

# The Advent REVIEW AND HERALD And Sabbath

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

VOL. 74, NO. 49.

BATTLE CREEK, MICH., DECEMBER 7, 1897.

WHOLE NO., 2249.

## The Review and Herald,

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,  
BATTLE CREEK, MICHIGAN.

Terms, in Advance, \$1.50 a Year.

Address all communications and make all Drafts and Money-  
Orders payable to

REVIEW & HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

### DEPENDENCE.

To KEEP the lamp alive,  
With oil we fill the bowl;  
'T is water makes the willow thrive,  
And grace that feeds the soul.

The Lord's unsparing hand  
Supplies the living stream;  
It is not at our own command,  
'T is all derived from him.

Man's wisdom is to seek  
His strength in God alone;  
And e'en an angel would be weak  
Who trusted in his own.

Retreat beneath his wings,  
And in his grace confide;  
This more exalts the King of kings  
Than all your works beside.

In Jesus is our store;  
Grace issues from his throne;  
Whoever says, "I want no more,"  
Confesses he has none.

— William Cowper.

### WORDS OF WARNING.

MRS. E. G. WHITE.

"AND as some [the disciples] spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down."

The world's Redeemer made this the occasion of giving the disciples some lessons of great consequence to them. As they looked upon the rich adornments of the temple, he spoke to them of the calamity that was to come upon it. And carrying their minds on, he spoke of the close of this earth's history, when not merely a nation, but the whole world, would be destroyed. In the words spoken at this time, Christ has left lessons that are especially applicable to our time. "They are written for our admonition, upon whom the ends of the world are come."

"They asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? And he said, Take heed that ye be not deceived; for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall

there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. . . . Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."

From those who thus boldly witness for Christ, men will hear truth who never heard it before. In some hearts the seed will take root. The converting power of God will win souls from darkness to light. Some of the very men on the judgment-seat—lawyers and jurors—will embrace the truth, and in their turn will confess Christ, and show their loyalty to all the commandments of God, especially the Sabbath command, which will be made, as it has ever been, the test question.

"And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death." Christ shows that the deeds of cruelty done to his people will be a repetition of the deeds done to him. "If the world hate you," he declared, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."

Christ shows that without the controlling power of the Spirit of God, humanity is a terrible power for evil, to hurt and destroy humanity. When men banish this Spirit, unbelief and hatred of reproof stir up satanic influence. Principalities and powers, the rulers of the darkness of this world, and spiritual wickedness in high places, will unite in a desperate companionship. They will be leagued against God in the person of his saints. By misrepresentation and falsehood, they will demoralize both men and women who, to all appearances, believe the truth. False witnesses will not be wanting in this terrible work. But Christ gives the assurance: "There shall not a hair of your head perish. In your patience possess ye your souls." Christ will restore the life taken; for he is the Life-giver: he will beautify the righteous with immortal life.

After speaking of the end of the world, Jesus came back to Jerusalem, the city then sitting in pride and arrogance, and saying, "I sit a queen, . . . and shall see no sorrow." "And when ye shall see Jerusalem compassed with armies," he said, "then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled."

How terrible it was for Christ, whose heart overflowed with love for those whom he had purchased with human agony, to see Jerusalem fast filling up the figures of the reckoning that is kept with nations and individuals. On another occasion, with tears in his eyes and voice, Christ exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and [ye could not?—No] ye would not!" You would not yield up your determination to turn from the light. You resisted every measure which Heaven ordained for your peace and salvation. You have refused and rejected until mercy has exhausted her last resources. What more could I have done for my vineyard than I have done? I left no means untried in my efforts to lead you to repentance and to God, that you might live. But the arm strong to support, to shield, and to save will be found strong to execute the commands of a long-suffering God, who keeps mercy for thousands, "forgiving iniquity and transgression and sin," but who "will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Why?—Because they did the same wicked deeds as did their fathers.

The retribution to come upon Jerusalem could be delayed only a short time; and as Christ's eye rested upon the doomed city, he saw not merely its destruction, but the destruction of a world. He saw that as Jerusalem was given up to destruction, so the world will be given up to its doom. He saw the retribution that will be visited on the adversaries of God. The scenes that were transacted at the destruction of Jerusalem will be repeated at the great and terrible day of the Lord, but in a more fearful manner.

