

# The Adventist REVIEW AND HERALD

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

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### I HAVE REDEEMED THEE.

RETURN,

O erring, yet beloved!

I wait to bind thy bleeding feet; for keen  
And rankling are the thorns where thou hast been.  
I wait to give thee pardon, peace, and rest:  
Is not my joy to see thee safe and blest?  
Return! I wait to hear once more thy voice;  
To welcome thee anew, and bid thy heart rejoice.

Return,

O chosen of my love!

Fear not to meet thy beckoning Saviour's view;  
Long ere I called thee by thy name, I knew  
That very treacherously thou wouldst deal;  
Now I have seen thy ways: yet I will heal.  
Return! Wilt thou yet linger far from me?  
My wrath is turned away; I have redeemed thee.

— Selected.

### CONNECTION WITH CHRIST.

MRS. E. G. WHITE.

THE lessons that Christ gave in the syna-  
gogue to all that were there assembled, come  
down through the ages to our time. His  
words come impressively to every heart, and  
we are to take heed to them. We are not to  
give them casual, but special, attention. Com-  
paratively little attention should be given to  
the subject of temporal food, to satisfy tem-  
poral hunger; but that food which comes down  
from heaven is of the highest consequence to  
us. The bread of life comes to satisfy our  
highest spiritual demands,—the hunger of the  
soul. It is God's truth that is the bread of  
life. It is the truth that confronts the false-  
hood of the enemy.

All the way from the first disciple to the  
present time there have been those who have  
professed to believe in the same way that these  
disciples in Christ's day believed in him. These  
received the name of disciples; but they  
had not dug deep, and laid their foundation  
upon the Rock. Many who profess to be  
Christians to-day have not a vital connection  
with Christ. They do not discern their great  
spiritual necessity. They say, "I am rich,  
and increased with goods, and have need of  
nothing." They know not that they are  
wretched, and miserable, and poor, and blind,  
and naked. This is the sure consequence of  
neglecting to abide in the Vine, of neglecting to  
avail themselves of a personal relation to Christ.  
Christ cannot endure pretentious Christians,—  
those who do not live his character. He will  
spew such out of his mouth as utterly distasteful  
to him.

Can it be possible, one asks, that there can  
be any one in our church who feels such self-  
sufficiency as this? Time will answer this

question. When reproof comes to them from  
God, if they are humbly seeking him, they will  
receive the reproof as a blessing, and will at  
once begin to ascertain their spiritual necessi-  
ties. If they feel that they are rich in knowl-  
edge and are in need of nothing, they will  
take offense, as did the disciples who turned  
from Christ and walked no more with him.  
There are many who need to be awakened by  
plain, decided Testimonies to discern their spiri-  
tual deficiencies. Why are they not wise? Christ  
answers the question. They consider  
themselves whole, in no need of a physician.  
"I am rich, and increased with goods," they  
say, "and have need of nothing." The disci-  
ples who turned away from Christ were of this  
class, and many who are reproofed for their  
wrongs in this time act just as did those men  
to whom Christ said, "Ye also have seen me,  
and believe not."

But the One who is mighty in counsel says:  
"Because thou sayest, I am rich, and increased  
with goods, and have need of nothing; and  
knowest not that thou art wretched, and mis-  
erable, and poor, and blind, and naked: I  
counsel thee to buy of me gold tried in the  
fire, that thou mayest be rich; and white rai-  
ment, that thou mayest be clothed, and that  
the shame of thy nakedness do not appear;  
and anoint thine eyes with eye-salve, that thou  
mayest see." Then they will not reveal that  
they are worthless branches, separate from the  
True Vine, to be cast into the fire, and burned.

The eye is the sensitive conscience, the  
inner light, of the mind. Upon its correct  
view of things the spiritual healthfulness of  
the whole soul and being depends. The "eye-  
salve," the Word of God, makes the conscience  
smart under its application; for it convicts of  
sin. But the smarting is necessary that the  
healing may follow, and the eye be single to  
the glory of God. The sinner, beholding him-  
self in God's great moral looking-glass, sees  
himself as God views him, and exercises re-  
pentance toward God and faith toward our  
Lord Jesus Christ.

This is the work of the Holy Spirit. Said  
Christ: "Nevertheless I tell you the truth:  
it is expedient for you that I go away; for if  
I go not away, the Comforter will not come  
unto you; but if I depart, I will send him unto  
you. And when he is come, he will reprove  
the world of sin, and of righteousness, and of  
judgment: of sin, because they believe not on  
me; of righteousness, because I go to my  
Father."

Self-sufficiency is the fatal danger of a luke-  
warm state. The Laodiceans boasted of a deep  
knowledge of Bible truth, a deep insight into  
the Scriptures. They were not entirely blind,  
else the eye-salve would have done nothing to  
restore their sight, and enable them to discern  
the true attributes of Christ. Says Christ,  
By renouncing your ownself-sufficiency, giving  
up all things, however dear to you, you may  
buy the gold, the raiment, and the eye-salve  
that you may see.

The Lord sees the necessities and the peril  
of the soul. He came to our world in the garb

of humanity, that his humanity might meet our  
humanity. While we were in sin, he pledged  
his life for us. He loves the sinner, but hates  
the sin. Therefore he does not leave his  
tempted ones with eyes that are nearly blind  
to their own imperfections. The man who  
uses the eye-salve is enabled to see himself as  
he is. His wretchedness is discovered; he  
feels his imperfections, his spiritual poverty,  
and his need of being healed of his spiritual  
malady.

The rebuke of wrong is designed for the good  
of the professed follower of Christ, who is mis-  
representing Christ by his spirit of self-right-  
eousness and self-sufficiency. "As many as  
I love," says Christ, "I rebuke and chasten:  
be zealous therefore, and repent. Behold, I  
stand at the door, and knock: if any man hear  
my voice, and open the door, I will come in  
to him, and will sup with him, and he with  
me. To him that overcometh will I grant to  
sit with me in my throne, even as I also over-  
came, and am set down with my Father in his  
throne."

The reception of the Word, the bread from  
heaven, is declared to be the reception of  
Christ himself. As the Word of God is re-  
ceived into the soul, we partake of the flesh  
and blood of the Son of God. As it enlightens  
the mind, the heart is opened still more to re-  
ceive the engrafted Word, that we may grow  
thereby. Man is called upon to eat and masti-  
cate the Word; but unless his heart is open to  
the entrance of that Word, unless he drinks in  
the Word, unless he is taught of God, there  
will be a misconception, misapplication, and  
misinterpretation of that Word.

As the blood is formed in the body by the  
food eaten, so Christ is formed within by the  
eating of the Word of God, which is his flesh  
and blood. He who feeds upon that Word has  
Christ formed within, the hope of glory. The  
written Word introduces to the searcher the  
flesh and blood of the Son of God; and through  
obedience to that Word, he becomes a par-  
taker of the divine nature. As the necessity  
for temporal food cannot be supplied by once  
partaking of it, so the Word of God must be  
daily eaten to supply the spiritual necessities.

As the life of the body is found in the blood,  
so spiritual life is maintained through faith in  
the blood of Christ. He is our life, just as in  
the body our life is in the blood. He is made  
unto us wisdom, and righteousness, and sancti-  
fication, and redemption, just as the bone,  
sinew, and muscle are nourished, and the  
whole man built up, by the circulation of the  
blood through the system. In vital connec-  
tion with Christ, in personal contact with him,  
is found health for the soul. It is the efficacy  
of the blood of Christ that supplies its every  
need and keeps it in a healthy condition.

By reason of the waste and loss, the body  
must be renewed with blood, by being supplied  
with daily food. So there is need of con-  
stantly feeding on the Word, the knowledge of  
which is eternal life. That Word must be our  
meat and drink. It is in this alone that the  
soul will find its nourishment and vitality. We

must feast upon its precious instruction, that we may be renewed in the spirit of our mind, and grow up into Christ, our living Head. When his Word is abiding in the living soul, there is oneness with Christ; there is a living communion with him; there is in the soul an abiding love that is the sure evidence of our unlimited privilege.

A soul without Christ is like a body without blood; it is dead. It may have the appearance of spiritual life; it may perform certain ceremonies in religious matters like a machine; but it has no spiritual life. So the hearing of the word of God is not enough. Unless we are taught of God, we shall not accept the truth to the saving of our souls. It must be brought into the life practise.

When a soul receives Christ, he receives his righteousness. He lives the life of Christ. As he trains himself to behold Christ, to study his life and practise his virtues, he eats the flesh and drinks the blood of the Son of God. When this experience is his, he can declare, with the apostle Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

#### THE PHILOSOPHY OF DESIGN.

*The Interior.*

"CONSIDER the lilies." Thus spoke our Lord when he would teach the providential and personal care of God for his children. The wealth of the whole land, from the Euphrates to the Nile, was laid under contribution that Solomon might be splendidly arrayed, but in the lily by the brookside God had excelled it all.

Let us closely consider the wild flower to which our Lord referred, or a sprig of arbutus, — any specimen of the floral sisterhood, — and learn if it has a lesson in philosophy for us. The color, perfume, and nectar of the flower are necessary to its reproductiveness; but that is true only because this particular flower is constituted as it is. They are not necessary to a flourishing and self-perpetuating vegetable life. The blossoms of the Indian corn, and of all the cereals, and the Coniferae, and other forms, do not have contrasting color, nectar, or perfume.

Now let us return to our sprig of arbutus. It attracts the bees, but it attracts you as strongly as it does them. You will struggle through thickets and up hills and through bogs to get at it — scratch your hands and wet your feet to get it. Is it the nectar that you want? — No, you never think of that. Is it the color? You can get that in a piece of cloth, or in a paint-shop. Is it the perfume? Well, it would not be that if it were the same as that of the jimson or the fennel. The bee seeks it that it may cure its hunger; you do the same, with this difference, that your longing is purely spiritual, while the bee's is purely animal. The bee longs for sugar; you, for beauty. Beauty in the flower is not in the least required by the laws of evolution for the welfare of the plant. You observe its beautiful form. You are surprised by the artistic pencilings of color on its petals. You are delighted by the artistic clustering of its stamens. Here are the very perfection of fine art in form and decoration, and the very essence of refinement in perfume. There is no utility of any kind in these traits for insects, or people, or for the plant itself. The only uses for these qualities are moral uses. They are appeals to the soul. This flower is a little love-letter from one spiritual being to another, — from God to you, — and you recognize it as quickly and surely as you would a letter from your father or sister.

These spiritual qualities are seen everywhere, — in flower, bird, tree, lake, — and when we see them on a great scale, we call them the sublime. They are the peculiar characteristics of nature. They are the marks by which we recognize God's sign manual. This is design — something that is impossible to, and destructive of, the philosophy of unintelligent evolution.

But design includes everything that the supernaturalist claims. It forbids the exclusion of revelation, prophecy, miracle, divine incarnation, or the presence of Christ with his people, or the loving help of the Holy Spirit, or the immediate co-operation of God, or prayer. Design assures us that the Creator may, does, and must interpose in the control of man and of nature. Have the horses of energy run away with the chariot of Jehovah, and got beyond his control?

If there is design in this little wild flower, there is design in all that pertains to the universe and to man. If God designed, he created. If he created, he rules. If he rules, it is in order that his creatures may conform to his laws, and be as happy as he is. He went out of his way to make the flowers beautiful. Why should he not go out of his way to make men, women, and children as pure and beautiful? — He did; and it cost him as much more in proportion as they are worth more.

It is not in God to set his children upon an ice-floe, and turn them adrift on the ocean of time, to find their destiny in the blackness of the bitter deep.

#### THE FAITH OF ABRAHAM.

L. A. HANSEN.  
(Nashville, Tenn.)

THE Lord said to Abraham: "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." Gen. 15:5, 6. He was told to number the stars if he could; but it was an utter impossibility. That is, he could not even count *how much* the Lord would do for him, let alone *how* it was to be done, and yet he believed God. True faith sees no limit to the willingness or power of God to do. Those that are "Abraham's seed, and heirs according to the promise" will commit themselves "unto him that is able to do exceeding abundantly above all that we ask or think."

"And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness." Rom. 4:19-22.

It is the weak who stagger; but Abraham was strong. His strength was only in faith, though. Had he considered his own body, which was now dead, or the deadness of Sarah's womb, he would have seen no way for the fulfilment of God's promise. Some years before this he had tried, by his own flesh, to carry out the work of God, and there *was* one born, but not *the* one that God had promised. Now Abraham, "who against hope believed in hope," did not consider the possibility or impossibility of the promise's being fulfilled through natural means. These did not come into account at all. That "which is of the faith of Abraham" will believe God under all circumstances, not wavering at apparent impossibilities, nor putting any dependence in what may seem to be physical possibilities.

"Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead: who was delivered for our offenses, and was raised again for our justification." Rom. 4:23-25. We know that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. But is that all that is meant here? It was written for Abraham's sake as well as for ours, though evidently not in the sense that we understand the text last quoted. Abraham did not have the Scriptures to give him hope. We do have the Scriptures, and we may see from the record how Abraham believed, and this may give us hope. That which is here mentioned as being written for his sake is written for our sakes in the same way that it was for him. What was written? — Why, that "it was imputed to him for righteousness." His believing God was imputed to him, and for his sake this was written so. And it is for us also, "to whom it shall be imputed, if we believe." For our sakes, as well as for his, is it written. Any one who believes may read his name in the place of Abraham's, and read that "it was imputed to *him* for righteousness."

#### WE MAY NOT KNOW THE HOUR.

A. O. TAIT.  
(Battle Creek, Mich.)

ALTHOUGH the Word abounds with precious and definite promises of the second coming of our Lord, still we are told, in the plainest language, that "of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24:36.

This text of Scripture forever debars the disciple of Christ from setting a definite time for the Lord to come. The "day and hour" of that great event the Father has not revealed to any one. This fact being so clearly stated in the Word, all should abide by the Lord's own decision, and entirely refrain from setting a time for the second coming of Christ.

In the same direct manner in which the Lord tells us that we may not know the "day and hour" of his coming, he informs us that we may know *when the event is near*. In Matt. 24:3 it is recorded that the disciples asked Jesus, "What shall be the sign of thy coming, and of the end of the world?" The Saviour proceeded to answer this question by telling what the signs of his coming would be, and concluded by saying: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [“he,” margin] is near, even at the doors." Verses 30-33. This text makes it clear that just as the swelling of the buds in the springtime is a sure indication that "summer is nigh," so also may we know, as we see the signs foretold to precede his coming, that "he is near, even at the doors."

