some ten others meet with us, so that there is a company of over forty here now. We hope to see a good number more brought in through the interest that is now developing. We desire the prayers of God's people in behalf of the work in this great city. There are many things that make it difficult to work here; but we know that God is able to do wonderful things.

O. O. FARNSWORTH.

#### THE FLORIDA CAMP-MEETING.

THIS meeting was held according to appointment, July 7-15, at Tampa, Fla. Tampa is quite a pretty city of about twenty-two thousand inhabitants, situated in the southwestern part of the State, at the head of Tampa Bay. The city is noted for the number of its cigar factories and the large number of Cuban inhabitants. The camp was located in a grove in the northern part of the city, known as Tampa Heights. Thirty-three tents, containing one hundred and eighty-six campers, were pitched on the ground. Most of the tents were new, thus giving to the camp a bright, cheerful appearance.

Our party, consisting of Elder Olsen, his son, and the writer, arrived on the grounds, Tuesday evening, in time for the opening service. The first three days it rained almost constantly, but the tents all shed rain quite well, and the loose, sandy soil absorbed the water as fast as it fell, so we did not experience much inconvenience, except when it rained so hard on the preaching tent that we could not hear. Elder Olsen left the camp on Wednesday evening to visit Elder Butler, and remained away until Friday morning. Elder Fifield arrived on Thursday morning, having been detained twenty-four hours by a wreck. The time of the meeting was fully occupied with practical instruction, business meetings, and preaching services. Sabbath was a good day in the camp. At the conclusion of the forenoon service a call was made for those to come forward who felt convicted of sin and wanted clearer evidence of their acceptance with God. Upward of forty responded, most of whom, after an earnest exhortation and season of prayer, testified to their full assurance of acceptance.

After a sermon in the afternoon by Elder Olsen on the subject, "The Great Commission, and What It Involved," Brother S. G. Haughey was set apart to the gospel ministry, by prayer and the laying on of hands. The solemnity that characterized the service made an impression upon the audience, and all felt to reverence this sacred calling more than they had in the past.

The various reports showed a healthy condition of things in the conference. Two new churches were added to the conference, making an increase of twenty-nine in the membership in the last nine months. The tithe reported for the same time showed an increase of \$386.26 over the preceding nine months. The Sabbath-school and tract society reports showed a corresponding increase. Elder Orisler was unanimously re-elected president of the conference and tract society, and Sister Grannis was chosen secretary. The executive committee and the treasurer of the conference remain as heretofore. Brother E. C. Keck and his wife were re-elected president and secretary of the Sabbath-school Association.

The school interests in the district received their due share of consideration, and resolutions were passed pledging support, in means and

students, both for Graysville Academy and Oakwood Industrial School. Brother C. N. Woodward, manager of the Atlanta branch of the REVIEW AND HERALD Publishing Association, was present, and did effective service in arousing an interest in the canvassing work.

Florida is rapidly recovering from the paralyzing influence of the freeze, and the brethren are becoming of better courage. Union and harmony prevail in the conference, and the outlook is promising for the future. Elder Haughey having contracted malaria during his labors this summer, it was thought advisable for him to labor in the Cumberland Mission Field until fall; so he came on with us to Chattanooga.

We are now in the midst of the Chattanooga meeting, a report of which will be given later.

GEORGE A. IRWIN.

#### NORWEGIAN CONFERENCE PROCEEDINGS.

THE ninth annual session of this conference was held in the Seventh-day Adventist chapel at Frederiksstad from June 30 to July 5, with Elder L. Johnson in the chair. The president's address was one of interest, showing that the Lord had blessed the efforts put forth. Three new churches were admitted to the conference, with a membership of fifty. These, with the additional members of the several churches, made a gain of seventy-one for the year, giving a total membership in Norway of five hundred and twenty-one. Tithes and donations received during the year amounted to Kr. 13,248.88, showing an increase of over three thousand kroner above last year. Credentials were renewed to six ministers, and licenses were granted to six persons. Brethren H. Hansen, O. J. Olsen, and L. O. Eneboe were set apart to the gospel ministry.

Resolutions were adopted expressing gratitude to God for his love and protecting care, and for the blessing attending the lectures of Elders Holser, Loughborough, and Waggoner; expressing gratitude to our American brethren for the financial support rendered to our mission, and recommending the members of our churches gradually to labor toward making the work self-sustaining and able to extend itself even to other fields; expressing interest and appreciation in the good results attending the school at Frederikshavn, and recommending the brethren to support it by sending students and by paying promptly for their tuition.

Officers for the conference were elected as follows: President, L. Johnson; Secretary, C. Castberg; Treasurer, R. Petersen. Other members of the Executive Committee, N. Clausen, H. J. Hansen, H. L. Henriksen, John Lorntz.

The meeting was attended by the blessing of the Lord, and pronounced a most profitable one.

L. JOHNSON, *Pres.*

C. CASTBERG, *Sec.*

#### PROCEEDINGS OF THE FLORIDA CONFERENCE.

THE third annual session of the Florida Conference was held at Tampa, Fla., in connection with the camp-meeting, July 7-15. Five meetings were held, Elder L. H. Crisler, president of the conference, presiding. Visiting brethren from other conferences were invited to participate in the deliberations of the conference. Two churches, with an aggregate membership of nineteen, were received into fellowship with our body at this time. The combined membership of the nine churches comprising the conference is two hundred and twenty-two, showing an increase of twenty-nine members since the 30th of last September.

In his annual address Elder Crisler spoke of the results of the four tent efforts which have been carried on since last November. Some sixty new converts are now rejoicing in the light

of truth through this instrumentality. Though our people have had to struggle with adversities in financial matters, the cause of God is not defeated by these obstacles. The work in this conference has grown as much in the past nine months as in any preceding year.

The usual committees were announced, and entered at once upon their work. The conference treasurer reported the receipts for the nine months as \$1656.19; on hand, Oct. 1, 1895, \$336.05; total, \$1992.24. Disbursements to laborers, \$1236.82; other expenses, \$390.61. Balance in treasury, June 30, 1896, \$364.81. The gain in the tithe over the corresponding nine months in 1895 is \$386.26.