A world is represented in the destruction of Jerusalem, and the warning given then comes sounding down along the line to our time: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Yes, the sea shall pass its borders, and destruction will be in its track. It will engulf the ships that sail upon its broad waters; and with the burden of their living freight, these will be hurled into eternity.

There will be calamities by land and by sea, "men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." In just the same manner that he ascended, will he come the second time to our world. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

In this perilous time, who will be found traitors? Who will choose the friendship of the enemies of Christ? Who will accept the bri-

bery of the world, at the expense of the principles of righteousness? Of such it will be said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes." O, if men would only hear the last call of mercy that God has sent to our world, warning them of temperance, righteousness, and judgment to come, truth and light and grace would be given them, to be given to the world.

But ministers and teachers have resisted the light, refused the grace which God has richly provided for them, and abused the opportunities he has graciously presented to them. He looks from his throne, and sees warnings despised, convictions set aside, and the truth buried beneath the rubbish of tradition. A "Thus saith the Lord" is counted as an idle tale. Fables are chosen before the truth of heavenly origin. Invitations to repentance and the convictions of the Spirit of God are slighted.

Confirmed impenitence is the result of refusing light and of walking in the sparks of our own kindling. Those who follow this course follow a path that leads to perdition. They are called upon to come out of the world, and be separate. But the strait and narrow path does not look attractive; it is hard to enter the strait gate, and their eyes turn with longing desire to the wide gate and the broad way. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."

Fatal hardness of heart! The peace, the mercy, the grace, the exceeding great reward of obedience, are now hidden from their eyes. The irrevocable sentence of condemnation must come from the divine lips. Christ declares, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Angels are co-operating with human intelligences, watching and working to draw the world to Christ, as Christ worked to draw the Jewish nation to God. But "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The Lord will not that any man shall perish, but that all shall come to him and be saved. But instead of his loving-kindness softening and subduing the soul, many of the objects of his love and mercy are encouraged to more obstinate resistance. O, that men would remember that there is a limit to the forbearance of God! They throw off all restraint, and make void his law; they establish their own perverted law, and try to force those who honor God, and keep his commandments, to trample his law under their feet; but they will find, too late, that the tenderness which they have mocked is exhausted.

The warning of Christ comes sounding down along the line to our time: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

The real test of a man is what he chooses first. One man chooses first of all to be rich; another, to be learned; another, to be an artist; another, to be comfortable; another, to be respected by those around him. A man may not know that he has chosen this thing or that. He may fancy, indeed, that he is trying to be something quite different. But when the small

choices come,—those that really make up character,—he will find himself always placing one thing first, sacrificing everything to it, almost as if by instinct. The man who is choosing first to be rich will sacrifice comfort, freedom, even friends, if need be, not, perhaps, in a petty way, but none the less effectually, and with singleness of aim. The man who is determined to educate himself makes each time the choice he thinks will bring him to that end. And so the man who asks himself whether he is truly a Christian, may never need to be in doubt. Let him watch himself even for one day; let him see whether in each choice he seeks first the kingdom of God and his righteousness, trusting that all these things shall be added unto him,—and he will find his answer.—*Sunday-School Times.*

### THE GREAT DECEPTIONS.

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

It would be attempting an impossibility to undertake to point out all the deceptions prepared by Satan for these last days. Each person must make a careful and constant study of the Word for himself if he would escape every snare of the enemy.

The most prominent of these satanic delusions cannot be introduced more forcibly nor more clearly than by the Scripture language: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14.

This scripture is explicit in saying that the "spirits of devils, working miracles," go to the "kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Then when the "great day" is imminent, the "spirits of devils" will be "working miracles." Nothing could be stated more clearly than the foregoing scripture states this great fact.

It is worthy of note that these "spirits of devils" go to the "*kings of the earth*," thus showing that they will make their strongest efforts to captivate the leading, influential men of the world. To do this, they will have to present deceptive miracles that will arrest the attention of the most intelligent and best-educated classes. All such skilful and wickedly devised deceptions are in perfect harmony with the character of the wily foe. "And no marvel; for Satan himself is transformed into an angel of light." 2 Cor. 11:14. Satan would be at once rejected if he came in any other garb than that of an "angel of light." He is a deceiver, and the real character of his iniquitous plans must be so skilfully hidden that his snare is not detected till his victim is hopelessly, though often unconsciously, entangled in his net.