This destruction comes upon the one class because they choose to remain in darkness; while on the other hand, those who are called "brethren" have accepted "the true Light, which lighteth every man that cometh into the world." John 1:9. To accept that light is to receive him into the heart, and by an abiding faith follow him closely wherever he leads by his

Word and Spirit. But all do not receive him; for it is said: "Light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:19-21.

Then those who are raising the cry of "peace and safety," and upon whom "sudden destruction" will be visited, are not in a frame of mind to enjoy the thought of the soon coming of Christ; and hence, since they are in "darkness," of course they will not see the evidence that God has given by which we may know of the approaching judgment-day. While some can say, "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105), and are therefore not in darkness, others refuse to receive and obey that Word, and so remain in the dark until that great day breaks upon them "as a destruction from the Almighty." How much better it is to receive the Light of the Word now, and be found among "them that look for him," and to whom he shall "appear the second time without sin unto salvation." Heb. 9:28.

Luke, in the twenty-first chapter of his Gospel, gives the record of this same conversation that Christ had with his disciples in regard to his second coming. After telling what these signs would be, he says, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. Could the Lord make things plainer? First he gives signs of his coming, and then tells us that when we see these things "begin" to come to pass, we may know that our "redemption" is near.

The language of the apostle Paul is very explicit and quite to the point here: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5:1-5. We need only observe what this scripture says, in order to see how clearly the apostle points out the fact that the followers of Christ may know "of the times and the seasons" of the "day of the Lord." Speaking of the "brethren," he says, "Yourself know perfectly that the day of the Lord so cometh as a thief in the night." Verse 2. But that great day does not come as a "thief in the night" upon all; for he says, further, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." Verse 4. Then there are those who say, "Peace and safety," and upon whom "sudden destruction cometh;" while at the same time there are the "brethren," who are "not in darkness," and whom, therefore, "that day" will not "overtake" "as a thief."

Our Heavenly Father has seen fit to reserve to himself the knowledge of the exact "day and hour" of the second coming of his Son; but the reverent student of his Word will not fail to see that our Lord reveals to his followers the "times and seasons" so that they may know when he "is near, even at the doors." And with what joy may we ever hail this event! For by every sign betokening his coming, he who is called the "Friend of sinners" is now inviting us to get ready to receive him with joy. The invitation is, "Whosoever will, let him take the water of life freely." Rev. 22:17. And it is further stated, "Blessed

are they which are called unto the marriage supper of the Lamb." Rev. 19:9.

The invitation is to all; for "whosoever will may come." And we are not merely invited in an indifferent manner, but are earnestly *entreated* to come to the world's Redeemer for his free salvation. He is coming soon to gather all his people from this world of sin; and may it not be that he has hidden from us the "day and hour" of his coming, while making known the "times and the seasons," in order that we may have the greater incentives for cutting loose from this world and getting ready to meet him?

Are you among those who are receiving the righteousness of Christ into your own heart, and experiencing the riches of his grace? He entreats each one of us to give ourselves to him fully now, so that we may have his joy and peace here, and also enter into that deeper "joy of our Lord" at his coming.

#### "NO MONEY."

NO MONEY! yet brothers and sisters are dying.  
No money! yet millions in darkness are lying.  
O Christians, arise from your wealth and your ease,  
And seek, while you may, these cries to appease.

No money! to teach them that Jesus waits pleading.  
No money! to send them the joy they are needing.  
Your brothers, my brother, are grappling with death;

Your sisters, my sister, with fast-failing breath,  
Are asking for help which your hands are withhold-  
ing.  
While you, in your comfort, your arms are now  
folding.

In gloom they await, but for answer they gain,  
"No money!"—that bitter and solemn refrain.

No money! yet teachers and preachers are waiting,  
Impatient with standing, while men are debating  
How much they can "spare" from their treasures  
of gold,  
How much they will "miss" if they do not with-  
hold.

What we like we must have, though the cost may  
be dear,  
Though the money we spend might be used to quench  
fear  
From the breasts of the saddened and sorrowful  
mothers,  
From the hearts of our suffering sisters and broth-  
ers.

O daughters of Zion, the Father is calling!  
He needeth your help; for your sisters are falling.  
O women who rest in the shelter of ease,  
Come, offer *your* part of the load to release!

Must we call back the men from the vineyard of  
God?  
Shall we fail to trace footsteps the martyrs have  
trod?  
Shall we rest in our luxury, heedless of cries  
From agonized heathen—of heart-broken sighs?

Must we cry the word "Halt!" to the soldiers  
awaiting?  
Must we tell them to stop, in measured tones stating  
That money is wanting, that heathen must die,  
That still in their misery our brothers must lie?  
—Minnie L. Haskins.

#### VAPOR OF SMOKE.

G. B. THOMPSON.  
(Newburg, Va.)

AMONG the signs given by the Lord to appear as precursors of the end are those of "blood, and fire, and vapor of smoke." Acts 2:19. I was forcibly impressed with this the other day while reading one of the daily papers. The first thing on which my eye rested were the words, in flaming head-lines, "The Deed of Devils." This was followed by a recital of the most revolting deeds of crime, murder, and bloodshed. The inhuman deeds of greed, rage, and lust seemed to be without a parallel.

Turning through the paper, I read in head-ings, "Fierce Was the Fire in Canada; One Thousand Rendered Homeless; Fifteen Miles

of Desolation Was the Flames' Work." "Flames Cost Detroit a Million Dollars; A Quick Consuming Fire." "Sweep of the Fire Fiend across the Prairies; He Has Wrought Ruin to Many Homes; Parched Earth Ablaze; Entire Villages Have Been Swept Away." "Heavy Losses Caused by Fire in Northern Ohio." "Charleston Threatened; Forest Fires Raging in West Virginia." "Blaze Threatens a West Virginia Town." "Fighting Hard; Terrible Forest Fires Are Raging to the South and West of Kingston; Every Male Inhabitant out Fighting Fire." "Dismal Swamp Afire; The Smoke in the Entire Vicinity Has Become Unbearable; Norfolk and Western Trains Going through That Section Close Their Windows to Keep out the Dense Smoke."

All this appeared in one small daily as the news of but one day. Does it not look like "fire, and vapor of smoke"? Are we reading the signs which tell us that the Lord quickly cometh? or are we so engrossed with things of this earth that we have no time to discern the signs of the times? If so, the Lord will come in an hour when we think not, and we shall be cut off. It is surely time to seek righteousness, to seek meekness, that we may be hid in the day of the Lord's fierce anger. Brethren and sisters, the Lord is at the door; let us get ready to meet him.

#### SCIENCE AND THE BIBLE.

L. A. REED.  
(Jacksonville, Ill.)

IN what sense is the Bible a text-book in science? How does it teach science? What relation is there between the Bible and scientific research?

In answering these questions shall we assume that the Bible has nothing to do with science, and that science has nothing to do with the Bible? Shall we accept the position of Hugh Miller, the celebrated Scotch geologist, that the Bible does not in any sense reveal the great physical truths of nature; that science alone is fully competent to discover these; and that, therefore, "God . . . left them to be developed piecemeal by the unassisted human faculties"?

Not by any means.

We have already seen that *all truth* is revealed in the Word. We have found that those scientists who say that the Bible and science have nothing in common are radically wrong. The papal church realized that there is a relation between the two, as is evidenced by her desperate efforts to stop scientific research; and any one who will consider it for a moment, will see that science and religion have a bearing upon each other. While it is recognized that there is a bond of union between them, it seems, also, that there is a sort of division, cutting the one off from the other; and those who believe that the Bible is a text-book in science, even as God says, are troubled by the seeming silence of the Word concerning many things in nature.

Thus some cannot harmonize the statement that all truth is in the Word with the fact that the Word does not reveal the distance from here to the sun, the number of petals in a rose, and countless other things of like nature. And with this difficulty in mind, they ask, "How can the Bible be a text-book in science, when it does not mention many of the things of science?"

It is our desire to answer this and similar questions. We hope to show that in spite of its seeming silence, the Bible is, notwithstanding, the most perfect text-book in science that we have. If this can be shown, we shall at once see how to study and teach science by means of the Bible, and how "God has in the natural world, placed in the hands of the chil-



dren of men the key to unlock the treasure-house of his Word."

*All truth* is in the Word, and yet there are some things in nature which do not appear in the Word. But search as you will, you will never discover a truth anywhere but that, in some form, it is contained in the Word; yet there are many things which do not appear in the Word, and which it seems that God has decreed that we should go elsewhere to find. And we are to go elsewhere, not because the Word is imperfect, but because it is perfect.

But to explain.

First, let us consider the Word as simply the verbal expression of the truth. True, it is more than this, but of that we will speak later. Now there are many things which do not appear in the Word, this verbal expression of all truth; but after careful consideration, we find that all these are simply *facts*. But *all truth* is in the Word; it is there verbally expressed. Not so with every fact; fact can be better expressed in some other form than in words. The clearing of this whole mystery rests upon the meaning of the words "truth" and "fact."

Truth, we find, means "conformity to fact;" and since we are now considering truth in its verbal expression, this is a correct definition. Fact, on the other hand, is reality; that which exists; things; that which is done. A fact, verbally expressed, is sometimes called a truth, but the statement may be true or false. Even thus used, it is truth only because it conforms to fact. Truth, verbally expressed, is conformity to fact; fact is *that which is*.

Then in a truth lie all the facts to which it conforms. In stating a truth, due consideration of each and every fact enters of necessity into the *statement*; thus the statement itself *regards* all the facts, and directs to all the facts. It is, in a nutshell, a statement of all the facts. Thus the facts are locked in and hidden by the truth; nevertheless, through the truth its facts may be reached. But since the facts are in number infinite, the universe being packed with them, the truths containing them must also be infinite. Then only an infinite mind can think profoundly enough to see *all* the facts that lie in any infinite truth. But even a finite mind, used by God, can see some of the facts which lie in infinite truth. And verbally to express infinite truth, it was necessary to put infinite meaning into human language; it was necessary to say that which conforms to all facts.

When God stated the infinite truths of the Word, he saw all the facts that lay in those truths, and his statement referred to all the facts. Every fact in the universe lay open before him; and in the truths they still lie open to an infinite mind, though hidden to us. There they are, every fact in the universe, not one left out! From center to circumference, up and down, through and through, he saw them all, and stated the truth concerning them all. Anything short of this would not do in a perfect text-book for the universe. If any fact were left out of the truths of the Word, then when any being should find that fact, he would have no text-book in the Word for that fact. But the Word is perfect; it contains the truth so fully that it is denominated "THE TRUTH."

And the Word, being the truth, is therefore conformity to fact; and since it contains all truth, it contains conformity to all facts; therefore, in this sense, it contains all facts.

Now let us reconsider this question, giving to truth, *not* the definition of the dictionaries, but the definition contained in the Word; namely, that it is the power and Spirit of God. John 14:6; 1:1; 17:17; 6:63. Let us keep in mind, too, that by the truth all things (facts) were made. John 1:3. We have just seen that a verbal expression of truth must conform to all its facts; the facts were already

in existence, and in stating the truth the expression must conform to the facts. But when we consider, not the verbal expression of truth, but the truth itself, as brought to view in these texts, and see that truth was before the facts, and that it made the facts, or things, we see that the facts—the realities, the works, the manifestations of truth—owe their existence to the truth and conform to the truth.

Such, too, is the Word. It is not only the verbal expression of the truth, but by the power of the Spirit it is the life-giving truth itself, and so still capable of producing fact. If there were no facts for the truth, the truth has the power to produce the facts; it calls those things which are not as though they were; and lo! they are.

But when we consider the Word in this light, we come to no different conclusions from those of the previous consideration. We still see that the truth contains all the facts; it rules them; and through the truth we reach the facts. And in addition, we see that the facts are the *manifestations* of truth.

Since the facts are the *truth working*, we at once see that the facts are an explanation of the truth; they are the *meaning* of the truth. Then when we gather facts, we are, though perhaps unwittingly, gathering the meaning of the truth. They are the words which, when rightly put together into a sentence, give the thought, or meaning, of the truth. In this we see how it is that science aids to an understanding of the Word. Science gathers the facts: sometimes these are not put together at all, and sometimes they are put together as they were never meant to be; but when *rightly* put together, they give the meaning of the truth. Thus science helps us to understand the Word.

And in our first conclusion—that the verbal expression of truth conforms to its facts—we see how it is that the Bible is a guide in scientific research. Its truths, by giving us a working hypothesis, if you please, lead us to the facts. Thus science and the Bible work hand in hand, each striving for one thing,—to bring us to a knowledge of the *truth*. Their purpose is but one, though their method is different. Thus they labor for our salvation; for to know the truth is to be saved. John 8:22. God has given all his commandments to save the souls of men; everything is laid under tribute to do this work.

It next follows to apply these principles, and this we shall do later. We shall find that the Word is able to lead us into all truth, and to keep us from error, even in the things of science. No text-book could do more. There is no other text-book that could even approximate such a result. Thus, "The Word of God is the most educational book in our world. Yet in our colleges and schools, books produced by human intellect have been presented for the study of our students, and the Book of books, which God has given to men to be an infallible guide, has been a secondary matter."

Of course the Spirit, faith, and the mind each has its part to act in the acquirement of knowledge; but as we were not considering these, we have not given them direct mention. Let it suffice here to say that it is our privilege to *know*, right now, by *faith*, even these infinite truths; but to *understand* them necessitates a knowledge of all facts. These facts we are to get by reasoning together with God. Isa. 1:18. Human reason cannot touch them, does not seek for them; for, "There is none that *understandeth*, there is none that seeketh after God." Rom. 3:11. Only the spirit working upon the mind can give the understanding; and as it strives with every man, so every man gathers something. The more of the Spirit, the more of its labor, and so, the more of truth. May God give us the outpouring of the Spirit. Amen.

#### A FAITHFUL SAYING.

A. SMITH.  
(Grandville, Mich.)

"THIS is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1:15. The saying is said to be a faithful one. It is perfectly true. But who are sinners?—Every human being. "All have sinned, and come short of the glory of God." Rom. 3:23.

Paul declared himself to be the chief of sinners. His career of sin had been dreadful. It was true that he was now clothed in Christ's righteousness; and those who looked upon him saw Christ manifested in his life. But had that vestment been removed at any time, men would have seen Saul of Tarsus instead.

But the text goes on to say that the saying is "worthy of all acceptation." That is, it is proper for all men to accept and appropriate to themselves. Therefore anybody in the world may say: "I am a sinner; and since Jesus came into the world to save sinners, he came to save *me*. And though I am the chief of sinners, Jesus saves to the *utmost* all that come unto God by him. (See Heb. 7:25.) If I confess *my* sins to Jesus, he is faithful and just to forgive *me my* sins, and to *cleanse me* from all unrighteousness." See 1 John 1:9.