The committee on resolutions reported the following resolutions: (1) Of thanks to God for the merciful providences and watch-care which have guarded the work and workers in this conference; (2) of renewed consecration to God on the part of all, and increased zeal in the work of spreading the message of salvation; (3) of support to the Graysville Academy, by sending our children there and by encouraging others to do the same; and (4) of support to the Oakwood Industrial School for the colored race by backing it financially and by encouraging worthy persons to enter the work there. After interesting discussions upon these resolutions, they were unanimously adopted.

The committee on credentials and licenses recommended and the conference voted, that credentials be given to Elder L. H. Crisler; and that Brother S. G. Haughey be ordained and receive credentials. Ministerial licenses were granted to W. L. Bird and A. C. Bird; missionary credentials to Josephine Grannis. Other workers were left for the conference committee to arrange for.

The report of the committee on nominations was as follows: For President, Elder L. H. Crisler; Secretary, Miss Josephine Grannis; Treasurer, E. C. Keck; Executive Committee: L. H. Crisler, J. D. Heacock, A. M. Morrill, S. G. Haughey, E. C. Keck.

The usual vote of thanks, to the city officials of Tampa, to the owner of the grounds so freely donated to us, to the *Tampa Times*, which fully reported our meetings, and to all others who contributed to our comfort and happiness, and extended courtesies to us as a conference, was passed. It was voted that Elder L. H. Crisler represent the Florida Conference at the General Conference, which will convene at Lincoln, Neb., in February or March, 1897. We appreciated very much the assistance and valuable instruction and advice given in our conference deliberations by Elders Olsen and Irwin.

L. H. CRISLER, *Pres.*

JOSEPHINE GRANNIS, *Sec.*

#### DAKOTA TRACT SOCIETY PROCEEDINGS.

THE eighteenth annual session of the Dakota Tract Society was held at Lake Herman, June 22-29. From the report of labor and the treasurer's report we give the following items: No. of reports returned, 1257; No. of letters written, 1277; No. of letters received, 455; No. of Bible readings held, 1136; No. of periodicals distributed, 24,569; No. of pages of books and tracts distributed, 282,987. Cash received on account, \$4338.16; on first-day offerings, \$430.90; on foreign missions, \$721.42; tent and camp-meeting fund, \$972.31; other funds, \$2061.97; total receipts, \$8524.76. The present worth of the society is \$8087.50.

Resolutions were passed expressing gratitude to God for blessings received; and recommending that fifteen per cent. of the profits arising from the sale of subscription books be devoted to the canvassers' fund; that the *Dakota Worker* be continued in its present form the coming year; and that conference workers and church officers urge upon our people the importance of selling our smaller publications.

Officers were elected for the coming year as follows: For President, Elder N. P. Nelson; Vice-President, Elder G. F. Watson; Secretary and Treasurer, Alice H. Robinson; Assistant Secretary, F. H. Robinson; Corresponding Secretary, Mrs. Belle Warren; State Agent, E. O. Burgess.

N. P. NELSON, *Pres.*

ALICE H. ROBINSON, *Sec.*

#### FLORIDA TRACT SOCIETY PROCEEDINGS.

THE third annual session of the Florida Tract Society was held in connection with the camp-meeting in Tampa, July 7-15. Five meetings were held, the president, Elder Crisler, presiding.

The report of the secretary gives the following data: No. of members of churches, June 30, 1896, 222; No. of reports received from September 30, 1895, to June 30, 1896, 183; No. of letters written, 509; No. of letters received, 136; No. of Bible readings held, 100; No. of periodicals distributed, 6831; pages of books, tracts, etc., distributed, 72,007.

The committee on resolutions reported in favor of paying tithes and of faithfulness in making first-day offerings, in order that the work be not hindered; indorsing the canvassing work, urging that proper persons be encouraged to engage in it, and proposing that they be supported both by our prayers and means, that they may remain in the work. The REVIEW AND HERALD was commended as an important medium of communication among us, and the necessity of its being more generally taken by our members was emphasized. The *Signs of the Times* and the *American Sentinel* were also indorsed as valuable papers, and their circulation was urged.

The committee on nominations reported as follows: For President, Elder L. H. Crisler; Secretary and Treasurer, Miss Josephine Grannis. In both our conference and tract society meetings, the harmony and unanimity of feeling that prevailed seemed especially marked. Much helpful instruction regarding the missionary work was given by Elders Olsen and Irwin.

L. H. CRISLER, *Pres.*

JOSEPHINE GRANNIS, *Sec.*

#### PERSECUTION IN TENNESSEE.

MARCH 13 Brother J. W. Lewis was tried and found guilty (?) of doing bodily labor on the "first day of the week," or, as the father of Sunday legislation would say, on "the venerable day of the sun." In his charge the judge said that "two offenses do not constitute a nuisance." Only two offenses were proved or charged against Brother Lewis; but it was shown that he was a member of the Seventh-day Adventist Church, and so, instead of "supporting him to be innocent until proved guilty," he was supposed to be guilty of more than two offenses until proved innocent, which he did not attempt to do. On the same day he was sent to jail, to serve out his barbarous sentence.

Some time ago Elder Garrett went to work in Lake county, the scene of this and other persecutions. In the last mail he writes: "One lady has begun to keep the Sabbath, and others are convinced that it is right, and seem almost persuaded to obey. I have taken three orders for the *Signs* from persons who are investigating. Brother Lewis was released from prison yesterday [July 21], the authorities having kept him thirty days over his time. This was not done intentionally, but through mistake."

On the 17th of this month three others of our brethren were sent to the same jail for a similar length of time. The authorities have declared the county jail the county workhouse, and furnished balls and chains for their prisoners.

"Is not creation weary?  
Has sin not reigned too long?  
Hear, Lord, thy church's pleading;  
Come, end her day of wrong."

CHAS. L. BOYD.