Very forcible and clear upon this great latter-day deception of Satan are the words of Paul: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. This scripture is given with emphasis,—"*the Spirit speaketh expressly*,"—and we should reverently listen to the divine message so "*expressly*" given. Do not neglect to observe that it is in the "latter times" that this departing "from the faith" and giving "heed to seducing spirits, and doctrines of devils," takes place.

What is departing "from the faith," if it is not a turning away from fully believing and heeding the plain Word of God, just as it reads? When any one begins to explain the

Word away by trying to show that it does not mean what it so clearly says, he is, in that very thing, departing from the faith, and giving heed to seducing spirits. It was in this way precisely that the woman was first deceived in the garden.

It is left to the reader to answer the question for himself whether either the pulpit or the religious press, with few noble exceptions, is to-day teaching the pure Word of God, in the "demonstration of the Spirit and of power," as was once the case. The Word predicts a "departing from the faith" in the "latter times;" and just as surely as the "latter times" are reached, we may see the fulfilment of this scripture on every hand, if we but open our eyes to the facts around us.

The great extent to which these wonder-working deceptions will be carried may best be expressed in the words of the prophet: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13:13, 14.

Reader, what think you? If you should see a power working such a miracle as making "fire come down from heaven," would it not be convincing to you? But be on your guard. God, in his Word, and in the clearest and most direct language, warns you against these "spirits of devils" that "go forth unto the kings of the earth and of the whole world," exhibiting their miracle-working power. Of course this great display of miraculous power that "maketh fire come down from heaven" has not yet been developed; but how needful it is that in these times of peril we shall cling close to the mighty Rock, so that not even the masterpiece of the enemy's deceptions may overthrow us.

A leading minister in Boston, after recounting in a magazine article a number of his experiences with a spirit medium, says, "Here are most wonderful facts. How shall they be accounted for?" The prophet's prediction is that "he doeth great wonders." How literally is this prediction fulfilling in the wonders presented by the modern spirit medium, when educated men see them as "wonderful facts"!

The leading thinkers at first regarded Spiritualism as nothing more than artful trickery on the part of the medium, and some still look upon it in that light; but the vast majority now say, as does the leading gentleman just quoted, that Spiritualism presents "most wonderful facts." And in saying this, how literally are they fulfilling the Word!

The prophet Isaiah, speaking upon this subject, says: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20. It would seem almost useless to state that there is scarcely a corner of the whole world to-day in which may not be found the individual who has "familiar spirits" hovering about him. The spirit medium is now in nearly every neighborhood; and thousands of people who, a few years ago, scoffed at Spiritualism, and considered it a superstition of the most ignorant, are now embracing it as a veritable truth. It is claimed that more than twenty million people believe in these "familiar spirits;" yet there is nothing that the Word of God more forcibly condemns. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19:31. "There shall not be found among you any one

that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a *consulter with familiar spirits*, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18:10-12. Language could not be so constructed as to make the fact clearer that those who have "familiar spirits" are not to be regarded, and further, that they are "an abomination unto the Lord."

No further evidence need be given to show that Spiritualism, which is the seeking "unto them that have familiar spirits," is forbidden by the Word of God. Since God condemns it, it cannot be right, and is therefore the deception of the evil one. Little do men in general realize what Satan is doing as he is so busily engaged, in every corner of the world, in entangling the feet of such vast multitudes in the enticing net of modern Spiritualism.

Reader, review again, and again, and again, the warnings that God has given in his Word against the delusions prepared, under the deceptive hand of the enemy, for the last days. Do not forget that the Master has said that his coming is "after the working of Satan with all power and signs and *lying* wonders," and that the Lord's earnest admonition is, "What I say unto you I say unto all, Watch."

Not long before Adam Clarke died, he wrote in a friend's album:—

"I have enjoyed the spring of life,  
I have endured the toils of summer,  
I have culled the fruits of autumn,  
I am passing through the rigors of winter,  
And am neither forsaken of God  
Nor abandoned by man.  
I see at no great distance the dawn of a new  
day,  
The first of a spring that shall be eternal.  
It is advancing to meet me;  
I haste to embrace it—  
Welcome! welcome! eternal spring! Halle-  
luiah!"

#### LOVING PATIENCE.

PHILIP GIDDINGS.  
(British Guiana.)