"All the fitness he requireth  
Is to feel your need of him."

#### THOUGHTS ON HOSEA 10:12.

MRS. MINA MANN.  
(Ozena, Cal.)

I WAS reading the tenth chapter of Hosea the other day, when I came to these words, in verse 12: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you."

It was as if a voice were speaking the words to me, and they seemed so fraught with meaning. I read no farther, but studied them long, that I might find in them God's message to me.

"Sow to yourselves in righteousness." The fact that as we sow, so shall we reap, is so self-evident as to need no demonstration. "To him that soweth righteousness shall be a sure reward." Prov. 11:18. "He that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:8. Hence the necessity of *sowing the seeds* of righteousness, if we would *reap the fruits* of righteousness or mercy.

Each day brings its trials and temptations. Our manner of meeting these determines the kind of seed we are sowing. Trials met in the strength of God; temptations overcome in his name, while casting our care upon him, and resting secure in his love,—these are seeds that if sowed, will give us "perfect peace" in this life, and a bountiful harvest of rewards in the life to come.

"Break up your fallow ground." The farmer knows how his fallow ground, that which he has plowed and left a year without seeding, becomes covered with weeds and thorns. The time comes when he wishes to put in good seed, and he must needs first plow under the weeds, or they would choke out all the good seed. Apply this principle to the spiritual life. As we are out of Christ, the heart, not having good seed sowed in it, becomes overgrown with worldly cares and pleasures. Do you wish to sow it now with good seed,—the truth of God? First, you must break up the fallow ground, turn under, forever burying out of sight, the growth of worldliness there. Why?—"For it is time to seek the Lord, till he come and rain righteousness upon you."

And, dear friends, how assuring comes the precious promise, "Seek, and ye *shall* find."

But "seek" means something more than just to ask or look for. We must seek as for hidden treasure. "And ye shall seek me, and find me, when ye shall search for me *with all your heart.*" Jer. 29:13. "Till he come and rain righteousness upon you." We are not to weary in the waiting; not to grow discouraged and say, "My Lord delayeth his coming," but hold to the promises, and press them; come to the very throne of God; sow righteousness, break up our fallow ground, and *seek* the Lord; and then the grand result—a rain of righteousness. It will not come in drops, but copious showers. Under its influence, all the good seed sowed will spring up, and bear an abundant harvest to his glory. Surely these things cannot be lightly esteemed.

#### THE LAWS OF LIFE AND DEATH.

B. F. GOWDY.  
(Louisville, Ky.)

"THE law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. The law of sin and death here mentioned by Paul is that to which he found himself in bondage when, bound with chains of habit and error, he exclaimed, in anguish of spirit, "O wretched man that I am! who shall deliver me from this body of death?" Rom. 7:24, margin. As he thus realized his helpless and hopeless condition, another law,—the law of the spirit of life in Christ Jesus,—which could give him liberty, was revealed to him, and he broke forth again: "I thank God [for deliverance] through Jesus Christ our Lord."

This is an experience through which every person must pass who becomes a child of God. "All have sinned," and, "The soul that sinneth, it shall die," so that all are in bondage, bound by chains of their own forging, which they are unable to break. But thanks be to God, Jesus Christ has already broken them, and now offers full and free liberty to all who will come to him.

Our whole being may be permeated by this "light of life," and thus every vestige of the darkness of death be removed. "The minding of the flesh is death, but the minding of [obedience to] the Spirit is life." Rom. 8:6, margin. Jesus says: "I am come that they might have life, and that they might have it more abundantly." For this purpose he gave himself a willing sacrifice, and "bare our sins [the wages of which is death] in his own body on the tree, that we, being dead to sins, should live unto righteousness."

Life is manifest in activity; righteousness is right-doing. And if the purpose for which Christ died is fulfilled in us, there will be manifest an activity in right-doing in every detail of life. The more abundant life in Christ will make manifest our freedom from sin and death. Straightforward honesty and steadfast integrity in business dealing; relief for the suffering and aid for the needy; words of cheer and comfort for the oppressed and discouraged, pointing them to the great Burden-bearer and Comforter; sympathy and joy expressed in voice and countenance; the bright eye, the steady hand, a body sound in all its functions, governed by a quick, well-balanced mind,—these and many other signs will daily witness that Christ lives in us.

As Daniel's strong physical and mental powers testified before the Babylonians of his obedience to the law of his God, so it is our privilege to stand before the world to-day as witnesses to the power of the gospel of Christ to preserve our "whole soul and spirit and body blameless." "God's elect must stand untainted amid the corruptions teeming around them in these last days. Their bodies must be made holy, their spirits pure." As truly as

Jesus bore our sins, he also "took our infirmities, and bare our sicknesses." Matt. 8:17. He desires that we shall be "complete in him."

As immortality and irreligion are evidences of sin in transgressing the law of God as written by his own finger on tables of stone, so pain and sickness are evidences of sin in transgressing God's law as written by his own finger on the tissues of the human body. "Christians should regard a transgression of these laws as a sin against God. . . . God . . . has arranged every fiber and nerve and sinew and muscle, and has pledged himself to keep the machinery in order if the human agent will co-operate with him, and refuse to work contrary to the laws which govern the physical system."

Co-operation of the human agent by faith in the promises and obedience to the laws of God, brings its reward in both physical and spiritual life, health, and strength. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

#### BUTTING.

Obadiah Oldschool, in the Interior.

WHEN my children were young, I bought a lamb for them to play with. I thought that it would be safer than a dog or a cat. It would not bite or scratch. For several months it was so lively and yet so gentle, that they were delighted. But when its horns began to grow, it began to butt, and then there was trouble. It would rush against them suddenly with such force that they would be thrown to the ground, and we would pick them up bruised and bleeding. The lamb was not vicious. He was made to butt, and enjoyed it, as a boy enjoys snow-balling. But what was fun for him was a terror to the children. That young butter was speedily turned over to the butcher.

The world is full of bipped butters. They are as annoying to the rest of us as that lamb was to my children. But we cannot get rid of them as easily and summarily as I disposed of the lamb; hence all we can do is to grin and bear it. Some of these perpetual harpers on the disjunctive conjunctive use the voice, and some use the pen, and some are both vocalists and instrumentalists. Let me illustrate:—

I was going home from church with Brother Conrad Conceit. I said, "That was a good sermon."

"Yes," he replied, "but it was five minutes too long."

"Well, when I am getting a bushel of first-rate apples or peaches, I don't object to heaping measure. That was a fine illustration of the man who lost his diamond by tossing it up on a lurching ship. Don't you think so?"

"Yes, but he might have told it in half as many words."

And so every suggestion was met. Everything that I said in favor of the sermon waked up this man's butting propensity.

The butter is prominent in many social circles. And here the universal objector sometimes belongs to what we call "the gentler sex." Suggest to her that Miss Smith is dressed in admirable taste, and she will reply, "Yes, but those gloves don't match well with her gown." Remark that Mr. Jones is a handsome man, and her prompt response is, "But his shoulders are stooping, and his nose is too long."

Some of our prominent editors and reporters seem to regard butting as an essential element in first-class journalism. They view both men and things with microscopic eyes. They pride themselves upon seeing faults and defects that others fail to detect. Because in certain paid

or partizan reports they are compelled to be always and only eulogistic, they seek relief, if not revenge, by pitching into things in general, like the ram and the he-goat that Daniel saw in his vision.

The habitual butter is often inconsistent. He pitches in on one side to-day and on the opposite side to-morrow. A neighbor of mine had a he-goat. A box was left, for some purpose, on one side of the path to the barn. The irrepressible butter, seeing it, pitched in and pushed it over to the other side. Next morning, as he was passing that way, he seemed to think that he might have made a mistake, so he went to work with might and main to send the box back into the place where he had first found it. The third morning he changed his mind and pushed it over again. And so he went on for a week, to the great amusement of the family, every day changing the position of the box. He did not know or care, of course, where the box really belonged. Right or wrong, he must butt, because he was a born butter. There are not a few people like that goat.

There are three considerations that should teach us to avoid this habit of faultfinding. First, it is in conflict with the gospel of love. Let the critic with microscopic eyes read the thirteenth chapter of 1 Corinthians. Let him ponder our Saviour's statement of the second commandment, "Thou shalt love thy neighbor as thyself." The man who always sees something wrong or imperfect in others seldom sees his own faults, or realizes that he has any. He is almost invariably a conceited egotist, and that is the most unamiable of characters, and therefore the most unchristlike. But in the second place this unamiable habit tends to stir up strife. People don't like to be criticized. They are apt to resent it, and to "render railing for railing." The perpetual cynic and snarler is sure to be a storm-center in a community. And finally, the faultfinder himself is unhappy. It cannot be otherwise. Nothing pleases him; nobody pleases him; then how can he find satisfaction anywhere? It may be said that he is pleased with himself. But that kind of pleasure is not healthful; nay, it is miasmatic. It is like drinking the water of a stagnant pool, and breathing the air which it poisons.

It may be said that no one is perfect, and that we cannot help seeing many faults in all with whom we mingle. That is true, but we can also see something that is commendable, even in the worst men and women. If we fix our attention on the good rather than the evil, on the excellences rather than the defects, of others, we shall cultivate a charitable spirit, and shall win the hearts that we would otherwise alienate.

This is a sad, a fallen, world. The trail of the serpent is everywhere. But some flowers of Eden survive. There are some things lovely and lovable everywhere. Let us seek for these, and show our appreciation of them, instead of finding fault always with everything; let us do this, and we shall be happier far, and more useful, than if we cherish the spirit of cynicism and conceit.

It is said that the prospectors for gold in the Transvaal, although experts in mineralogy, built their huts of pay-rock, without discovering the precious character of the ore; and now comes the finding of untold treasures in the upper Yukon Valley, where it had been geologically proved that gold could not exist. All of which things make us recall the address of Lord Salisbury upon "The Limitations of our Scientific Knowledge." Whether analyzing a chapter in Genesis, or deciding when and how a mountain was raised up, it is easy to be mistaken, and better to be modest in one's claims.—*Selected.*

## 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.

### COMMON THINGS.

WHEN God would paint the sunset,  
Does he paint it on the blue?  
Does he drop a cloud from heaven,  
Shot with color through and through?  
No; he gathers up the dampness  
From the swamps and marsh-lands cold;  
Draws it up above the hilltops,  
Gives it many a billowy fold;  
Lets the shining sun shine on it  
Till its burnished lengths, unrolled,  
Show rare shades of red and purple,  
Laced and spangled o'er with gold.  
Common things are mists and sunlight,  
Patient, toiling hour by hour,  
Often in the noisome waste-lands,  
Yet are heralds of his power.

— Mrs. E. H. Chase, in *Union Signal*.

### SIX LITTLE SPARROWS, OR MRS. MATTHEW'S THANKSGIVING.

MRS. L. D. AVERY-STUTTLE.  
(Battle Creek, Mich.)

"It does seem to me as if you was jest the most onreasonablest man I ever did see, Jacob Matthews!" and Mrs. Matthews vigorously brushed the flour from her apron, by way of emphasis.

"Mebbe I be, Matildy; mebbe I be," said her spouse, humbly; "but it jest seems as if we'd orter do it. Them babies looks dretful lonesome over there in that little cabin since their mother died."

"Wall, I s'pose they be; but you know, Jacob, these rooms is awful cramped like, even now, and we never a chick nor a child,—and then for to go and take two babies!"

"Do as you please, Matildy; I never did go agin ye, and I ain't goin' to begin now," and Jacob Matthews rose slowly, took his hat from the nail, and proceeded to envelop his portly form in his overcoat.

"I'll tell ye, Jacob, what we *might* do," said Mrs. Matthews, in the tone which her husband at once recognized as the one she always used when on the point of yielding; "Thanksgiving's here to-morrow, and I might cook up to-day, and get a good ready, and then you could go over and bring the whole six on 'em, in the big buggy, and let them stay all day."

"All right, Matildy. I reckon it'll do the little things good," and Jacob went out, chuckling to himself.

There had been a funeral at the little brown house over the hill, only the day before, and a sad scene it was indeed. The poor mother had closed her weary eyes, folded her toil-worn hands, and gone to rest. That she rested in sweet hope of the glorious morning, when "all that are in the graves shall hear his voice," none doubted who looked upon the white, peaceful face of the sleeper. But the six children! what would become of them? A relative in another State had promised to provide a home for the three oldest, and Dr. Bennett had decided to adopt the next youngest boy, Joe; but little Millie and baby Ted would have to become the charge of the town, unless—well, Jacob Matthews thought it was the "cruellest thing in the world." Those little tots needed a home, and he determined to broach the subject to his Matildy, with what result the reader already knows.

Thursday morning came. The air was fragrant with the odor of newly baked delicacies, and great loaves of fresh brown bread were ranged in rows on Mrs. Matthews's shelves, until the pantry seemed a veritable bakery.

"You'd better take along these shawls, Jacob; the air is dretful chilly, and I don't

s'pose them children's dressed over'n above warm."

"How thoughtful you be, Matildy!" and the old man drove away, thinking what a kind-hearted woman he had for a wife, "after all her objectin'."

The clock was just striking ten when Mr. Matthews drove up with his load. "Well, I declare!" said his wife, watching him as he gently helped each little waif out of the vehicle, "they look for all the world like six little brown sparrows,—so they do!" and she flew to open the door, while a verse in the good Book, about the sparrow's never falling without His notice, kept ringing in her ears.

What a day that was! There was the music of childish voices all day long, and the trot, trot, of little feet, and the enthusiastic appreciation of warm, impulsive child hearts, till it seemed to Jacob Matthews and his wife that they were ten years younger than they were the day before.

Crowded? — Yes, certainly; but the children were used to that and did n't mind it any, and the host and hostess did not seem to care.

"Did you ever see anything so nice as this pudding, Joe?" questioned Billy, taking a mouthful of cranberry sauce.

"My! but it's awful nice here; wish't me and Teddy was goin' to stay," sighed little Milly. "I don't want to go and live in that great, big, lonesome house, and have nobody to love me no more. O, I want mama!"

"Hush, Milly," said Jessie, the oldest in the group, "we must be thankful to have *one* nice day like this."

Mrs. Matthews had just opened the door to see if her little guests needed anything more, and she heard the last part of the conversation, which had been carried on almost in whispers.

Two or three hours later, just as it was getting dusk, and when Mr. Matthews was hitching up to take the little "sparrows," as he called them, back to the deserted nest, where old Aunt Hannah had volunteered to stay with them till they could "get settled," little Ted sobbed out, "Ted's sleepy; Ted wants mama," and two big tears rolled down the baby cheeks.