## MY MAIL.

THERE are feelings about the receiving of mail and reading its contents which we all know are of special interest. When the time comes to go to the office or the carrier steps in, everything is dropped, while the mail is at least glanced over if not read. This interest increases when we are separated from friends, and far away from acquaintances. How anxiously we wait for the hour or day or week when the post comes!

I am now situated where the mail comes twice each week, Tuesday and Friday. The first mail is a time of real interest. I look over the letters, and see the familiar hand of one of my own children, and thank God if they are well and happy. Next I look for my special friends, and finally the printed matter. At last Friday, the next mail day, arrives, and I am sure to be at the office ready for the mail. My experience is similar to that of Tuesday, except that I receive a bundle in one wrapper. I open it and see the REVIEW AND HERALD. I say to myself, Old friend, I will put you in my pocket, take you home, and lay you away for a few hours. (I may take time to glance at the Special Mention department and the last page before I do that.) So I attend to affairs preparatory to the Sabbath, and when the Sabbath comes to me, I am ready for my regular perusal of the paper. I read the notes on the last page; then turn to the first page, and get my mind well fed with spiritual food. Then I turn to the Editorial, and read the notes of warning and encouragement given by the watchmen who never give an uncertain sound. By this time I must read the letters from my collaborators from all parts of the world; and as I notice their names, I say, God bless the dear brethren and sisters. When I get this done, I need some new ideas on different subjects of the Bible, and I peruse the articles written by the contributors; and finally, by the time I have read the paper through, I pray the Lord to bless the great work of the gospel for this time, and feel I must have a part in it, and think I can labor the coming week with renewed energy. I wish every person professing the truth would try this. If you have n't the REVIEW, get it. If it costs almost any sacrifice, it will do you good. God bless the editors and all interested in this old friend.

G. G. RUPERT.

## News of the Week.

FOR WEEK ENDING AUGUST 1, 1896.

## NEWS NOTES.

It is now certain that a second Democratic convention will be held. This action has been decided upon by a provisional convention held in Chicago, July 24. This convention was composed of delegates from eleven States. It adopted resolutions calling for a general convention of all Democrats who do not accept the platform adopted at Chicago. The names of Cleveland, Carlisle, and Watterson have been mentioned as presidential possibilities. So many parties are now in the field that another will hardly cause any great commotion; and with so many candidates, representing such diverse ideas, a voter will be very particular if he cannot find some one to vote for. It is not yet decided in what city this gold-Democratic convention will be held, but Indianapolis, Detroit, and Minneapolis are asking for the honor.

A few years ago one Victoria Woodhull, who was living with a man who was not her husband, published a paper in New York City, entitled, *Woodhull and Claflin's Weekly*. The paper was published in the interests of the free-love wing of the Spiritualists, and was so full of indecencies that it could only be sold in a clandestine way. This is the woman whom Theodore Tilton championed, and who has since stated that she was kept for days waiting, expecting to be called every minute as a witness in the celebrated Beecher and Tilton scandal case, to testify as to what she knew of Mr. Beecher's belief in the free-love theories; but that neither party dared to bring her into court, for fear of the truth she

would tell. Since then Mrs. Woodhull has married into good (?) English society, and a late paper describes a grand reception given by her at her home in London, at which "titled personages and diplomatic attachés" were present. The London reporter of the American paper which describes this swell affair, further says that Americans "were sparingly represented" at her party. Is it any wonder?

At the convention of the silver advocates which was held at St. Louis at the same time as the Populist convention, Bryan and Sewall were nominated for president and vice-president of the United States. It should be remembered that there is no silver party yet organized. The silver convention at St. Louis was a kind of spontaneous gathering; some were representatives of silver clubs, and others came of their own choice. It is generally believed that had not the Democrat nomination been satisfactory to this convention, it would have formed a party and nominated Senator Teller. Never were politics in so mixed a condition as this year. There has been no unanimity in any party. There were bolts in the Prohibition and the Republican camp. The gold Democrats did not bolt, but they may yet do so, as over three hundred delegates refrained from voting in the convention. Now the Populists have divided. While the majority support Bryan, and a new vice-presidential nominee, Watson, of Georgia, the rest propose to "keep in the middle of the road," and though they may not bolt, they will not work for the success of the nomination.

The Populist convention at St. Louis nominated Mr. Bryan for president, and Thomas Watson, of Georgia, for vice president. Mr. Bryan sent a telegram to the chairman of the convention, declining to be nominated, but it was not produced. The Populists, while they have confidence in Mr. Bryan, are afraid of his running mate, Mr. Sewall, of Maine. They hear that he is a wealthy man, and they seem to have a morbid fear of wealth. It appears, from statements made in late papers, that Mr. Sewall's wealth has been greatly exaggerated. Mr. Bryan has declared that he will not discuss any questions which are not laid down in the Democratic platform; that he thinks the currency the great question now before the American people; and that he intends to make the remonetization of silver the main theme of his campaign, and of his policy, if elected. This places Mr. Bryan in rather a queer position, not fully indorsing, or ignoring, much of the platform of one of the parties which has nominated him; but as he had no part in making the Populist platform, and was not consulted in regard to it, he is not personally responsible for the position in which he is placed. He will not be under any obligation to accept the Populist nomination.

## ITEMS.

- Cholera is decreasing in Egypt.
- Mr. Vanderbilt is slowly improving in health.
- Robert Garrett, a noted railroad magnate, died July 29.
- The New York Empire Express was beaten at Syracuse, July 28, by a sextuple bicycle.
- Twenty thousand tailors are now idle in New York City and vicinity on account of the strike.
- The Italian language is now spoken by 33,000,000 people, a gain of half in less than one hundred years.
- The Princess Maud, daughter of the prince of Wales, was married July 22 to Prince Charles, of Denmark.
- A tooth of a mastodon was washed out of the earth at Warsaw, Ill., by recent rains. It is said to be one of the finest ever discovered.
- In anticipation of a large crop of corn, the old crop in the Western States is being rapidly sold. In Kansas especially there is a big trade in corn.
- The secretary of war has detached a large number of army officers to teach military tactics in various large public schools throughout the country.
- Spain is hurrying the completion of her iron-clads, and paying such extravagant prices for the work done that it looks as though she was very much frightened at something.
- It is now generally believed that José Maceo was killed in battle with the Spanish forces. He is a younger brother of Antonio Maceo, who commands the insurgents in Pinar del Rio.
- The United States government is again at the mercy of the bankers. A meeting of bankers at the office of J. P. Morgan, July 27, made an agreement to protect the gold reserve.
- Preparations are making in New York City to welcome Li Hung Chang when he shall arrive. There will be a government reception, and many persons who have met him in China, or who are interested in business in China, will also be on hand to make his first landing on our shores a memorable occasion to him.