"A BRUISED reed shall he not break, and the smoking flax shall he not quench." Isa. 42:3. What consolation, comfort, and encouragement are in these words! A reed is a weak, slender plant that grows in marshy places. A reed, then, represents natural weakness (Matt. 11:7); a bruised reed, the incidental liability owing to the weakness.

Weak one, bruised by sin, despaired of and despised by man, and by him already judged fit for destruction, take courage. Satan has bruised, but Jesus will not break. Our fellow men would break us with their pitiless censure and crushing rebuke, but Jesus will not. His work is not to break down, but to build up. This is illustrated in John 8. An unfortunate woman, charged with a grave offense, guilty and trembling, awaits her condemnation. But read the record: "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

Persons who are not accustomed to caring for the sick are often very scornful toward those who have an offensive disease, but a physician whose heart is in his work does not feel so. Unregenerate mankind scorns and neglects the soul-sick brother, but the Great Physician condescends to touch even our leprosy. "A bruised reed shall he not break." Look how Peter cursed and swore, declaring that he never knew Jesus! How did Jesus reprimand him? "And the Lord turned, and

looked upon Peter." That was all, but it was enough; for "Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly." Luke 22:61, 62.

Christ announced his office in these words: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. "The smoking flax shall he not quench."

When I was a child, I once saw a man trying to set a fire, but it only smoked. He fanned it, but still it continued to smoke. Becoming impatient and angry, he scattered the fire, and put it out entirely. I have learned, since then, how differently God acts toward us, who are only "smoking flax." So long have we been smoking instead of blazing, and he has not grown impatient with us, and extinguished us, but is still gently fanning, if perchance we might blaze yet. "The smoking flax shall he not quench." The remotest desire to do good, the feeblest attempt to be useful, the faintest cry after God, is evidence of some divine spark within: and though for a while, being smothered, it smokes, divine patience will not quench but fan it, until it blazes, or of itself goes out.

#### THE SCIENCE OF THE AIR.

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

THE Word of God is an infallible text-book in science. In a previous article it was shown that the Word reveals the truth of light; and that if men had used that truth as a basis of investigation in the great laboratory of nature, by means of it they would have long ago become acquainted with the real nature of light. We have said that the Word is a text-book in the sciences. Now a tree is known by its fruits. By observing how effectually the Word can teach science, we shall be able to see how perfect it is for this work.

Take another example: Men have always known something of air. It has propelled their ships, thrust itself against the bodies of men, and overturned their works. But the principle of all principles of the essential truth of air, by which all its manifestations are to be explained, had never entered their minds. They witnessed the devastation of the whirlwind as it swept everything before it, but they had never dreamed that *weight* was necessary to give momentum. They could only attribute the work to their idol gods. And so long as men did not dream that air had weight, they would not, of course, make any investigations in that direction. At last, however, the question was raised. Men asked, Has the air weight? How this question came up, I cannot say. Possibly it was suggested by the phenomena themselves; if so, the facts were pointing men to the truth. Possibly men read Job 28:25, and then went to nature with the question; if so, it was the truth leading men to the facts that explained the truth. But however it was, the question was raised.

"During the earlier period of the revival of learning in Europe, the question was occasionally discussed, and was always decided in the negative. No such pressure could be felt. All experience and sensation seemed to be opposed to the idea of its existence.

"Men were everywhere using their rude devices for raising water in pumps, without the least idea of what they were doing. The action that was taking place before their eyes never entered into their comprehension. If any one had told them that, in raising a pump-

bucket, they were lifting a portion of the weight of the atmosphere from the water under the bucket, so that the excess of this pressure, exerted on the surface of the water in the well, would force the column of water in the pump-barrel up after the bucket, there were centuries when such a teacher would have been in danger of being burned up.

"This, with all similar phenomena, was explained by the dictum that nature abhors a vacuum. This nonsense passed for science through many an age. It is interesting to recall the long period during which this was assumed as an axiom that no one dared to question. . . .

"The raising of the question whether the atmosphere might have weight, was itself a notable event, as marking the beginning of scientific inquiry. But an experiment was tried, which was long regarded among the learned as settling this question in the negative. This experiment consisted in weighing a bladder, when distended with air, and when empty. No difference could ever be detected."

Men did not see the fallacy of this experiment.