"Look a' here, Jacob! this little chap's gone clean to sleep," said Mrs. Matthews, laying him gently on the bed; "it's too bad to wake him up; and Milly, here, is coaxin' to stay. Seems kind o' queer they should take sech a shine to an old body like me."

"I don't blame 'em none, mother." Jacob had not called his wife by that sacred name before, since the little graves were made on the hill. She started, looked up into her husband's eyes, and seeing a suspicious moisture in them, quickly said, "I declare, Jacob, I'm a notion to take 'em, after all; seems like it's most too bad,—and them so little."

So it was settled; and a year afterward, when Mr. Matthews received a letter from a friend in a large Western city, offering to take little Ted, he remarked to his wife that he thought the big city was no place for *their* boy. And the firm answer he received entirely satisfied him, "We ain't goin' to see them children parted, Jacob!" And they felt in their hearts the blessing of Him who said, "I was a stranger, and ye took me in."

LAZINESS often resorts to very ingenious arguments to justify itself; and some lazy men expend more energy in hunting excuses than would be required to do their work. We have heard men argue that horses should not be groomed in winter, because grooming opens the pores, and the horse would thereby be made more sensitive to the cold! The reasons for grooming the horse do not freeze up. They are applicable in winter as well as in summer. Filth on his hide is unwholesome to the horse in all seasons.—*Farm Journal*.

### STORIES AND STORY-TELLING.

FREDERICK GRIGGS.  
(Battle Creek College.)

ONE of the prime characteristics of a good story is that it should be true to life. If it is not, it cannot enter into the life of the child with the best effect. There may be, and probably will be, pictured in such stories some things that are bad, but they should appear *as bad*. I have not much sympathy with those stories in which the characters are unnaturally good; for they present an ideal so high as to be discouraging. The Lord did not draw such unnatural pictures, but instead told of the lives of men who were "subject to like passions as we are." He told of the mistakes of Moses and the sins of David, together with their virtues, because the people who were to be benefited by these records would find life much as they did. If nothing but the good had been told, the effect of these stories would have been disastrous.

The story should be a picture of life at large. It is only when it is such, that the child can put himself into the story so as to come into touch and sympathy with its characters. The story of Jacob and Esau, if told of imaginary boys, would lose the natural attractiveness which it now has, because of its reality in its application to any life. This is true of all Bible stories. I have read of a child of four years who demanded for many successive days the story of the creation. It became so real to him that when the lamp was lighted, or the curtain raised, he would say, "Let there be light." In his play he would say, "Now I am going to make the moon," or some other object of creation. This was not said in an irreverent manner; it was simply a manifestation of his natural desire to put himself in the place of the actor in the story, and it shows the strong effect of the story on his impulses and motives.

If the good and the bad appear in their natural setting, and the child's sympathies are aroused in favor of the good and against the evil, his motives are being properly educated. An appreciation of the uses of the story is necessary before anything can be said about the telling of stories. To be a good story-teller requires patient, persevering effort in that direction. First, it should be borne in mind that the story should, of itself, arouse in the mind of the child a feeling of love for the good and hatred of evil. In order to do this, the story should provide the ground and substance for such feeling. For this to be done, it is necessary for the one telling the story to enter into the spirit of it, so that it may be lived and felt. It is this which gives the proper emphasis, tone, and gesture, and these are no slight matters. If the one who tells the story has made it a part of himself, or himself a part of it, there will naturally enter into his telling of it a color and life. The surroundings, scenery, time of day, etc., will be natural because true to the spirit of the story.

These settings of the story are an exceedingly important part, because they are what make it real and give it life, yet they are often overlooked in the haste to reach the *moral*. The moral will take care of itself if we let it, and will find a very secure lodging-place if it is worth staying with the child. Who of us who are older does not remember the feeling—perhaps not of disgust, yet much akin to it—which we felt when, at the end of some interesting story which we were reading, we came up against the moral, which was usually appended to the olden story? This feeling was awakened because we had already discovered and applied to ourselves the moral of the story; and we had applied it aright, while the other application was wrong. So in telling the story,



let the good appear and do its own work in overcoming the bad. The application of the story should not be made too prominent.

If the story is so highly beneficial, as it certainly is, in the building of a strong character in the child, it is certainly worth the effort which many must put forth in order to become good story-tellers. To enter into the spirit of children's stories, one must read them, tell them, and study their effect. The young story-teller needs a practise which will be given if he complies with the demand of the child for a story; for an old story satisfies far better than a new one, and with each time it is told, the opportunity is offered better to impress the lesson which it teaches.

There is no book more replete with stories for children than the Bible; but they may be told in such a lifeless, colorless way as to be distasteful to children. Children want life and action pictured to them. It is not the length of the story that is the most essential factor, but its fulness of action. The long story is apt to be confusing. The imagination of the child will make the short story long enough. Too many details in the story destroy its harmony and unity; but there should be enough detail to give it color.

Bible stories precede in importance stories of childhood in distant lands or times, of animals, plants, industries, etc., because it is through Bible stories, with their largeness of life, their sympathy, freedom, helpfulness, and beautiful literary form, that all other stories are to be understood and related to life.

The language used in telling the story will assist largely in forming the child's speech. While his interest is centered upon the thought of the story, the words in which the thought is expressed are all the more easily impressed because of his interest in the thought. The form of language may be rather incidental, but it is so certain in its effect that it cannot well be overlooked. While it is true that to attend too closely to the style of language in which the story is told will tend to lessen its naturalness, yet by the repetition of the same story again and again, the opportunity is offered to improve in this respect. What benefits the child better the one who bestows that benefit. Too often the mother alone is the story-teller, and the father does not reap the rich reward which an entrance into the heart of the child will give. Such an entrance is opened and entered by the study and telling of the child's story.

#### STEAMED HOMINY.

MRS. A. C. BAINBRIDGE.  
(Fort Bragg, Cal.)

On Thursday evening wash one cup of hominy and put it to soak in four cups of clean, cold water. Cover, and set aside until morning. When preparing breakfast, put the hominy in the inner part of a double boiler, or in any kettle that you can cover closely, and set it in water half up the side. Let it cook steadily for four or five hours, adding boiling water to the outer kettle as it boils away, and also to the hominy if it seems too dry. When thoroughly cooked, turn it out into an earthen or china dish, smooth over the top, and set it away to cool.

For dinner on Sabbath it may be served in any of the following ways:—

1. Cut in slices and steam in the dish from which it is to be served, or brown in the oven in an oiled sheet-iron pan.
2. Cut in small pieces, put in a glass dish, and pour over it a fruit sauce.
3. Cut in dice, and serve with fruit sauce, hot or cold, as you prefer. Eat with crackers or hard toast.

4. Cut the dice in wafers, and make alternate layers of sliced cold hominy and fruit, such as oranges, peaches, berries, or cocoanut.

#### SAUCES FOR HOMINY.

*Bean Gravy.*—To one cup of strained beans, add one pint boiling water; thicken with one teaspoonful corn-starch wet in a little cold water, and boil.

*Squash Gravy.*—To one cup strained squash or pumpkin add two cups boiling water; thicken with one teaspoonful whole-wheat or sifted graham flour wet in a little cold water, and boil. If the squash is sweet, no sugar need be added.

*Almond Sauce.*—One-half cup of grated almonds, with one pint of boiling water, thickened with corn-starch or rice flour, makes a nice sauce. Chopped dates or raisins may be added to this sauce if it is desired to make it richer.

*Raisin Sauce.*—Boil two cupfuls of stoned raisins until soft; add one pint boiling water, and thicken with flour. This is nice served with hominy cut in small pieces.

*Fruit Sauce.*—To one pint of strained sweet fruit pulp, such as berries, prunes, apricots, etc., add one pint boiling water, and thicken with corn-starch. This may be made from clear fruit juice. Either lemon or orange juice is excellent for this sauce.

Grated almonds, pecans, or walnuts may be added to the first three recipes given, if you wish to make them richer.

#### THE GRUMBLE-BOX.

"HERE, Nell, put in your cent; that was a big one."

"I only said the potatoes are stone cold, and it's the honest truth; they are. If that's grumbling, I'd like to know it. Is that a grumble, mother?"

"I rather think it is, Helen," answered Mrs. Porter. "Some one would better read our contract again. We haven't heard it for nearly two days. You read it, Harry."

Harry took a box from the middle of the table, and read aloud: "Each and every member of this family of Porter agrees to pay one cent into this box for each and every grumble or complaint he or she may make about any article of food upon this table. Signed: Edward Porter, Mary Porter, Harry Porter, Helen Porter, Elizabeth Porter."

"If that isn't the strangest agreement I ever heard read!" exclaimed Aunt Margaret, who had come in unexpectedly for lunch. "How did it ever come about?"

"Oh, we've had it for a month or more now, and the box is nearly full," said Helen. "For the first day or two, pennies just poured in, but now father can eat salt butter and drink weak coffee without a word. He's almost heroic. Mother always was a martyr; nothing but tough beefsteak ever made her complain, but she would swallow shoe-leather now, and smile. I suppose Harry and Bess and I are to fill the box—we're no saints yet."

"But," said Aunt Margaret, "you have n't told me why you began to have a grumble-box."

"I'll tell you," said Mrs. Porter. "Don't you remember some of the times you have been here to lunch or dinner, when everything was wrong on the table? The soup was either too hot or too cold, the beef was overdone, the vegetables either too salt or not salt enough, the bread was dry, or the toast was burnt; sometimes we had n't even the right kind of dessert. If there was pie, every one longed for custard or cream."

Aunt Margaret smiled.

"I've known such things to happen in other people's houses, too."

"So have I," said Mrs. Porter; "but don't you remember the little blessing father asks before meals: 'O Lord, for the food thou hast given us, give us grateful hearts'? We would bow our heads and listen, and then grumble over every mouthful."

"You didn't, mother; you never did. It was the rest of us."

"Well," continued Mrs. Porter, "one beautiful Sabbath morning we all went to church, and heard an unusually good sermon. Then we came home and sat down to a very good dinner; but it was worse than ever, and before we left the table, father stopped us, and said: 'I've been thinking, children, it would be just as well not to ask a blessing on the food any longer. We have such poor things to eat that we cannot feel grateful.'"

"I tell you that took the breath out of us," said Harry.

"Yes, but it opened our eyes," said Helen. "We could n't believe that we found so much fault with everything."

"It was father who thought of the box," said Harry. "He said it would help us to keep a good resolution, if we had to pay for breaking it."

"I've got some pennies in, too," said little Bess, "'cause I cried for more sugar on my oatmeal."

"And what are you going to do with the money when the box is filled?" asked Aunt Margaret.

"We don't know yet what kind of heathen are to have it," answered Harry, "Chinese, Siamese, Japanese, Indian, or plain American. Anyway, it will go from the heathen to the heathen."

Aunt Margaret rose to go.

"Must you go, Margaret?" asked Mrs. Porter. "I'm so glad you came in for lunch. I'm only sorry we did not have a better meal to offer you."

"A cent, mother! A cent from you!" exclaimed the children. "That is a genuine, out-and-out grumble."

And Mrs. Porter laughingly slipped a coin into the grumble-box.—*Sunday-School Times.*

#### NO TOBACCO FOR A CHRISTIAN.

E. S. LEMMON.  
(Philadelphia, Pa.)

We sometimes read of interviews with prominent ministers, something like this: "When the Reverend So-and-so had lighted a fresh cigar, he became communicative," etc. Such ministers doubtless expect the confidence and respect of their congregations, but they are clearly not entitled to either as the representatives of Christianity; for those who thus yield to debased appetite are not followers of Christ in either example or doctrine.

How many would be very glad if the fifth chapter of Matthew began, "And when he had taken a chew of tobacco or a pinch of snuff, or lighted a cigar, his disciples came unto him," etc. How would such a record sound in the life of Christ, which is set forth for our example? In a person professing to follow the Great Teacher, such practises are thoroughly disgusting.

The professed follower of Christ, to be consistent, must be a person of clean habits and a pure mind. The fact that the pope uses snuff is proof of his fallibility sufficient to counterbalance all the arguments ever produced to prove his infallibility; for it shows him to be governed by appetite and sense just as surely as the common, every-day sinner, who makes no absurd claim to special holiness.

MORAL dirt defiles more than does material; for "the fingers may be soiled, and the heart yet remain pure."

## The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 23, 1897.

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He ever liveth to make intercession for us. Heb. 7:25.

What does Jesus live for?—"To make intercession" for us.

When it is said of a man that he "just lives to make money," the force of the expression is that he is devoted to that one thing; that his whole mind and heart are absorbed in that as the one great matter above all others; that he is wrapped up in this, and has no time for anything else.

Very good. That is the force of this blessed word of the Lord Jesus: "He ever liveth to make intercession" for us.

He is devoted, given up, to that one thing of making intercession for us.

The one great thing above all others, the one thing which he considers most worthy of his attention, the one thing in which his whole mind and heart is absorbed, is making intercession for us.

The one thing in which he is so wrapped up that he has no time for anything else, is making intercession for us.

Thank the Lord for that. "He ever liveth to make intercession" for us. That is the one thing that he ever lives for. Then there is no danger of his ever forgetting us. There is no danger of our ever being left out.

For though "I am poor and needy, yet the Lord thinketh upon me." When does he think upon me?—"Ever," certainly. For "he ever liveth to make intercession" for us.

And because of this he saves to the uttermost all who come unto God by him.

### WHICH SPIRIT HAVE YOU RECEIVED?

"Now we have received, not the spirit of the world, but the Spirit which is of God."

There are just two spirits,—the spirit of the world, and the Spirit which is of God. Everybody has one or the other. Nobody has, and nobody can have, both at once.

The line is clear-cut and absolute between these two spirits. Which do you choose? To which of these do you incline? To the dictates of which one do you listen? To the ways of which one do you conform?

Do you care more for what the world will think than for what God says? If so, then you have received, not the Spirit of God, but the spirit of the world.

When the world dictates that you shall wear frills, feathers, furbelows, and the finery and frippery of fashion generally, while God says you shall adorn yourselves "in modest apparel," to which do you listen? which is the easier for you to follow? If you listen to the dictates of the world, and if it is easier for you to follow the world, in these things, then you have received *not* the Spirit which is of God, but the spirit of the world.

When the world's pride and lust of the eye dictates that you wear rings, earrings, jewels,

"gold and pearls," and such "costly array," while God says "*not*" such "array," which do you obey? which is most satisfying to you? which pleases you best? *And the men need not pass all this over to the women.* If you yield to the dictates of pride and the lust of the eye in doing the very things that God plainly says for you *not* to do, assuredly it is plain enough that you have received, *not* the Spirit which is of God, but the spirit of the world.