— A frightful railroad accident occurred at Atlantic City, N. J., on the evening of July 30, by which forty six persons were killed, and about seventy others were more or less injured.

— The chief of police of Chicago has found it an absolute necessity to mount a portion of the police force upon bicycles to ride down expert thieves, who steal and then run away on wheels.

— The late Russian loan secured in France, of \$200,000,000 under the control of the Rothschilds was subscribed for twenty-four times over the amount. The French peasantry still have money in their stockings.

— The Turkish government has established very damaging evidence against the Rev. George P. Kapp, the American missionary. He was hand and glove with the Armenian agitators, and was continually engaged in correspondence with them.

— As an accompaniment to the great storms which lately raged clear across the United States, the water in Lake Michigan rose July 27 in a regular tidal wave. It was not high enough to do any damage.

— The sultan will leave the settlement of affairs in Crete to the powers. The island is fast getting into the same condition that Cuba is in. Arms and ammunition are being landed on the coast for the insurgents.

— The Canadian government, having ascertained that arms and ammunition for Cuba have been shipped from England for Cuba via Canada, will take energetic measures to prevent such warlike stores from leaving Canada.

— That particular devotion known among Catholics as "kissing the bones of St. Ann" was practised Sunday, July 27, in New York City, Kankakee, Ill., and in other places where the supposed relics of the saint are deposited.

— Large deposits of money in the New York savings banks cause Mc Kinley organs to declare that the people have no fear of Bryan's election. On the other side it is claimed that they have no fears even if Bryan should be elected.

— Li Hung Chang declares that he is going to establish mints for the coinage of silver. He is much interested in financial problems, and has many articles translated for him. The foreign debt of China is \$45,000,000. This does not include the debt owed to Japan as a war indemnity.

— The emperor of Germany has issued an order that non-commissioned officers and soldiers must not attend socialist gatherings nor circulate nor keep socialist papers in their barracks. Since the socialists are a recognized party in German politics, and have a representation in the Reichstag, this order is, to say the least, very remarkable.

— As the merchants of Havana have showed a strong antipathy to the new paper money issued by the Spanish government, they have been warned by General Weyler that they must cease their opposition. It is only a question of time when the people of Havana will get so disgusted with Weyler's administration of affairs that they will welcome the insurgents.

— In response to the demands of the American Congress and the American people that he act in regard to Cuban affairs, President Cleveland has at last responded by a proclamation warning and threatening filibusters who try to convey arms and men from this country to Cuba. Mr. Cleveland should be given the credit of trying to become as unpopular as possible.

— The French government does not find it so easy to maintain order in Madagascar as it expected. There is much brigandage on the island. A hundred thousand scholars are studying the English language in the schools. This is not pleasing to Frenchmen. It will be nothing surprising if a general rebellion against France should break out at any time. There are about three thousand French troops on the island.

— At last the Jameson trial is over. The jury, acting under the strong charge of Lord Chief Justice Russell, pronounced Dr. Jameson and five of his principal associates guilty, and they were sentenced to prison, without labor, for terms varying from five to fifteen months. So in a little over a year "Doctor Jim" will be at liberty, and he can go back to Africa, where many of his admirers still believe that he is needed very much.

— Reputable news from Armenia indicates that the trouble in the Province of Van, which has led to a fresh massacre of the Armenians, was provoked by the course of a faction of the Armenian people, in hopes that a massacre would follow. By such outrageous actions they expect to secure the interference of the powers. About five hundred Armenians and two hundred Moslems were killed. Clearly the whole responsibility rests upon the Armenians themselves. The leaders, with about five hundred revolutionists, have fled into Russian territory.

— Republican journals laugh at Mr. Whitney's advice to the Republican party to commit political suicide by dropping the protective tariff out of the platform. At the same time Mr. Marcus Hanna, manager of the Republican campaign, has come out with a statement

that the financial question is of the first importance, and that by a protective tariff, he (Mr. Hanna) does not mean a high protective tariff. This will make it easier for the gold Democrats to support Mr. McKinley, and will lessen the probability of a second Democratic platform and a new nomination.

## Special Notices.

### ILLINOIS, NOTICE!

THE Western Passenger Association has announced a rate of one and one-third fare for round trip to those attending the Dixon, Ill., camp-meeting, Aug. 27 to Sept. 7. Certificate must be obtained of agent selling ticket at starting-point, showing that full fare has been paid to point of meeting, or to junction point of some road that runs through Dixon, provided the line on which you start does not go to place of meeting. A certificate must be obtained each time a ticket is purchased. Failure to secure a certificate invalidates any claim to reduction on return passage. Tickets may be purchased for going passage from Aug. 27 to Sept. 2, inclusive, and if all the conditions are complied with in securing certificate and having same properly indorsed by the secretary of the meeting, A. W. Rothwell, the party holding certificate may return to point of starting as late as three days after close of meeting. Certificates are not transferable in any event. The rate becomes effective when one hundred or more certificates are obtained showing full fare paid to Dixon.

A. W. ROTHWELL.

### ILLINOIS CAMP-MEETINGS.

Two camp-meetings will be held in Illinois this year. One of these will be held at Dixon, in the northern part of the State. Dixon is situated on the Rock River, at the crossing of the Illinois Central and Chicago and Northwestern railroads. All roads in Illinois will sell tickets to Dixon at reduced rates on the certificate plan. The meeting will begin Thursday night, Aug. 27, and close Sunday night, Sept. 6. We trust all the brethren in the northern and central part of State will arrange to attend this meeting.