"This fallacy lay in the unobserved fact that the bladder was filled with, and immersed in, the same fluid. Whether full, or approximately empty, it always displaced, in addition to its own proper bulk, very nearly the same weight of air that it contained. A similar experiment would just as well prove water, or even mercury, to be without weight. So this great fact was hidden from men. Copernicus, Galileo, died without the sight."

Though God had said, ages before, that he had given to the air its weight (Job 28:25), men trusted the result of their own blind guess instead of the infallible Word of God. So they were still in error.

"In endeavoring to raise water from a deep well in Florence, it was found possible to lift it only about thirty-two feet, which led Galileo to observe that nature, evidently, did not abhor a vacuum above thirty-two feet. Dying, Galileo commended the investigation of this subject to his pupil and successor, Torricelli. The reflections of Torricelli led him to the conviction that the atmosphere must have weight [he had found the true theory, the one given in the Bible], and that it must be by its pressure that the water was caused to rise in the pump-barrel. In considering how this question might be tested, he at last thought of mercury. This substance, being between thirteen and fourteen times heavier than water, would be caused by the same pressure, if it existed, to rise only about thirty inches. So he reasoned that, by the employment of mercury, the existence or non-existence of this pressure might be shown in a glass tube.

"It is interesting to imagine the feelings of this philosopher when preparing for this experiment, which was so remarkable at once for its simplicity, its conclusiveness, and its importance. It was almost as simple as that of standing the egg on its end, yet no finite mind had conceived it. Was it with trembling expectation, or in the calmness of conscious strength, that he filled with mercury his glass tube, four feet in length, sealed at one end, placed his finger over the open end, inverted the tube, plunged the open end in a vessel half filled with mercury, and then—removed his finger?

"What were the emotions with which he saw the column of mercury fall, and, after completing the oscillations produced by its momentum, stand at a height of between twenty-nine and thirty inches, in equilibrium with the pressure of the atmosphere on the same area of surface of the mercury in the vessel; or with which he realized the fact that the glass tube above the column of mercury enclosed the absolute void, then first obtained by man,



since only approximations to it could be reached in the pump-barrel, and which was ever after to be known as the Torricellian vacuum! And what would his emotion have been if he could have imagined, what, indeed, no one can adequately conceive,—the influence that this discovery was to exert in promoting the industries and the civilization of his race!

"The discovery of the pressure of the atmosphere is one of those discoveries by which the boundary of human knowledge has been enlarged in a remarkable degree. It was a *radical* discovery; and out of it there have sprung an endless series of discoveries and inventions, which, while they have contributed in an incalculable measure to the welfare of man, have at the same time added still further to the extent of his knowledge and the power of his understanding."

We now know that the weight, or down-pressure, of the air is enormous. Its pressure, or weight, is about fifteen pounds to the square inch, or over a ton for each square foot of the earth's surface. This is not felt; for it is through us as well as about us; we are immersed in it. The whole pressure of the air on the surface of the earth, expressed in tons, would require sixteen digits. In round numbers we may say five thousand millions of millions of tons; or if you want it more exactly, it is close to 5,517,823,961,480,000 tons.

Thus we know that this weight of the air is tremendous. I know that the results I have here given are close to the truth, for I multiplied by logarithms and obtained this product. Five thousand millions of millions of tons is that given by Newcomb. Thus the air binds the earth with an elastic hoop. God gave air this weight; he regulated it with mathematical nicety to our needs. And he left us not in ignorance of the fact, but told us of it in his Word. Suppose he were to unclasp this air from about the earth, and take off this enormous pressure, would not the pent-up forces within the earth break forth? Some day he will remove it, as one removes the peeling from an orange. Some day it will be rolled together as a scroll. Rev. 6:14. Brother, what about your science then? Will you, with all your science, be founded on his immutable Word? If so, you may look calmly up, in that awful hour, and say, We will not fear, "though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

#### GOSPEL POWER.

VERY significant is the definition of the gospel given by the apostle in Rom. 1:13-17. We are accustomed to think of the gospel as a system of doctrine, a revelation of heaven, or a record of Christ's teaching; but the apostle calls it "power." After all, that is what we need. Most of us know our duty,—know how we ought to live, and what we ought to strive to attain,—but we fall short of it. We have to confess that we do the things we ought not to do, and leave undone the things we ought to do. We do not keep our resolutions, and we yield to our besetting sins. We are weak and vacillating. In that condition there is no offer that could be made so appropriate as this of power. And it is the best kind of power. Paul says it is "the power of God." Then it must be unlimited; and, as he is our Maker, it must be suited to our need.