Perhaps you have said, and will now say, "What I shall wear is nobody's business but my own." That is perfectly true; and we will stand by you forever in that. We say, too, and in your behalf, What you shall wear is nobody's business but your own. That is a thing that is for you, yourself alone, to decide.

*But here is the point:* While it is a matter altogether for yourself to decide as to what you shall, and what you *will*, wear, yet you say that you want the gift of the Holy Spirit, you want to be baptized with the Holy Ghost. Perhaps you are praying for the Holy Spirit to be given to you. Probably you have asked God's ministers, may be you have even asked *us*, to pray for you, that you may receive the Holy Ghost. But the world cannot receive the Holy Spirit. Therefore if you incline to the world, to the fashions, the finery, the pride, and the display, of the world, you cannot receive the Holy Spirit, it matters not how much you pray. So long as you receive and indulge the spirit of the world in the wearing of jewels, gold, and pearls, and in fashionable display, you simply cannot receive the Spirit of God, it matters not how much we or any other of God's ministers may pray for you.

No; the Spirit of God and the spirit of the world are not yokefellows. They will not, they *cannot*, go together at all. Therefore, while it is indeed nobody's business but your own what you shall wear, or whether you shall conform to the world's ways or not, yet at the same time, when you tell us that you want to be baptized with the Holy Spirit, and when you ask us to pray that you may receive the gift of the Holy Ghost, it is our place, as ambassadors of Christ, to tell you that the world cannot receive the Spirit of God. As ministers of Christ we are obliged to tell you that the Holy Spirit will not baptize fashion, worldly display, the lust of the eye, and the pride of life. In faithfulness to God and *to you*, we must tell you that you cannot receive the Spirit of God while indulging, or entertaining, or inclining at all to, the spirit of the world.

"Now we have received, *not* the spirit of the world, but the Spirit which is of God." Is this so with you? Do you prize the Spirit of God more than you do the spirit of the world? Do you care enough for the Spirit of God to give up the world, the things, the ways, and the spirit, of the world, that you may have that good Spirit? Do you say Yes?

Then do you, just now, repudiate forever the spirit of the world, and receive forever the Spirit of God, so that you can and do say, in a living faith, "Now we have received, *not* the spirit of the world, but the Spirit which is of God"? Please do so, and be free forevermore. "Receive ye the Holy Ghost."

"CHRISTIANITY has a great uniting power; it both discovers and creates relationships among the sons of men"

### ARE YOU AGREED?

"Can two walk together, except they be agreed?"—No.

If two persons, even dear friends, are walking together, arm in arm, and strike a disagreement, they either stop at once, and come to an understanding, or else they drop arms and walk no farther together.

It is literally true, therefore, and it expresses itself in the natural, unconscious actions of men, that two cannot walk together, except they be agreed.

Now you want to walk with God. And God wants you to walk with him. But how can you walk with him unless you agree with him?—You cannot.

It matters not how much you *want* to walk with him, it matters not how hard you try to walk with him, you simply cannot walk with him unless you agree with him.

But when you do agree with him, you can—yes, you *will*—walk with him, just as certainly as you walk at all. There is no power in the universe that can keep you from walking with God when you agree with him.

But it is not really walking with God at all, to walk with him a while, and then walk apart from him for a while. Really to walk with him is to walk with him all the time; it is to abide with him, and walk. And in order to walk with him all the time, it is only necessary to agree with him all the time.

Do you, then, agree with him all the time? Do you agree with him in everything? He has told you all things that you ever need to know, in order to walk with him all the time. In his Word he has told you all his counsel, in order that you may be perfect, "thoroughly furnished unto all good works;" in order that you may know and have "all things that pertain unto life and godliness."

Do you, then, agree with him in everything that he has said in that Word? If you do, there is nothing in the universe that can prevent your walking with him always.

But how shall you agree with him, if you do not know what he says? Therefore, of course, you must diligently read his Word to know what he says, so that you can intelligently agree with him. And when you have read his Word, do you then agree with him in everything that you have read? Do you?

When you have read what he says, do you accept it at once as the settled truth, and say, "That is so"? or do you hesitate, and query, and say, "How can that be so? I cannot see that; I do not understand that"? If this latter is the way—and you know that much of the time that *is* the way—that you do, then will you call that agreeing with the Lord?

When he has told you a thing, and you reply, "How can that be?" do you think that *that* is agreeing with him? When you have read his plain Word, spoken to you in your own plain, every-day language, and you reply, "I can't see that; I don't understand it," will you say that that is agreeing with him? In so doing, decidedly you are *not* agreeing with him; and so long as you stand so, you cannot, simply *cannot*, walk with him.

But you will say, "How can I agree with him till I understand what he says?" That is just where the whole secret lies; instead of agreeing with him, you want him to agree with you. Instead of yielding your ideas, and im-



plicitly accepting what he says, *whatever it may mean*, you insist that what he says shall be submitted to your understanding; and if it agrees with your understanding, you will accept it, and agree with him; otherwise you will not. But that is not agreeing with him at all; that is insisting that he shall agree with you.

All that you need to know in order to agree with God, is to know what he *says*. And when you know what he *says*, if you have more confidence in him than you have in yourself, if you allow that he knows more about it than you do, you will agree with him whether you understand it or not. Therefore the Lord directs, "Consider what I *say*; and the Lord *give thee understanding* in all things."

Do you not see, then, that understanding of the Scriptures comes from God just as certainly as do the Scriptures themselves? Do you not know that you are to forsake your understanding as well as all the rest of yourself? "Trust in the Lord with all thine heart; and lean not unto *thine own understanding*." Do not ask that what the Lord says shall be submitted to your understanding. No; but submit your understanding to what the Lord says. "Casting down imaginations [reasonings], and every high thing that exalteth itself against the knowledge of God, and bringing into *captivity* every *thought* to the obedience of Christ."

Find what the Lord *says*: that is easy, for it is all plainly said, in simple language. Then accept that as the settled truth, without any "if's," or "and's," or "but's," or "how's," or any queries of any kind whatever. Agree with it as the settled truth, saying, "That is so." Do this with everything that is said in the Bible. As soon as you read it or hear it, say, without any hesitation, "That is so." This, and this only, is agreeing with God. And so agreeing with him always in all things, you will as surely walk with him always.

"Enoch walked with God three hundred years." Enoch agreed with God, there was no difference of opinion between them, for three hundred years. Enoch walked with God only because he agreed with him. Agreeing with God, it was impossible not to walk with him.

So it is, and so it will be with you. Agree with him always, and you will walk with him always. You cannot possibly walk apart from him when you agree with him. That very Word of his, in which you agree with him, will itself hold you in the way with him.

Therefore we "desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing."

Please study all this carefully; for we are going to call your attention to some things that the Lord has said, so that you may agree with him, and walk with him safely and securely.

#### THIS IS WORTH THINKING OF.

REFERRING to the refusal of England to take an active interest in the convention proposed by the United States, which should include Russia and Japan, for the settlement of the Bering Sea fur-seal question, the *Philadelphia Ledger* remarked: "Suppose Uncle Sam, the czar, and the mikado should agree among themselves to settle the seal question,— what would John Bull do about it?"

Upon this the *Ottawa Journal*, of Canada, deposeth as follows:—

John Bull would doubtless look up the naval statistics, and this is what he would find:—

GREAT BRITAIN.	
Ships of war, launched or building, all classes,	551
Seamen and marines .....	93,750
RUSSIA, THE STATES, AND JAPAN.	
Russian war-ships, all classes.....	187
Seamen and marines .....	38,000
United States war-ships, all classes.....	105
Seamen and marines .....	15,425
Japanese war-ships, all classes.....	93
Seamen and marines.....	21,000
Total war-ships, launched or building, all classes, Russia, the United States, and Japan.....	385
Total crews.....	74,425

After John Bull had looked up the statistics, as aforesaid, John would go home and laugh.

#### A LIVING SACRIFICE.

INSTRUCTION concerning sacrifices is not confined to the Old Testament. The New Testament contains abundance of teaching upon the point, and different kinds of sacrifices are pointed out as those which are pleasing in His sight. The sacrifice of praise is acceptable. "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." Heb. 13:15.

But to show that something more than words must enter into this work, however much sincerity and heart feeling there may be in them, the apostle immediately adds: "But to *do good* and to *communicate* forget not: for with such sacrifices God is well pleased." Verse 16. The word "communicate" here means the same as in Gal. 6:6, where we read, "Let him that is taught in the word communicate unto him that teacheth in all good things."

The same word is used in each of these texts, and the meaning given to it is suggestive of that period in the early church when no man said that aught of the things he possessed was his own, but they had all things common. Acts 4:32. For the word is defined: "*To have in common; to share; to associate one's self with, by sympathy and assistance; to communicate with, in the way of aid and relief.*"

But perhaps the most comprehensive and impressive instruction in this line is found in Rom. 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." A sacrifice was usually a dead animal, placed upon the altar to be consumed. And the reader will note the striking, not to say startling, contrasts here introduced. The sacrifice which the apostle here beseeches us to make is not that of something outside of ourselves, but it *is* ourselves; not a dead sacrifice to be consumed, but a living one to be dedicated to service; not an animal, but our own bodies.

The associated ideas of a sacrifice, and yet one which continues to live, form the theme of study in this instruction. The animal offered in sacrifice was subjected to pain; so, in the Christian experience, the body is to be crucified, with its affections and lusts. A sacrifice does not increase upon the altar, but decreases, as it is consumed away; so the Christian is to give time and strength, and be willing to wear out, in the service. As the apostle said, "I

will very gladly spend and be spent for you." 2 Cor. 12:15. A dead sacrifice perishes, but a living one is consecrated to new service; and as this takes in the whole body, it includes hands, feet, eyes, ears, mouth, and heart, consecrated anew, to run upon errands of mercy, to lift up the hands that hang down, to see where there is opportunity to render assistance to those who are in need, to hear the word of the Lord and the calls for help, to speak words of hope and encouragement to those who are faltering by the way, and to show love and sympathy for all who are in sorrow and distress.

Nor is the mind left out from taking its part in this sacrifice; for Paul adds, This "is your *reasonable service*;" that is, it is in accordance with reason, or as it might be rendered, This is your intelligent service. Such service every intelligent Christian will render. If he comes short in this work, he lacks that spiritual intelligence which would make him a promising pupil in the school of Christ.

And the apostle urges his plea on the ground of God's mercies, or compassions, shown to us. In view of all he has done for us, is there not reason for the apostle's vehement entreaty that we be living sacrifices for him? If every member of the church were such a living sacrifice, holy, acceptable to God, it would simply be carrying out the other instruction, based on the same motive: "For ye are bought with a price: *therefore* glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20. And then there would go up to heaven, "an odor of a sweet smell," from "a sacrifice acceptable, well-pleasing to God;" and then would the Lord speedily visit his people, and cut short his work in righteousness. Who desires this enough to become the kind of person the Lord can use? U. S.

#### AN IMPORTANT QUESTION.

In the first part of the fifth chapter of Mark, there is given an account of a very remarkable case of demoniacal possession. The victim of Satanic power dwelt in the tombs: no man could tame him; no man could bind him; iron chains were snapped asunder like blades of grass; and day and night the tombs and mountains echoed with his doleful cries, as he cut himself with stones, and raved in his awful delirium.

But help was nigh, for the blessed Jesus was passing that way; and the record declares that "when he saw Jesus afar off, he ran and worshiped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not." Verses 6, 7.

This case is a representative one, and like all Scripture narratives, is full of suggestions which have a broad application:—

1. No matter how much one may be under the influence of the evil one, it is his privilege to see Jesus as the resistless Healer, the omnipotent Saviour.

2. Though he may at first seem to the sinner to be "afar off," he is not so far but every sinner may run to him, and worship him; and he will be found of all who come unto him.

3. This poor demoniac took the safe and sensible course in the matter, as the subsequent event proved; for he found complete deliver-

ance. This should suggest to all sinners, that the only safe and sensible course for them to pursue is the same as that in which this man found such relief and salvation; namely, to run to Jesus and worship him.

4. Here is a suggestion for the church. The time has come to *run*; not dawdle or loiter in the Christian race, nor turn off into by-paths, nor fall asleep by the way, but be in all haste; as it is often expressed, "make a rush for the kingdom." Take home to yourself the exhortation of the angel to Lot: "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

5. Then comes the most important question, "What have I to do with thee, Jesus, thou Son of the Most High God?" This is a question which every one has occasion to ask himself; and every thoughtful person will ask himself. Pilate, in his perplexity, asked, "What, then, shall I do with Jesus, which is called Christ?" The question before us is a little different in its nature—not, How may I dispose of Christ? but, What have I to do *with* him? And all may satisfy themselves that inevitably they have a great deal to do with him. Each one may phrase it in some such language as this:—

a. Jesus has come down to save men by his free grace; and I am responsible for my acceptance or rejection of that grace. I have to do with him in reference to my course in this respect.

b. He is my Creator, and I am his creature; he therefore has power over me, and a rightful claim to my obedience. I have to do with him in reference to my attitude toward him in this respect also.

c. I have to do with him in reference to the judgment of the great day; for I am under his rule, and must render to him an account of my stewardship. "For," says Paul, "we must all appear before the judgment-seat of Christ."

d. I have to do with him in reference to the obligation I feel toward him, and my dependence upon him, through the goadings of an awakened conscience. The question on the part of the demoniac showed what a conflict was raging within. He had felt his need of Jesus so far as to run to him, and worship him; and yet he asked what he had to do with him; the devil all the while trying to persuade him that he did not have anything to do with him, but should keep away from him. But this cannot be done. The coming of Jesus with the light of the gospel into the heart, puts into commotion all the sinful dwellers who have taken possession there; and they cry out against being disturbed. Turn over an old log or stone, that has long lain in one position, and how the bugs and worms will jump as the light falls upon them, and scurry away to find another place of darkness. So men would fain fly away from the twinges of a conscience which protests against their dismissing Jesus with the question, What have I to do with thee? On this point the *Congregationalist* offers the following anecdote:—

A number of young men were sitting together in a country store one evening, telling what they did not believe, and what they were not afraid to do. Finally, the leader in the group remarked that, so far as he was concerned, he would be willing at any time to sign away all his interest in Christ for a five-dollar bill. "What did I understand you to say?" asked an old farmer who happened to be in

the store, and who overheard the remark. "I said that for five dollars I would sign away all my interest in Christ, and so I will." The old farmer, who had learned to know the human heart pretty well, drew out his leathern wallet, took therefrom a five-dollar bill, and put it in the storekeeper's hands. Then calling for ink and paper, he said, "My young friend, if you will just step to the desk now, and write as I dictate, the money is yours. The young man took the pen and began: "In the presence of these witnesses, I, A—B—, for the sum of five dollars received, do now, once for all, and forever, sign away all my interest,"—then he dropped the pen, and with a forced smile, said: "*I take it back; I was only fooling.*" That young man did not dare to sign that paper. Why?—He had an accusing conscience. He knew there is a God. He believed in religion. He meant to be a Christian sometime. And so do you, reader. Notwithstanding your apparent indifference, your trifling conduct, your boasting speech, you would not to-day for ten thousand dollars sign away, if such a thing were possible, your interest in Jesus Christ. You do not desire or expect to lose heaven.