The southern meeting will be held at Centralia. At this meeting the yearly conference session will be held. We hope all throughout the State will arrange to attend one or the other of these meetings. S. H. LANE.

### NEBRASKA, NOTICE!

In the Platt River Valley in the northeastern part of Nebraska, about fifty miles north of Lincoln, lies the city of Fremont, a beautiful, well-kept city of about twelve thousand inhabitants. In the Chautauqua grounds, about one mile north of the city, our State camp-meeting will be held this year. No more desirable place could be found for such a gathering, and we are certain our brethren and sisters generally will be well pleased with it. It has quite a number of natural advantages. It is on the main line of the Elk Horn railroad from Norfolk to Valentine, and without doubt trains on this line will stop at the grounds, leaving their passengers. It is connected with the depots by a horse-car line that will make frequent trips to and from the city. The water upon the Chautauqua grounds is good, as is all the water in the Platt River region. The ground is quite well shaded, and we think there will be no difficulty in pitching all the tents under large, spreading shade-trees.

Our large gatherings will be held in the Chautauqua pavilion, a building erected for the purpose of such gatherings. This building will seat fifteen hundred or two thousand people, is well situated, and will make a very comfortable place for our meetings. The large pavilion will not be pitched this year. There is now upon the grounds a hotel where warm meals will be served each day, ten or twelve summer cottages, which we think can be rented, and a good-sized provision stand and other conveniences. Produce, we believe, will be quite cheap in Fremont this year, and everything will be done that can be to make the stay of the brethren and sisters pleasant while with us. Plenty of tents will be pitched upon the grounds, and will be rented at \$2.50 apiece for the meeting.

Daily meetings will be held for the youth and children, and special attention will be given to those who are unconverted, and have never started in the service of the Lord. We expect good help from the General Conference, and are looking for a very profitable occasion. The Union College faculty will meet with us during the meeting, and will hold an institute in the interests of education among us at this time. Reduced rates of one and one-third fare on the certificate plan have been secured upon all railroads in the State. You will hear further from the secretary of the conference in regard to details.

We hope our brethren and sisters are preparing to attend this meeting, and that they will not let trivial matters keep them at home. Plan at once to come, and remember that the times for such meetings will soon be

in the past. A few more such occasions, and the work will be done. We trust each church will try to send delegates to this conference, that the delegation may be as full as possible. W. B. WHITE.

### WEST VIRGINIA, NOTICE!

THE brethren in this State will please notice that the camp-meeting will be held this year at Point Pleasant, Sept. 17-28. D. C. BABCOCK.

### INDIANA CAMP-MEETING.

THIS meeting will be held at Marion, Aug. 20-30. A workers' meeting will begin Aug. 12. Elders J. H. Morrison and S. H. Lane will furnish the ministerial help from abroad. We also expect Professor G. W. Caviness to attend in the interests of the Battle Creek College, and Elder W. H. Wakeham in the interests of the Mt. Vernon Academy. One feature of the meeting will be a large tent to be used as a camp-meeting sanitarium, where instruction will be given in home treatment of diseases, etc. Competent help from the Battle Creek Sanitarium will be present to have charge of this work.

A dining-tent will be on the grounds, where board can be obtained at reasonable rates. Meetings for the children and youth will be held daily. We desire to see a large attendance of our people at this meeting. The Lord has rich blessings in store for his people at this time, and no one can afford to remain away. Come, brethren, and bring your friends and neighbors with you, and let us seek the Lord together.

Family tents will be rented at about the same rate as last year. Those who desire tents should write to A. L. Miller, giving size of tent desired, etc. The usual reductions on railroad fares have been granted. Definite instructions upon this point will be given soon. The first meeting of the conference will be called Aug. 20, at 9 A. M. We hope all delegates will try to be present at this time. J. W. WATT, Pres.

### RAILROAD RATES TO NEBRASKA CAMP-MEETING.

REDUCED rates have been secured to the Fremont, Neb., camp-meeting over all lines in the State, at the usual rate of one and one-third fare for the round trip. Every one attending the meeting will pay full fare to Fremont, taking a certificate from the ticket agent that he has done so. Should tickets be purchased over more than one road, take a certificate of each agent. Be sure that in each case the agent writes the word "delegate" on your certificate. This certificate, properly signed at the camp-ground, will entitle the holder to return for one-third fare, if purchased and used on the proper date.

All must purchase tickets, and make the trip to Fremont on Aug. 27, 28, 31, or Sept. 1 or 2. Any coming on other days must pay full fare to return. The return trip may be made any time before Sept. 10. This applies to all except those whose tickets cost less than fifty cents, in which case there is no reduction.

Those going to Fremont on the B. & M. R. R. will purchase ticket either to Grand Island, Central City, or Lincoln. At Lincoln change to the F. E. & M. V. R. R. to Fremont. At Grand Island or Central City, change to U. P. R. R. to Fremont. Those going on Rock Island railroad will purchase ticket on that road to Omaha or Lincoln, and change at Lincoln to the F. E. & M. V. R. R., at Omaha to the U. P. R. R. Those going on St. J. & Grand Island railroad can buy ticket to any junction with road running to Fremont. Those coming from western Iowa on Sioux City & Pacific railroad must purchase tickets either at Sioux City or Missouri Valley to secure the reduction. On the Missouri Pacific purchase ticket to Omaha, and change to U. P. R. R. to Fremont. Students or others attending the camp-meeting, who do not expect to return home, should secure certificate that full fare has been paid to Fremont, as there must be one hundred certificates, in order to secure the reduction.

NETTIE G. WHITE, Conf. Sec.

### NEW ENGLAND CAMP-MEETING.

OUR camp-meeting will be held at Leominster Park, Leominster, Mass. Arrangements have been made with the Boston & Maine Railroad Company for all passengers coming over its lines to buy tickets from their respective stations to South Lancaster, Mass. Tickets on this line will be good from Aug. 26 to Sept. 8. Electric street-car fare from South Lancaster to the camp ground will be ten cents.