There are some kinds of power that are dangerous and mischievous, and we are obliged to enact laws to restrict and curb the power some men have acquired; but we are sure that the power that comes from God is beneficial and elevating, and the effect of it is precisely what we desire. It is the power of God unto salva-

tion. We need to be saved from ourselves, from this lower animal nature, which is persistently striving to gain the mastery; we need to be saved from temptation, and from the evil with which we come in contact in the world. This is the effect of the gospel.

The apostle adds to his description of it, the condition on which it may be obtained. The power is at the disposal of every one who believeth. The receptive spirit is the sole requirement. Too many of us treat the gospel as a patient treated his physician's prescription—read it carefully three times a day, and laid it on the aching limb. The kind of belief that brings power is the belief that affects conduct, the belief that brings obedience. The man who looks one way, while he is going in the opposite direction is all right in a boat, with a pair of oars in his hands, but he must not act so in the spiritual life. His eyes must be upon Christ, and he must tread in his footsteps. He must try to live the Christ-life on the earth; and as he encounters difficulties, he must press forward, trusting to the power of the gospel. How it is imparted, we do not know; but the fact is proved by every one who tests it. "All things are possible," Christ told one man who went to him, "to him that believeth." It is so still. The power of God unto salvation can come to us in no other way. By that means alone it reaches us.—*Selected.*

#### THE LIBERAL CONGRESS OF RELIGION.

F. D. STAAR.  
(Nashville, Tenn.)

AS ALREADY noted in the REVIEW, this congress met in its fourth annual session at Nashville, Tenn., Oct. 19-24, 1897. The day sessions were held on the exposition grounds, and the night sessions in the Jewish temple in the city. The writer took occasion to be present at two of the night meetings. Without taking a morbidly critical view of the matter, I would venture to express a few thoughts that were impressed on my mind regarding the occasion.

The first address to which I listened was from Prof. Nathaniel Schmidt, of Cornell University, on "Biblical Criticism and Theological Belief." It was considered by the assembly as a very scholarly production, and very highly commended.

The speaker defined "higher criticism" to be a thorough examination of the historical evidences concerning the Scriptures, while "lower criticism" had only to do with textual accuracies or inaccuracies. As the result of his higher criticism, this scholar claimed to have found that many portions of the Bible were not written by the commonly supposed authors. There were portions, he claimed, of the book of Isaiah that were not written by that prophet; Solomon never wrote the "Song" to which his name is attached; and Paul did not write the book of Hebrews, while it was quite uncertain whether he wrote all the minor epistles credited to him, etc. It was so easy for the transcriber of the Scriptures to add something, as a note or comment, in the copy he was making (which thing, it was intimated, was anciently often done), and that note come to be considered afterward as part of the original text. And finally, he concluded, there was much in the Book that could not be considered as inspired.

The tendency of this address by this "eminent scholar" seemed to be to lessen the confidence of the listener in the perfect veracity and authenticity of the Bible as a whole, seeing some portions of it had been tampered with so much. It was thought to be blind bigotry or superstition that would lead one to hold to the genuineness of the entire Bible against the plain "developments of science." The de-

fender of Buddhism stated that that religion is much older than Christianity, and that both Jews and Christians should be very thankful that such a system of religion exists, as many portions of the Bible were taken from the sacred writings of the Buddhist religion. This he essayed to prove by comparing passages of the Scriptures with selections from the teachings of Buddhism.

The Jewish rabbi who spoke in defense of Judaism was much rejoiced that the time had come when representatives of the various religions could come together in such a friendly manner. His eloquent address was warmly applauded by the mixed multitude of Christians, Jews, and Gentiles. "Progress" was the order of the day. Instead of the idea that the world had existed but five or six thousand years, this teacher in Israel stated that it had taken several million years to bring the human race up to the exalted plane it now occupies.

An eminent Methodist clergyman from Toledo, Ohio, felt that such a gathering betokened something very significant about to take place, the real nature and magnitude of which we can hardly yet conceive. This sentiment seemed to be shared by many.