The demoniac, clothed and in his right mind, desired to continue with Jesus; but Jesus suffered him not, but told him to go rather to his friends, and tell them how great things the Lord had done for him. So all who receive the grace of God should consider it their first duty to make it known to others. U. S.

THE wise and the good will never be heard to say, "I am too old to learn."

#### MURDEROUS FOOTBALL.

THERE are two of the leading journals of the country that have taken a positive stand against murderous football. These are the *New York World* and the *Washington Star*. The *Star* calls it "The Game of Manslaughter," and says:—

The football season is only fairly begun, and yet at least three deaths have already occurred as the direct results of this brutally played game. It is to be expected that before the close of the season, other young men will have sacrificed their lives on the gridiron, in a foolish following of a "sport" that is based upon principles of pugilism rather than of athletics. Meanwhile arms are being broken daily, legs are wrenched, faces are disfigured, scalps are torn, and a thousand and one other accidents of a more or less distressing nature are occurring in the mad rushes of eleven against eleven. The latest death was typical of most others that are to be charged against the game. The victim had the ball, was tackled and thrown, and was instantly buried beneath a mound of human forms. His brain suffered a fatal concussion, and he died within a few hours, practically without having regained consciousness.

A season or two ago, when the death-roll of the game was unusually long, promises were made by some of those prominent in the management of the great contests of the year, that steps would be taken to render the game less brutal and dangerous. More "open" play was to be encouraged, and rules were to be adopted to prevent the mass plays that have crushed out so many lives. The spirit of reform seemed to have reached those responsible for the character of the prevailing rules; but it was apparent, when the succeeding season opened, that the matter had gone beyond the reach of rules, and that as long as football was played on the existing theories, it would remain a deadly sport, rules or no rules. The moving impulse of the game is to crush the opposition by sheer force and weight. The mass play, the piling up of body on body following a tackle and fall, is still the predominating feature of the game. Kicking is only an incident. It is no longer "football," but battle.

The *World* sums up the deadly results so far the present season,—though another victim has died since the *World's* editorial was

printed, making nine dead instead of eight,—and under the heading, "Worse Than Bull-Fighting," says:—

Eight dead, two hundred and eighty-six maimed, seventeen of them injured for life—this is the season's record thus far of the noble "gentlemen's game" of football, as carefully compiled by the *World*.

As Harry Beecher, the *World's* famous football expert, points out, a few slight changes in the rules would end this disgrace upon American colleges. Yet the college athletic authorities, backed up by the professors and the presidents, refuse to make those changes.

The *World* proves that bull-fighting is a harmless sport compared with football as at present played. It would seem impossible for the colleges to resist the public sentiment which the *World's* statistics will certainly arouse. But it ought not to be necessary to arouse public sentiment. Surely at a college, if anywhere, they ought to be able to distinguish between a manly contest of strength and skill and a brutal and degrading squabble, in which eleven young men of presumed intelligence try to maim and kill eleven other young men, who are being elaborately prepared for positions of honor and usefulness in life.

Shame on these colleges for setting an example which prize-fighters have a right to deplore!

#### GEORGE MÜLLER.

SEPTEMBER 27, last, Mr. George Müller, the great helper of orphans, enjoyed his ninety-second birthday. The following interesting sketch of this very interesting character we take from an English paper:—

On Monday Mr. George Müller, the founder of the Orphan Houses at Ashley Down, celebrated his ninety-second birthday, he having been born on Sept. 27, 1805, at Kroppenstädt, Prussia. He preached his first sermon on Aug. 27, 1826, and two years afterward he left Halle University, where he had been studying. In 1829 he came to England in connection with the Society for the Propagation of the Gospel among the Jews. On account of illness, he stayed for a while in Devonshire, and subsequently gave up the above-mentioned work. He settled for a year or two at Teignmouth, and there he received a small salary for a while for his ministerial work, but afterward he entertained scruples as to the rightness of this, and from that time he gave up accepting any stipend. While at Teignmouth, he became acquainted with Henry Craik, from Scotland, with whom he subsequently labored at Bristol for thirty-four years.

In 1834 the Home and Foreign Institute of Scriptural Knowledge was started, and the following year the work on behalf of the orphans was begun. This work was commenced in a small way; but during the years that have elapsed, new institutions have been erected, and now accommodation is provided for over two thousand orphans and one hundred and twelve assistants. The maintenance of such a vast establishment for so many years, and the cost of other work in which Mr. Müller is engaged, must of necessity be very large; but Mr. Müller has never asked any one for a penny, and he attributes the good work which he has accomplished, as well as the provision of the means for carrying it out, to the power of prayer.

During the seventy odd years he has prayed to God, he has obtained considerably over a million pounds, with which sum he has founded the institutions, and has educated and sent into the world about one hundred and twenty-five thousand pupils.

Mr. Müller, who is in the enjoyment of fairly good health, preached on Sunday night at Bethesda Chapel, Great George street. A large number of letters were received at the orphanage on Monday morning, congratulating Mr. Müller on the attainment of his ninety-second birthday, which, however, was not observed in the houses by any special ceremony.

THE world's masterpieces of every sort are not so much the result of genius as of persistent industry.

## 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.

### IN BATTLE CREEK.

**IN THE CHURCH.**—The revival meetings continue to increase in interest. The attendance has been larger this week than at any time before, and the special message, "Receive ye the Holy Ghost," has been the theme of every discourse. Tuesday night the elders and deacons of the Battle Creek church, with their wives, came forward to unite in prayer for the baptism of the Holy Spirit. United with them were the officers of the General Conference and the International Tract Society.

The prayer and social meeting that followed was a feast to the soul.

Wednesday evening this company was reinforced by the officers and teachers of the Sabbath-school, and again the Lord witnessed to the consecration, and heard the cry for his Spirit.

Thursday the invitation was extended to the "ancient men" and women, who had been identified with the message for many years. There was a hearty response, showing that these were in harmony with the message, "Receive ye the Holy Ghost." Afterward the invitation was made general, and nearly the whole audience responded. It was a blessed sight to see hundreds of people, in perfect order and quietness, bowed together, presenting to the Lord his Word and promises, and according to these, asking for and receiving the Holy Spirit, surrendering all to him. It is thus that the good work goes on, and the separation is made between those that would live above the world and those that are drunk with its cares and pleasures.

A. F. BALLENGER.

**AT THE SANITARIUM.**—The Sanitarium family sees daily new evidences of God's loving care for them and for the work in which they are engaged. The department meetings are very interesting occasions, as so many of the doctors and nurses have encouraging experiences to relate, of how the Lord has blessed them in saying a word for the Saviour.

A few days ago a lady patient was asking some questions about various features of our work. Her physician gave the desired information, and as the conversation continued, remarked, "Really, it almost seems as if you were one of us." The lady replied that she was in full sympathy with our people as far as she had become acquainted with them.

Dr. Kress has completed his course of lectures before the employees of the Health Food Company, and Brother Boggs is now giving them some instruction in canvassing. There is a real demand for these young people in the great harvest-field. We hope that they will feel a burden to go out and scatter the rays of light that they have been gathering up. Self-supporting missionary work is without doubt the means that God will use in carrying the third angel's message to every nation, kindred, tongue, and people.

At our monthly helpers' meeting on Monday, Dr. Kellogg made some suggestions with reference to the importance of observing strict economy in the use of water, light, fuel, etc. With a family of helpers numbering nearly one thousand, a little wastefulness on the part of each amounts to a large sum in the aggregate. When those connected with any of God's institutions realize that the work itself, the buildings that accommodate it, and all the appliances that are used in connection with the work belong to the Lord, they will not use them carelessly. The trouble is that we are so liable to forget this important fact.

Brother Mackey met our helpers in a special meeting Tuesday morning, at 5:30 o'clock, and gave a very helpful and practical talk. He dwelt on the importance of Christian activity. In his own way he stated the following important truth: "If you are a Christian, you cannot spend your time rocking yourself in an easy chair, singing beautiful songs, and thinking about the glories of heaven. No; you must get a great big sanctified hustle on yourself. You have got to do something, and that right away."

Brother Mackey's visits are always a fresh inspiration to us. M. E. OLSEN.

**IN THE COLLEGE.**—This week we were glad to have with us again Brother Thomas Mackey, of the far-famed Star of Hope Mission in Chicago. He spoke two mornings to the students, with his usual power and earnestness. He brought with him Miss Albertson, who has been for many years a worker in the darkest parts of Chicago. She sang for us some of those sweet gospel songs which have touched so many sin-hardened souls, and brought them back to their Father's house. The visit of these two servants of God was much appreciated by both teachers and students. Our school was also visited this week by Mr. M. K. Bowen, general manager of the city street railroads of Chicago.

In our broom-making department we are demonstrating the fact that industrial departments can be made self-supporting, and better, can be made the means of an income. Several of the students are already paying their way while in school by working in this department, and those just beginning will be able to earn some money in a short time. Sixteen are now learning the trade. Fifty dozen brooms have been made since school began. For these we find a ready market. Brushes of all kinds are also made. The young men all take a keen interest in their work.

Professor Tenney has just returned from Indiana, where he went to establish two church schools. He reports the schools as having a prosperous opening and encouraging prospects. The schools are highly appreciated, and many children of parents not of our faith are attending them. We believe our church schools are to be one of the most important means of reviving the careless and indifferent among our own people, and of interesting others in the truth. The teachers have an unlimited field for missionary work, and their position is one which enables them to reach the people as nothing else could.

We hear of many who are preparing to come to our winter school, which begins December 8.

H. R. SALISBURY.

### SCANDINAVIA.

ALL our workers are now in the field again. In Norway the following persons are at work in the fields named: Brother Eneboe in Vadsø; Brother Clausen in Trondhjem; Brother N. P. Nelson in Hamar; Brother H. Hansen in Christianssand, Lillesand, and Mandal; Brother Munderspach in Christiania; and Brother Norderhus in Bergen. The canvassers are also at work, and have good success; this is especially the case in Sweden, where this year "Great Controversy" has been sold to the amount of \$15,000.

In Denmark we work hard to get the sanitarium started. It has been decided to put in heating and electric-light apparatus, which, with other things, will take longer than we calculated, so that we shall hardly be able to open it until after New-year's. The work started at Frederikshavn in behalf of the sick is onward. The Lord is blessing the efforts put forth. The school also enjoys his blessings, but it has not many students, only twenty be-

sides those in the primary department. Brother Raft is laboring at Randers. The interest was but small at the beginning, but it has increased somewhat now. Brother M. M. Olsen works among the churches; and Brother J. P. Larson, who, on account of poor health, has been at Frederikshavn for some time, will soon begin meetings near Veile.

In Sweden our ministers are at work in the following places: Brother L. Carlsson at Åmål, Brother F. R. Öberg in Göteborg, Brother Birger Anderson in Karlskrona, Brother E. G. Larson in Dalarna, Brother Sättergren among the churches, and Brother Färnström in the northern part of the kingdom. The writer has lately been to Gotland, an island east of Sweden, with about 52,000 inhabitants. It is on this island that Brother Kahlström's parents live, and it was there he labored last winter. The Lord blessed us much, and a church was organized, which, including those who desire baptism, and those who formerly belonged to the church at Stockholm, will number about twenty members. Brother Kahlström's father, who has been a school-teacher in the state church over thirty-five years, but who now rejoices in the truth, was chosen and ordained elder of the church. A large number of our books have been sold on the island, and openings for the truth are found in many places. We hope to be able to send a laborer there soon.

During the last week I have been here at Stockholm, where the Conference Committee has met to plan for the work which the Lord has committed to us. It was decided that as soon as suitable rooms can be found, we should begin a mission for the poor and sick here in this city. It was thought best to have a bath-room, a massage- and gymnasium-room, and a room where instruction can be given in regard to healthful living as well as in regard to salvation through Christ. We believe this is in harmony with the light the Lord has given us, and therefore we expect his blessing. If we succeed in getting it started, Brother Kahlström will take the lead in this mission. May the Lord lead us all.

L. JOHNSON.

### SOUTH AMERICA.

I HAVE not reported my work for some time, not because of a lack of interesting items to relate, but because my hands have been too full to do justice to even a glance around the vast territory in which I have the privilege of laboring.

Since last writing, our work in Las Tunas has steadily increased; the Lord has wrought upon the hearts of several who are now awaiting baptism, to unite with the church. One young married man, with whom we have labored very much, has at last yielded to the loving entreaties of the tender Saviour, and is now happy in the blessed knowledge that his sins, which were many, are forgiven. With us he delights in keeping the law of God. Another man, whose wife was baptized about four months ago, has also been converted. He now loves the third angel's message with his whole heart, and desires to receive baptism, and so form a part of the grand church of Christ.

Two weeks ago Brother Vuilleumier and myself met with the brethren of Las Tunas, Pujato, and Esperanza for the Sabbath gathering. About thirty-five came together from the neighboring districts to study God's Word, and to learn the many sublime lessons contained therein. While we dwelt upon the depth of God's love, and the abnegation manifested by Jehovah in giving up his only begotten Son as the sacrifice in our stead, the hearts of all present were melted, and two young women sought, at the foot of the cross, the remission of their iniquities.



About five weeks ago Brother Vuilleumier and the writer resolved upon inaugurating the work in Esperanza, a small city in the province of Santa Fé. This is a very influential center of commerce, since all around are very important colonies and agricultural districts. We accordingly hired the largest hall in the city, which is capable of holding about four hundred persons; and then went from house to house notifying the people of our intention, and giving all a cordial invitation to be present.

Night after night large crowds came, rich as well as poor; learned professors, the unlearned, and representatives of different nations,—all came to hear the good news of salvation in the Spanish language. It does one good to see how those poor people drink in these precious truths. Although no definite accessions are known up to the present, still many are anxious to have Bible readings, and study the Word of God in regard to these times.

We had the pleasure of having Brother Westphal with us for two days, while on his way to San Cristobal. In the evening he preached to the audience, and we felt the presence of the power of God. We understand that it is his intention to return and labor among the German population, which is quite extensive, and we feel confident that much good will be done should he do so.