All those coming over the different lines of road controlled by the New York, New Haven & Hartford Railroad Company, will buy their tickets to Clinton, Mass. Tickets on these roads will be good only for the exact date of the meeting—Aug. 27 to Sept. 7. From Clinton take the electric car by way of South Lancaster direct to the camp-ground, without change; this fare will also be ten cents. If it is more convenient for

any to go direct to Leominster, the electric line will take them direct to the camp-ground for one fare. All will please remember that they are to pay full fare on the electric line to the camp ground; but tickets will be given you at the close of the meeting, which will return you free. Our agent will meet you at the above-mentioned stations and receive baggage checks. With each check please hand him twenty cents, and your baggage will be conveyed to the camp-ground, and returned to the station, without further trouble to you.

The schedule of railroad rates is given in the *Gleaner* of the 30th inst. If you do not have it, you can secure a copy containing full particulars of the meeting, by writing Mrs. E. T. Palmer, South Lancaster, Mass.

All who desire to rent tents should send in their orders at once to E. T. Palmer, as we have to order them from Boston. Give full particulars as to size, whether you desire the tent floored, and the size and number of cots, if cots are wanted; and we will endeavor to have all things in readiness for you on your arrival. If any neglect to order tents until they reach the grounds, they should not expect to secure tents which have been ordered and fitted up for others, and thus discommode them on their arrival. The prices of tents will be the same as in former years,—those 10 x 12, \$3; 12 x 15, \$3.50. All should come well supplied with bedding, ticks for straw, etc. All letters should be addressed to Leominster, Mass., Camp-ground.

We have the promise of efficient help from the General Conference; but just who the laborers will be we are not at this writing assured. As soon as it is decided, notice will be given through the *Gleaner*. However, we are assured of the presence of that One who knoweth best how to supply our need, of whom it was said, "Never man spake like this Man." "What think ye, that he will not come to the feast?"

H. W. COTTRELL, Pres.

## Appointments.

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

### CAMP-MEETINGS FOR 1896.

DISTRICT 1.		
Virginia, Charlottesville,	Aug.	7-17
New York, Fulton,	Sept.	3-13
West Virginia, Point Pleasant,	"	17-28
New England, Leominster, Mass.,	Aug. 27 to Sept. 7	
Maine, Augusta,	" 27 "	7
Vermont, Rutland,	"	20-31
DISTRICT 2.		
Tennessee River, Clarksville, Tenn.,	Aug.	14-24
DISTRICT 3.		
Ohio, Findlay,	Aug.	6-17
*Indiana, Marion,	"	20-31
Illinois, Centralia (Conference),	Sept.	17-28
" Dixon,	Aug. 27 to Sept. 7	
*Michigan, Owosso,	Sept. 23 to Oct. 5	
DISTRICT 4.		
*Nebraska, "Chautauqua Grounds," Fremont,	Aug. 30 to Sept. 7	
*Preceded by a workers' meeting.		
DISTRICT 5.		
Oklahoma, Guthrie,	July 30 to Aug. 10	
Arkansas, Morrilton,	Aug.	5-17
Colorado, Denver,	"	19-31
" Delta (local),	Oct.	5-12
Kansas, Council Grove,	Aug. 26 to Sept. 7	
Missouri, Sedalia,	Sept.	9-21
DISTRICT 6.		
Montana, Helena,	July	16-27
DISTRICT 8.		
Switzerland,	Aug.	6-16
Switzerland, institute for,	"	16-30
Turkey,	Sept. 29 to Oct. 31	

### MUTUAL AID CORPORATION.

THE next annual meeting of the Seventh-day Adventist Mutual Aid Corporation will be held in connection with the camp-meeting at Leominster Park, Leominster, Mass., Wednesday, Sept. 2, at 5 P. M. The usual officers will be elected, and such other business transacted as may properly come before the meeting. I trust all the members of the corporation will try to be present. H. W. COTTRELL, Pres.

THE twenty-sixth annual session of the New England Conference and Tract Society of Seventh-day Adventists will be held in connection with the camp-meeting at Leominster, Mass., Aug. 27 to Sept. 7, for the purpose of electing officers and transacting such other business as may properly come before the conference. First

ing, Friday, Aug. 28, at 9 A. M. Churches will see that their delegates are elected, and that receive credentials.

H. W. COTTRELL, Pres.

THE next annual session of the Vermont Conference Tract Society will be held in connection with the meeting at Rutland, Vt., Aug. 20-31.

P. F. BICKNELL, Pres.

THE Illinois State Conference, Tract Society, and Conference Associations will hold their next annual session in connection with the camp-meeting held at Mattoon, Ill., Sept. 17-28. Let all churches in the Illinois Conference select delegates, furnishing credentials to them for the conference session to be held at the above named place.

S. H. LANE, Pres.

WANTED.

I wish to trade my house and lot in College View, Neb., for a house and lot or land in Iowa or Southern Minnesota. For further information address Anna M. Ward, Williams, Hamilton Co., Ia.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.—1 Cor. 14:13.

REYNOLDS.—Died in Allensburg, N. Y., Jan. 15, 1896, Mary J. Reynolds, in the forty-sixth year of her age. We trust she sleeps in Jesus. Sermon by Elder Hill, of the W. M. Church. Text, 1 Cor. 15:20.

SEYMOUR SHUTTS.

SHOUP.—Died at Reese, Mich., of indigestion, Hazel Shoup, infant daughter of Sidney and Cora Shoup, aged 10 months and 14 days. We laid her away to rest till the life-giver comes. Words of comfort were spoken by the writer.

O. SOULE.

BURDINE.—Died at her home in Brushy Creek, S. C., July 10, 1896, Ella G. Burdine, wife of T. J. Burdine. She embraced the Sabbath truth about two years ago, and died in the hope of the first resurrection. She leaves a husband and eight children to mourn.