As Brother Pideau, an Argentine brother, has come to Esperanza, we have decided to go north, leaving him to fill our place. For some time we have felt the need of going to the town of San Francisco, in the province of Cordova. It is a town of importance, being the center of many agricultural districts, and also the terminus of two railroads. As yet no Protestant has ever preached the gospel of Jesus there, and consequently great spiritual darkness prevails; but the Spirit of the Lord is able to penetrate the most dense cloud of ignorance and indifference, and illuminate the hearts of the people with the light of his truth.

In Buenos Ayres the watchword is "Forward." Through the labors of Brother Pideau, several Spanish brethren have been brought to see the importance of the fourth commandment. The Lord has also abundantly blessed the labors of Brother Oppgaard, and through his efforts several have learned to know Jesus in all his fulness, and appreciate this message.

The Argentine Republic is, beyond doubt, the most cosmopolitan nation on the face of the globe; here, missionaries of every tongue could find work to do in their own language. This field is, in very truth, the training-ground for Spanish laborers, as is admitted by all those who have traveled in Hispano-America, since no other can offer the advantages that the Argentine Republic offers to those desirous of entering mission work.

The great demand here is for laborers. We are constantly in receipt of letters asking for ministerial assistance, but we cannot supply the demand. Brother Westphal, despite his being always on the move, cannot accomplish half the work he would like to do among the German population, the demands for his services being too numerous. At least one more German laborer is needed. The same might be said of Brother Vuilleumier and the French language.

And yet these languages cannot compare with the vastness of the sphere of labor which has opened up for the preaching of present truth to the poor, benighted inhabitants of these South American republics. O, may the good Lord touch some souls by his profound love, that they may say, with firmness and with consecrated hearts, "Here am I; send me." The Lord does not look for men of great talent or women of wonderful and exceptional ability; the need in his vineyard to-day is for men and women who have but one aspiration,—to win precious souls to Jesus.

Let us not sing in vain that beautiful hymn, "Anywhere, dear Saviour, to work for thee," nor let it ever go from our lips until every word contained therein is the perfect echo of hearts that are wholly constrained by the love of God, and that would be willing to go "anywhere" for Jesus, and to do "anything" to spread the knowledge of this everlasting gospel.

What is your decision, brother or sister? Soon our opportunities and privileges will be past. Let us embrace them now; for the night cometh when we can no longer sow these precious seeds of truth, but when we shall reap that which we have sown.

"Work! for the night is coming;"  
Scatter God's truth around,  
Soon Christ to earth is coming;  
Friend, how shalt thou be found?  
Wilt thou thine arms be folding  
In lethargy and ease?  
Or wilt thou be found unfolding  
The knowledge of truth and peace?

JOHN MC CARTHY.

#### PENNSYLVANIA.

I HAVE just had the privilege of attending a series of general meetings in Pennsylvania, conducted by the officers and ministers of the Pennsylvania Conference. These meetings were held at Reading, Scranton, Roaring Branch, Turtle Point, Bradford, and Corry. Many of the neighboring churches were represented at each meeting, which was a source of encouragement and blessing to all.

Special attention was given to the consideration of the following topics: Personal Christian experience; the Holy Spirit—its work, object, and the condition upon which it is to be received; canvassing work and general missionary work; health reform; Christian Help work; foreign mission work; progress of the message in general; up-to-date signs of the times; South Lancaster Academy interests; and Pennsylvania Conference work.

Practical instruction on the subject of healthful living was given at each meeting, and a deep desire to know how to live was manifested by all. Illustrated instruction upon how to treat many of the common ills to which men are heir was greatly appreciated by all present.

Some tangible results were obtained toward the advancement of the canvassing and general missionary work. It is interesting to note that during the two weeks ending November 5, the twenty-seven canvassers in Pennsylvania secured \$878.55 worth of orders, and delivered \$236.55 worth of books. Among these agents is one brother who has just returned from "Tarsus,"—i. e., farming,—and who, in fifty-six hours, secured \$72.05 worth of orders. This brother says he knows he is now where the Lord wants him.

Brother W. A. Wilcox's labors in behalf of the South Lancaster Academy and Pennsylvania Conference finances, were very successful. The union plan adopted for relieving the financial perplexities of the school and the Conference is working very satisfactorily.

At all these meetings, manifest evidences were seen of the willingness of the Lord to come near to his people. On many occasions rich showers of the Holy Spirit were poured upon the congregation.

The good work now going on at Battle Creek, reported in the REVIEW, causes many hearts to rejoice for what the Lord is doing for his people there. In every place we have visited we find those who are hungering and thirsting for the righteousness of Christ. O, that this were the case with all who have a knowledge of present truth!

One sad feature at nearly every meeting was the inability of the Conference, on account of lack of laborers, to follow up the interest awakened among those who were hungering for the word of life.

F. L. MEAD.

#### UPPER COLUMBIA.

THE last of a series of three district camp-meetings was held at Union, Ore., October 7-17. Although a little late in the season, we were favored with pleasant weather throughout the entire meeting. The attendance was fair, and the interest good to the close of the meeting. As at our former camp-meetings this season, the preaching was done entirely by our home ministers.

While the preaching was largely of a practical nature, the solemn message for these times was not at all neglected. The last day of the meeting, nine precious souls went forward with their divine Lord in baptism.

The people showed their willingness to advance with the rapidly advancing message, not only by their earnest testimonies, but in contributing freely of their means to meet the expense of the meeting.

We have a very large Conference, with a small membership. Freight rates on the railroads are very high, which makes meetings of this kind expensive.

With a desire to follow the directions which the Lord has been pleased to give us recently in regard to divorcing our Conference business from the camp-meetings, we decided, after our Conference meeting, which was held at College Place in May, to hold, instead of one general meeting, as heretofore, three district meetings. I think I voice the sentiment of all when I say the change has worked most admirably.

All these meetings were characterized by the deep movings of the Spirit of God. Hearts were made tender, confessions made, wrongs righted, and brethren long separated came together. When the King's highway was cleared, the Lord proved his willingness to bless his people.

After the camp-meeting at Union, the writer spent nearly two weeks with Elder H. W. Oliver in binding off the work, and organizing a church at Baker City, Ore. I then went to Winona, Wash., where I spent November 4-7. It was a real feast to my soul to meet with the dear brethren and sisters there. Leaving them to hold the fort, and joining our president, Elder R. S. Donnell, we pressed on into the regions beyond to carry the glorious news of our soon-coming Saviour.

We are now in Grangeville, Idaho, where we will begin a series of meetings to-morrow evening in the Baptist church. We are of good courage in the Lord, and ask to be remembered by the brethren and sisters around the family altar.

W. W. STEWARD.

#### A LETTER.

TELL it to your children, that they may tell it to their children, that this 22d day of October, 1897, is the fifty-third anniversary of the great and memorable event of the end of the prophetic period of Daniel 8:14; namely, the 2300 days. At that date the investigative judgment began in heaven, as declared in Rev. 14:7. It was at that point of time that the great guide-board was erected, pointing us to the heavenly sanctuary as the one to be cleansed at the end of the 2300 days, and not the earth, as was supposed. Then was fulfilled Dan. 8:9-14; Matt. 25:10; and Rev. 11:19. It was at this time that we beheld, by faith, our Saviour going into the holy of holies in the heavenly sanctuary; and all who accept the third angel's message go in as truly as we did in 1844.

It is in this investigation that our names or our sins will be blotted out, as spoken of in Rev. 3:5; Matt. 10:32, 33; 2 Tim. 2:12; and Luke 12:8. It was at this point of time that we were commanded, in Rev. 11:1, to rise and measure the temple in heaven,—that part of

it where our Saviour is,—the holy of holies. It is our work now to show to the world the great work of the judgment now going on. All will be measured by the measuring-rod—the ten commandments.

Truly the angel of Rev. 18:1 has come down, and the earth is lighted with his glory. Truly those who accept and obey these truths are those living in the flesh, spoken of in 1 Peter 4:6. The time when judgment began with the house of God, the righteous dead (verse 17), we see was at the time when the seventh trumpet began to sound,—Oct. 22, 1844. Rev. 11:15; 10:7.

Truly no one need be in doubt that this work is of God. The evidences of its being of God are as marked as were those given by the Saviour to tell John the Baptist. We can say, as his disciples said, "Lo, now speakest thou plainly." John 16:29.

Our hearts are filled with joy as we open and read the good REVIEW. Especially did we enjoy the one under date of October 5, which contained the article entitled, "All Things Are now Ready." The reports of how the work is prospering all along the line cheer our souls. Our hearts beat in unison with this work. We are truly out in the highways and hedges with this compelling message. The work here is progressing gloriously. Precious souls are being brought to obey the truth, and are made to rejoice in the light. We are very happy to live to see this last message going forth with some of the power that was seen and felt by those who lived under the first message. "Amen. Even so come, Lord Jesus," is the language of our hearts.

WASHINGTON MORSE.

#### TEXAS CONFERENCE PROCEEDINGS.

THE twentieth annual session of the Texas Conference was held in connection with the camp-meeting at Fort Worth.

The first meeting was called at 9 A. M., Aug. 2, 1897. Fifty delegates were present, representing eighteen churches. Twelve more delegates took seats in the Conference at subsequent meetings. The president called the attention of the delegates to the great responsibility laid upon them, and exhorted them earnestly to seek God for guidance in all their deliberations.

Six new churches, with a total of one hundred members, were received into the Conference, as follows: Denison, Crafon, Pleasant Bayou, New Hope, Sister Grove, and Clifton.

In harmony with the resolution previously adopted by the Conference, the Conference Committee selected the usual committees.

Elder R. M. Kilgore presented some excellent instruction from the Testimonies on the point of personal responsibility of committees and of all connected with God's work. The president gave an interesting and encouraging report of the work throughout the Conference, and several laborers spoke of the prospering hand of God in their work and the good results following it, during the past year.

The following resolution was submitted and adopted:—

Whereas, A recent Testimony says, "The things most essential to be taught at our camp-meetings are those that will most tend to the spiritual advancement of the people," and, "The order that has come in, and has almost imperceptibly molded the character of the meetings, giving them more of a business influence than a spiritual influence, must be changed;" and further, "That which relates to business matters should be reserved to be attended to by those who are appointed to give attention to these matters, and as far as possible these business matters should be brought before the church at some other time;" therefore,—

Resolved, That we recommend that, as a Conference, we heed this instruction, and refer all matters for resolutions to the officers of the Conference, pledging ourselves to support them by our sym-

thies and our prayers; and we further recommend that if any have matters that they wish to embody in resolutions, they present them in the form of questions.

The committee on licenses and credentials submitted the following report:—

For Credentials: C. Mc Reynolds, W. S. Greer, J. M. Huguley, J. B. Beckner, W. A. Mc Cutcheon; and for ordination and credentials, J. P. Lorenz. For ministerial licenses: W. L. Mc Neely, J. N. Sommerville, T. W. Field, H. B. French, H. W. Woodruff, J. F. Bahler, August Kunz, Elisha Taylor, Elijah Taylor, Felix Conway, H. A. Parrott, Abel Gregory, V. O. Whorton, and Thomas De-feeze.

For missionary licenses: A. G. Bodwell, Mrs. Maggie Hayen, Mrs. K. S. Hamilton, and Miss M. A. Bruck.

The following officers were elected for the ensuing year: President, C. Mc Reynolds; Secretary, Felix Conway; Treasurer, Texas Tract Society; Executive Committee: C. Mc Reynolds, W. S. Greer, J. B. Buckner, J. M. Huguley, and B. F. Woods.

The treasurer submitted the following report, which was accepted:—

Cash on hand July 1, 1897,	\$ 345 99
" received on tithe during the year,	3660 31
" " " loans and deposits,	152 24
Total,	\$4158 54
Cash paid out during the year,	\$4071 17
" on hand July 1, 1897,	87 37
Total,	\$4158 54

The Spirit of God ruled, causing perfect harmony throughout the deliberations of the Conference. C. Mc REYNOLDS, Pres., FELIX CONWAY, Sec. pro tem.

### News of the Week.

FOR WEEK ENDING NOVEMBER 20, 1897.

#### NEWS NOTES.

Hellen Keller, the blind and deaf girl, is at the Cambridge school for girls, taking the college preparatory work. This is her second year. Her first-year's examinations were passed with honors. The examinations were set by Harvard, and were in English, history, French, and elementary and advanced German. Of her progress the director of the school said: "No man or woman has ever, in my experience, got ready for these examinations in so brief a time." She attends the classes with the pupils who see and hear normally, and receives the instruction of the teachers through the interpretation of her own private teacher, Miss Anne Sullivan.

The chief naval constructor of England, during eleven and one-half years of service, has designed two hundred and fifty million dollars' worth of ships. The value of the English navy in 1813 was about \$50,000,000; its present value, according to official returns, is \$305,000,000, exclusive of small ships, steam-tugs, etc. It thus appears that about five sixths of the expenditure upon battle-ships in England has been made within the last eleven years. This is war preparation utterly unparalleled before in the history of the world, and should be suggestive of the signs of the times. Germany, France, Italy, and Russia are also bending their energies to the building of navies.

The first Christian Scientist church of Chicago was dedicated on November 14, in the presence of about 8,000 persons. To accommodate this number, the service was repeated four times. The organization originated in Boston in 1879, and began with a church of twenty-six members. There are now three hundred and nineteen churches in the United States, Canada, and England. The Chicago church alone numbers 1,600 members, the largest congregation in Chicago. The new church building has cost \$108,000, and is fully paid for. The expense incurred for the fine organ was \$6,500. The building throughout is most artistically beautiful. The colors are golden-brown, ivory, primrose yellow, and gold; the furnishings are of plush, Axminster rugs, mahogany, and leather-seated opera chairs. A descriptive article says: "Beautiful as a Grecian

temple, this new church excited the wonder and admiration of all its visitors. The pagan architecture of the Ionic Isles has lent its graces with exquisite adaptability to Christian worship." The speaker at the dedicatory services spoke of "Mrs. Eddy's discovery of Christian science, and her triumph over persecution and difficulties, as the beginning of a new era." So it is that the delusions of these days flourish.

The telegraph wires and cables are the nerves of the world, and their free use is making a nervous world. The leaders of governments, business, and society watch the telegraph and the newspapers, and any tumult or extensive catastrophe in any part of the earth is immediately felt everywhere. Knowledge is indeed increased, but it is at the expense of public equanimity. All society is aroused to a high tension in the consideration of that which is happening to-day, and its possible influence governmentally and financially; but it is still more excited by an apprehensiveness of what may take place to-morrow. The little learning which the world has acquired is rapidly making it mad.

#### ITEMS.

—Electric cabs are now frequently seen in the streets of London.

—There are 329,816 bicycles used in France. They are all registered and taxed.

—Frost has at last killed the germs of yellow fever in New Orleans, and both the danger and the scare are over.

—A hail-storm has been reported from South Germany, in which thirteen persons and many cattle were killed.

—The appropriations of the government for the Department of the Interior during the past year amount to \$156,460,038.89.

—Dr. Houghton, the pastor of the "Little Church around the Corner," New York City, died on November 17, of acute pneumonia.

—An effort has been made in Danville, Ill., to repeal the Sunday-closing ordinance. The city council refused by a majority of only one vote.

—German sailors and marines have been landed in China for the purpose of enforcing some restitution for outrages upon German missionaries in China.

—The United States Court of Appeals has decided that a person who has been adopted into a tribe of Indians cannot be rehabilitated as an American citizen.

—When the book entitled "Around the World in Eighty Days" was written, the idea was considered quite visionary, yet now it is possible to make this trip in sixty days.

—A farmer in Marshall county, Tenn., planted five acres in melons last spring. From this watermelon patch he picked 28,610 melons. For those sold he netted \$576.20.

—Eighty years ago the Christian Alliance Missionary Society had one missionary; now it has three hundred. In 1883 the income of the society was \$5,000; in 1896 it was \$140,000.

—A successful trial of a submarine boat has been made in Lake Winnebago, Wis. A trip was made in which the boat remained submerged over three hours, with safety and comfort for the occupants.

—According to the Indian census, there are 177,178 red men left, men, women, and children. These Indians occupy 177 reservations, and the reservations contain about thirty-three and one-half million acres of land.

—As a result of the plague, the authorities of Bombay propose to clear away the entire slum district of that city, and rebuild it in accordance with sanitary principles and methods. The estimated cost is \$25,000,000.

—Calcutta, India, is a great educational center; it has twenty colleges and more than forty high schools. The colleges have three thousand students. The senior classes of the high schools number more than two thousand.

—The Patent Office has received, during the past year, applications for 43,524 patents; 23,994 were granted. The receipts for fees, etc., in excess of the cost of management of the Patent Office, have been, from the beginning, \$5,093,614.23.

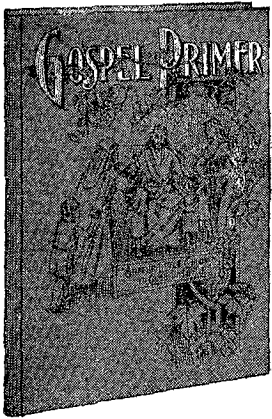
—On June 30, 1897, there were on the pension rolls 976,014 names, an increase of more than five thousand over last year. The sum paid out for pensions during the year preceding June 30 was \$139,799,242.12, an increase of a million and a half over the year before.

(Continued on page 1 of Supplement.)

# BOOKS FOR THE HOLIDAYS.

If You Don't Have Them, Get Them.

If you want to present a book to a child or young friend, you can find the very best in this list. Pernicious literature is the great curse of the age. "Keep it away from the young by supplying them with the good. Now is the time of year when everybody is buying books for their children, their friends, and themselves. Good books for this purpose are in demand. We can heartily recommend our list found on these pages. Good agents are having most excellent success in selling them. Write to your State Tract Society or to us for special rates to agents. Why be idle when you can do untold good by selling our books? And this is the very best time of the year to sell them.



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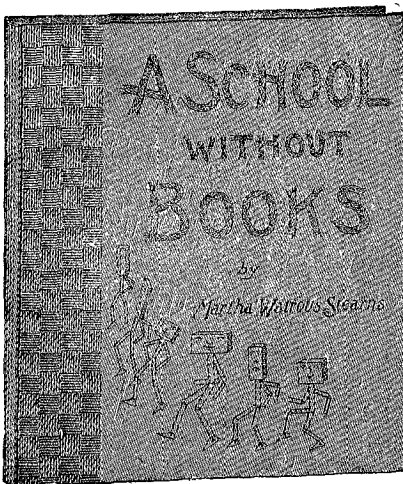
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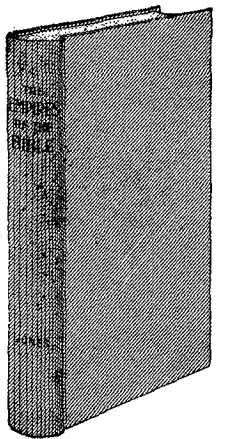
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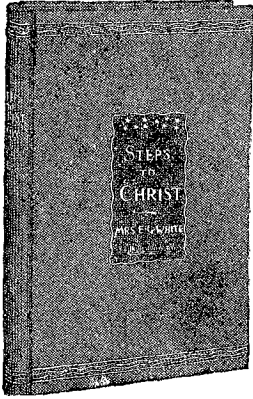
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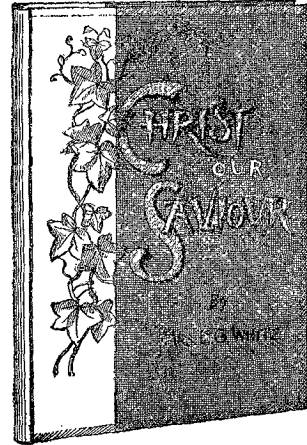
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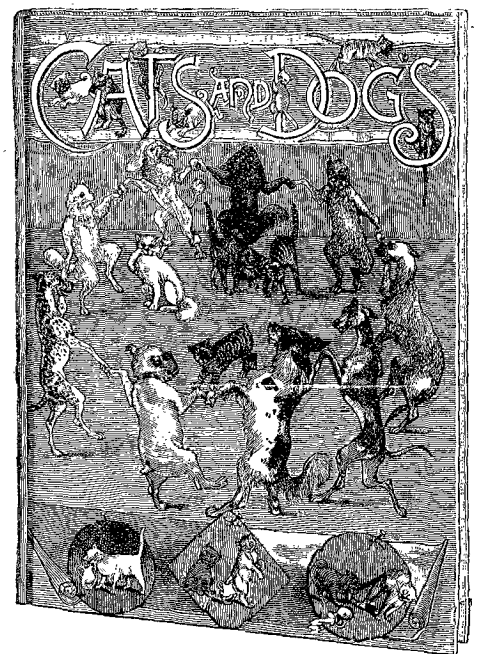
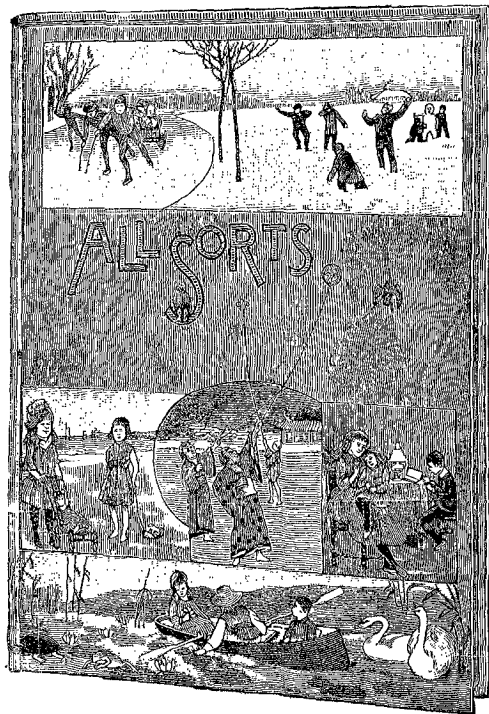
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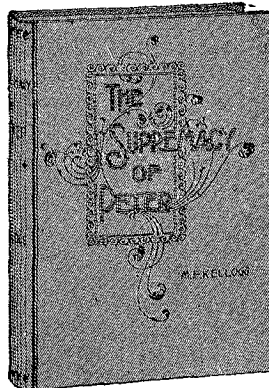
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## The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 23, 1897.

"TAKE up thy bed, and walk," was the direction Christ gave to one who had long been helpless, when he had made him whole. That is, you are now healed; act like a well man; go about your proper business. Does he not say the same to one whom he has rescued from the paralysis of sin? By relieving souls from their infirmity, does he not say to them, Now take up the spiritual work which it becomes you to do in the cause of the Master, as those who are strong in the Lord and in the power of his might? Only by exercise can these powers be retained.

In the State paper of one of our Conferences, we read the following:—

Elder — was with us October 30, 31, holding five services. The Spirit of the Lord was present in all our meetings, especially in the business meeting held on Sunday. As Brother — presented the importance of all having the REVIEW, and of living out the light on the subject of health reform, the Spirit of the Lord moved on hearts. Four ordered the REVIEW, and we expect to obtain more names. We believe that there are better days for this church, as all take hold to do the duties required by the Lord.

When one minister can do this in one place, what might be accomplished if all our ministers in every place would put forth a like effort?

WE are not sure that all our readers know the value of the *Religious Liberty Library*, and that the regular publications of the *Library* each year go without charge to every person who pays the regular annual membership fee of a dollar. Thus the membership fee helps the Liberty Association in its great and important work, and secures to the members this valuable reading besides. Here are numbers 47, 48, and 49, of the *Library* that have come to us, which themselves are worth more than the dollar, and should be scattered all over the land, especially wherever a Christian Endeavor band or a Christian Citizenship league, is found. They are all three up-to-date truth for the time, and written in the best possible way. Get them, and scatter them everywhere.

It is a law of nature that what we have must form the basis of what we are yet to have. The latter must come from the former. If the farmer desires to multiply his little store of wheat, the way for him to do so is to give up what he has. This he commits to the ground in full confidence that the harvest will give him back many fold. He does not throw it away and waste it, or let it lie idle, but puts it to use. The same principle holds good in spiritual things. The talents entrusted to our management must be put to use, if we hope to gain any advantage from them in the future. The rule deduced from the parable of the talents in Matthew 25, is that "unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." Let us therefore consecrate ourselves, all that we have and are, to God, that when the account of our stewardship is rendered up, he may receive his "own with usury." Matt. 25:27.

Not long ago General Nelson A. Miles, commander-in-chief of the armies of the United States, suggested that in and about the new national building that is now being put up in Chicago, there should be mounted Gatling guns, and kept ready for use to guard the great amount of money that will necessarily have to be kept there. Instantly there was a loud protest from certain "labor" leaders that this was "an insult to the workingman." General Miles has put himself to the trouble of explaining that "it is not an insult to 'the workingman,' but to guard his treasure, as a law-abiding citizen, and intended for the enemies of the government, be they in large or small numbers." Of course in these times of so frequent violence and riot, this is all proper enough. And it is a mystery how these "labor" leaders could think themselves called upon so promptly to denounce it as "an insult to the workingman," unless they were conscious that the guns might indeed be needed against the results of the workings of just such "workmen" as themselves. It is only the *hit* bird that flutters. The exact truth is that this very suggestion made by the "labor" leaders is the true and only insult, in this connection, that has been offered to the workingman.

**Remember**, please, that our illustrated articles on the important events that mark the near coming of the Lord are to begin about the first of December.

**Remember**, too, that the REVIEW AND HERALD will be sent from Dec. 1, 1897, till Jan. 1, 1899, for the regular subscription price of \$1.50.

**Remember**, also, that this is the last chance that we shall have to tell you of this.

**Remember**, please, that you have yet only a week or less in which to do those who need it the favor of giving them the opportunity to obtain this great blessing.

**Remember**, above all this, that what is here named is *but one* of the valuable features that will be seen in the REVIEW AND HERALD during these thirteen months.

THE Chicago police have been for some time cultivating the pernicious and unlawful habit of torturing people who have been arrested on suspicion, to make them confess the things of which they are suspected. And of course, as in the former Dark Ages, when the person is innocent, it requires a good deal of torture to make him confess what is called for. Such procedure is abominable enough in all conscience. But now they are adding to this the extra feature of catching innocent people without any warrant, and without even a complaint, but altogether on their own suspicion and surmise, and putting them to torture to compel them to confess what the police have surmised.

That such things should be done in this day is surprising enough; but that the government and people of Chicago should not only *allow* it to be done, but apparently accept it as altogether proper, is only another evidence that constitutional provisions, and loud professions of liberty and the love of it, are vain things for protection when people have lost from their own lives the true spirit of liberty. There is

but one Chicago paper that we have seen that even hints at the impropriety of such despotic conduct. The *Times-Herald* does very mildly hint at it. But there seems to be no disposition anywhere really to challenge the police, and call them to account in this matter. How long will Chicago, that boasts of being the most modern city, suffer this inquisitorial barbarism, that gives it a character at least as ancient as the Dark Ages?

### THE FRAUD EXPOSED.

For several years the Methodist Church especially has been holding before the papacy, in a way that it was impossible to ignore, its inconsistency in lauding religious liberty in the United States while maintaining religious despotism in Peru. The Methodists asked the papacy, even in the Vatican itself, to recognize in Peru the same principles which it loudly professed to honor in the United States, particularly in the marriage of non-Catholics. The papal answer was that in Peru the situation was as it was because of the civil laws,—the civil power had it so, and with that the church could, of course, have nothing to do, because the church does not interfere in politics. Of course everybody knew, at the time, that this was a mere subterfuge; and now the following despatch to the New York *Herald* tells the story and exposes the fraud:—

LIMA, Nov. 10.—A bill which legalizes non-Catholic marriages in Peru, and which makes legal all civil ceremonies performed by the mayors of towns in the presence of two witnesses, was sanctioned by congress late last night just before adjournment.

There was great excitement when the measure was taken up for final action. The clericals tried to sustain a motion to postpone consideration, but on vote the motion was lost. Then the president put the motion to close the debate, and this was done amid great applause.

During a scene of great excitement, and while protests were being made, the measure was sanctioned.

The passage of this measure is a great triumph for liberal ideas and for the government.

As this is a great triumph for liberal ideas and for the government, and as this triumph has been gained in spite of "the clericals," it shows that it was the clericals—that is, the representatives of the church, and therefore the church itself—that had held Peru down to illiberal ideas against the wish of the government. And that is how it was that religious intolerance was "altogether a civil affair" in Peru, and how "the church has nothing to do with politics" either there or here.

A NEW "Life of Christ" has been published, written by Elizabeth Stuart Phelps. The book reviewer of the Chicago *Times-Herald* says that she "has given the story what before it has never had, that one knows, in any tongue—a woman's touch." If he means by this that this is the first Life of Christ, in any language, written by a woman—and what else can he mean?—there are thousands of "ones" who know that it is not so; because they know that for the last ten years there has been in circulation a "Life of Christ" written by Mrs. E. G. White. Volume II of "The Great Controversy" is "The Life, Teachings, and Miracles of our Lord Jesus Christ." Our friend might with profit read up on the subject of the Life of Christ having been given "a woman's touch."