J. O. JOHNSTON.

KING.—Died near Fredericktown, Mo., June 28, 1896, of cancer, Fielding S. King. He was born in Illinois in 1840, and accepted present truth in 1894. He bore his sickness with marked patience and Christian fortitude. We laid him away for a short time until the life-giver comes. He leaves a wife, two sons, and two daughters to mourn. Words of comfort were spoken by the writer, from Eccl. 7:2.

J. H. COFFMAN.

EDWARDS.—Died at Brodhead, Wis., July 13, 1896, of cancer of the stomach, Sarah E. Edwards. Sister Edwards was born in New York, Aug. 4, 1830. She embraced the truth and was baptized three years ago, and was a devoted follower of Christ until her death. She leaves seven children to mourn. Words of comfort were spoken to a large company of mourners and neighbors by the writer, from John 5:28, 29.

I. SANBORN.

COLE.—Died at Vermontville, Mich., July 25, 1896, of cancer of the stomach, Brother Cole. Brother Cole was born in Tully, N. Y., April 29, 1828. He accepted the views of S. D. Adventists under the labors of Elders D. H. Lamson and E. R. Jones in Lansing, in 1876. Brother Cole was an affectionate husband and father, a good neighbor, and a humble Christian. He rests in Jesus. Discourse by the writer, from Rev. 14:13.

L. G. MOORE.

GROVERS.—Died July 18, 1896, at the home of her son, in Farmington, Mo., Araltee Grovers. Sister Grovers gave her heart to the Lord in early life, and united with the Christian Church. Recently she was led to see the Sabbath of the Bible, embraced it, and dedicated her life anew to God. She was a great sufferer for over two years with consumption, but bore her suffering with Christian fortitude. We mourn, but not without hope. Words of comfort were spoken from Pa. 116:15, by the writer.

J. H. COFFMAN.

RASMUSSEN.—Hans Rasmussen died at Crystal Springs, Cal., of consumption, on the morning of July 22, 1896, aged 61 years, 6 months, and 22 days. Brother Rasmussen was born in Denmark, Dec. 31, 1834, and came to America at the age of twenty. He was converted and became a Baptist about four years later, accepted the Advent faith in 1865, and was elder of the Riceland, Minn., church about twenty years.

He was a devoted and exemplary follower of the Saviour. His faith was strong and his hope bright to the last. He fell asleep peacefully, and with a bright hope of immortality. He leaves a wife, two sons, three sisters, and two brothers to mourn, but not without hope. Funeral services by the writer.

H. A. ST. JOHN.

PARSONS.—Died in Santa Ana, Cal., July 1, 1896, our brother, Daniel H. Parsons, after a long and painful illness. He was born in Bangor, Me., May 4, 1842, and from youth has been a follower of Christ. He accepted the present truth in 1874. In all his suffering he has never questioned the mercy and love of God, but anxiously looked forward to that time when sickness, sorrow, pain, and sin would be no more. He leaves a wife and two sons to mourn, but they are confident that he will have a part in the first resurrection.

W. T. KNOX.

HUNTER.—Died at the home of her son, in Kerns, Wash., of internal cancer, Sister Marynette Hunter, aged 66 years and 3 months. Sister Hunter was born in Jefferson county, New York, in 1830, and came to Oregon in 1886. She has been faithfully living out the truths of the third angel's message for the last six years, and was beloved by her relatives and respected by all. She was a great sufferer, and after longing for rest, she found it on the morning of June 11, 1896. She sleeps in Jesus. She leaves four sons and one daughter to mourn. Discourse by the writer, from 1 Cor. 15:26.

R. D. BENHAM.

LEWIS.—Orle Avilda Palmer was born in Bridgewater, N. Y., April 18, 1810. Dec. 28, 1831, she was married to Joseph P. Lewis, of the same place. From Frankfort, N. Y., they removed to Napoleon, Mich., and from there to West Windsor, Mich., in the autumn of 1845, where she resided until her death, July 13, 1896, aged 86 years, 2 months, and 26 days. Sister Lewis, with her husband, embraced present truth under the faithful labors of Elder J. B. Frisbie, in 1854. She was a faithful, humble child of God, loved by all who knew her. Sermon by the writer, from Job 14:14. Her husband, J. P. Lewis, died April 13, 1890, aged 83 years and 6 months.

L. G. MOORE.

FINCH.—Died suddenly of heart failure at his home in Mattawan, Mich., June 21, 1896, Chauncey P. Finch, aged 76 years, 1 month, and 22 days. He was born in Sterling, N. Y., April 30, 1820. In 1842 he married Miss Catherine Jerrod. They both embraced present truth in 1848, and to the last he retained a firm and unwavering faith in and love for it on all points. His first wife having died in March, 1891, the year following he married Mrs. Carrie E. Cross, who still survives him. He also leaves two sons, one daughter, and one sister to mourn. The funeral services were conducted by Brother P. Messer, assisted by J. H. Emmons, pastor of the M. E. church at this place.

Mrs. C. E. FINCH.

Publishers' Department.

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"The Niagara Falls Route."

Corrected June 21, 1896.

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., N. Shore Limited, Western Express, Kalam. Accom., and Pacific Express. Lists times for various stations including Chicago, Detroit, and Buffalo.

\*Daily. †Daily except Sunday.

Kalamazoo accommodation train goes west at 8:05 a.m. daily except Sunday. Jackson east at 7:27 p.m.

Trains on Battle Creek Division depart at 8:10 a.m. and 4:35 p.m., and arrive at 12:25 p.m. and 6:55 p.m. daily except Sunday.

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(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect March 20, 1896.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Lists times for stations including Chicago, Detroit, Toronto, Montreal, and Boston.

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.

All meals will be served on through trains in Chicago and Grand Trunk dining cars.

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† Stop only on signal.

A. B. McINTYRE, Asst. Supt., Battle Creek.

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

# The Review and Herald.

BATTLE CREEK, MICH., AUGUST 4, 1896.

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## Editorial Notes.

Just as we go to press, quite a number of reports are received for the Progress department, among them one from Elder Loughborough concerning the conference in Denmark, and another from G. B. Tripp, in reference to the situation in Buluwayo, Africa. At the time of his writing, June 18, the danger at that place was considered as practically past. The reports will appear next week.

There is one feature of the political situation this year, on which the people of the whole country may well congratulate themselves; and that is that all the candidates are men of upright lives and good moral standing. It may be expected, therefore, that the public will be treated to a discussion of the principles involved in the issues of the campaign, rather than to a disgraceful exhibition of moral deformity in high places, with all its demoralizing effects.

Every spasm in the limbs of the "sick man of the East," arouses serious apprehensions that his demise is drawing near. A note on the degeneracy of Turkey, in the *Interior* of July 30, contains these words: "For more than a generation, Turkey has been the sick man of Europe, but dissolution has not yet come, though the hired mourners and expectant heirs have been hanging around waiting the event. Had it not been for the certainty of a dreadful quarrel over the spoils, some one would have hastened the demise of the moribund patient. There is no cheery streak of blue visible through the ominous clouds that lower over the island of Crete. The governor-general and other Turkish authorities are in a gloomy frame of mind. They see no prospect of an end of the civil war, and a restoration of Ottoman rule in Crete." If Turkey has begun to lose control in a portion of her territory, which can never be restored, it would seem that the last congestive chill has struck the patient who has already overdone all the proprieties of longevity.

The following stanza, which the *Washington Star* publishes under the heading, "Took a Smaller Job," we commend to the attention of the National-Reform-Constitution-Amendment party. We would not be understood as applying to them the habits and practises named; but we can assure them the *principle* is there just the same:—

"He drank, chewed, an' smoked, an' wus likewise profane;  
He got angry on small provocation;  
So he gave up the job of reformin' hisself,  
An' went in fur reformin' the nation."

The reformation of the nation must begin by the reformation of the individual.

## A PRESSING NEED.

We need young men and women who have a high intellectual culture, in order that they may do the best work for the Lord. We have done something toward reaching this standard, but still we are far behind that which the Lord has designed. As a church, as individuals, if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands. As a people we have great light, we should lay wise plans, in order that the ingenious minds of those who have talent may be strengthened and disciplined and polished after the highest order, that the work of Christ may not be hindered by the lack of skilful laborers, who will do their work with earnestness and fidelity.—*Mrs. E. G. White.*

## MY OLD FRIEND.

Who?—Why, the REVIEW AND HERALD. I am glad to welcome this old friend every week. Elder James White used to say that he looked upon the REVIEW as his "oldest child." It is my oldest friend in this cause. I commenced to read it in 1852, nearly forty-four years ago, and each of its issues since I first saw it, has been read by me. I cannot do without it, and I cannot see how any one else can who wishes to keep posted as to the advancement of the work. It ought to be in the home of every family that professes the present truth.

Not many months since, a brother wrote to me that he had not seen the REVIEW for six months, and he wished I would write him a long letter, and tell him what has been going on in the cause during that six months. Just think of it! It would take a week to write it, and would be worth as much to do it as the REVIEW would cost for five years. Then again, he spoke of wishing a position to work; but in that very time he had been without the REVIEW to save a few pennies, there had been in the paper calls for just such men.

What, you may ask, did you do?—I just handed the letter to a State tract society secretary, and told him to write to the man to subscribe for the REVIEW at once, and he would get the news he wanted as to the progress of the cause, and chances for work. I hope all who see this will take the REVIEW, if they are not taking it. If you are, encourage some one to take it who is not taking it. As I write, I am almost within a stone's throw of two families that accepted the truth by reading the REVIEW that I sent them each for two years. Brethren and sisters, keep the ball rolling, and get all you

can to take our church paper, the ADVENT REVIEW AND SABBATH HERALD.

J. N. LOUGHBOROUGH.

## RELIGIOUS LIBERTY ITEMS.

The following paragraphs were kindly forwarded to us by the secretary of the Religious Liberty Association, New York, last week, but were received just too late for our last issue. They have appeared in the *Sentinel*, but such facts do not lose their force by repetition:—

At last accounts the enemies of the Adventists in Lake county, Tenn., were endeavoring to secure indictments against some of the women and larger children for doing the family washing on Sunday.

The Lake county Adventists are admitted even by their enemies, to be above reproach except in the matter of Sunday work. "In every other respect," it is freely said, "they are good neighbors and good citizens."

FRIDAY, July 18, three Seventh-day Adventists, convicted of nuisance for working on Sunday in the wilds of Lake county, Tenn., were committed to the county jail at Tiptonville and though it was well known that they would make no effort to escape, they were thrust into the cage with black and white cut-throats, gulls of various degrees of crime. The sheriff said it was to satisfy public sentiment. When the writer of this note saw these men on the 20th inst., two of them were seriously sick, but they were still in the overcrowded cage, for no better reason than to gratify the malice of those who hated them and persecuted them for conscience sake. They have probably ere this been put to work upon the public roads.

As briefly stated in these columns last week the county court of Lake county, Tenn., has declared the county jail the county workhouse and has procured balls and chains for the purpose of operating a chain-gang for the special benefit of the convicted Adventists. But just why they have been to the expense of getting the balls and chains does not appear, since there is no danger of the Adventists' trying to get away. J. W. Lewis, who has been in Tiptonville jail ever since March, has had opportunity almost daily to get away, but has never availed himself of it. The three men just convicted were sentenced shortly after noon on the 10th inst. They waited around, expecting to be taken to jail, but the sheriff paid no attention to them and finally told them to go home and return the next day, which they did. Their consciences are clear; they are not afraid to look any man in the eye, and why should they run away? The chains provided by the county court (corresponding to a board of commissioners in some States) will be of no use for the Adventists unless it is designed to heap upon them all possible indignity.

## SPECIAL!

DON'T forget the special REVIEW to be issued next week. Send in your orders for extra copies at once, at the following rates: \$1 per hundred; 60 cents for 50 copies; 35 cents for 25 copies; and less than 25 copies, 2 cents each.

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