The Jewish rabbi was followed by a leading minister of the gospel, who said: "Were I a Parsee, I would be proud of my religion; I would do all I could to advance the cause of the Parsee religion; I would not want to be anything but a Parsee. Were I a Jew, I would be proud of my religion; I would do all I could for the cause of Judaism; I would not want to be anything but a Jew. But I am a Christian, and I am proud of my religion; I will do all I can for Christianity; I do not want to be anything but a Christian." He then spoke earnestly in praise of Jesus, repeating, in nearly every sentence, that name to Christians so dear, to Jews so offensive, to Gentiles foolishness. He described him as the exact representative of the Universal Father, though *not the only* representative, but the one designed for, and known by, Christians. The impression was left that other systems of religion also present ways of salvation.

Into this situation is Christianity forced to come in order to affiliate, on common terms, with other systems of religion. Is it true that there is "none other name under heaven given among men whereby we must be saved"? or may we climb up some other way?

But the thought that most forcibly impressed my mind was the query, Where is the "higher criticism" for these other religions and their sacred writings? The representative of Mohammedanism, wearing his yellow turban in the Jewish temple, surrounded by Christians, regaling himself with the "higher criticism" of evangelical divines,—what higher criticism has he to offer on the Koran? What higher (or lower) criticism has the Buddhist priest to present on the reputed sacred writings of Buddha? Where is the advocate of some heathen religion that has a higher criticism to suggest, by which he shows to the world the weak points and the unauthenticity of the sacred volumes of his religion?

"Pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit." What a spectacle! Has a heathen, or a Mohammedan, or the advocate of any other false system of belief, any criticism to offer in the face of the world upon his religious code? This seems to be left for those who have the living oracles committed to them. Must the Word again be wounded in the house of its friends and in the presence of enemies? God's remnant people have the honor, though perhaps alone, of standing loyal to that Word.

## JEHU.

*The Interior.*

WHATEVER may have been his faults, and they were open enough, that is certain, the one thing we admire about Jehu is that he was a "rustler." As one reads his story in the old book of the Kings of Israel, he seems very modern, and not a little Western, in his make-up. Others fought and fell back; but when Jehu drew the sword, he had no further use for the scabbard. When he assumed command of the army, it was a farewell to camp. If there were any bridges behind him, he burned them. If there were any base of supplies, he cut loose from it. When he drew rein, his horses felt the inspiration of his touch, and were off like a shot, so that men from afar recognized his pace before they could recognize his features or his arms. He swept the valley like a flood and the hills like a tornado. When he had a duty to fulfil, he went toward it as an arrow toward the mark; and when he leaped from his chariot at the gate of Jezebel, he was literally there "with both feet."

Granted that his energies were not always wisely directed, it is a comfort now and then to find a man dead in earnest. We have enough of "admirable Crichtons;" but the world needs a few Pauls who can boast, "This one thing I do." When a man goes after rabbits, he may take a shotgun; but when he is gunning for lions, he would better carry his rifle.

It is worth remembering that velocity counts for more than gauge or charge. During the Columbian Exposition we used to study the great armor plates that had been rent by solid shot from Krupp's cannon; and what impressed us was that it was neither the weight of the shot nor the size of the load, but the velocity of the ball, that split the cradled and chilled steel. Increase the velocity of a bullet seven per cent., and you have increased its penetration thirty-five per cent. The new army rifle, the Krag-Jorgeson, is as awkward in its appearance as its name. But they tell us that when fired opposite three ranks of soldiers, a man will drop out of all three. It carries a small bullet, but the bullet "gets there." The ball is not heavy, but it is "sudden."

The trouble with most men, religiously, is that they act apathetically. They are so in love with deliberation, and so afraid of haste, that they lose all force in the loss of velocity. When St. Paul was told, on his way to Damascus, to do a certain thing, he says he did it "immediately." Jesus Christ needs men of action, not simply philosophers, for his disciples. When he called the fishermen of Galilee to be his followers, he called them between two hauls of their nets; and they "left all," and followed him. When he called Matthew the publican, he called him right from his money-table; and he abandoned the table, and followed his Lord. When Jehu was told that he was to be the future king of Israel, he did not sit down until he sat upon his throne, and was hailed by his captains as the ruler of the people. When Jesus Christ would make a man a "king unto God," that man must remember that the best time to assume the crown is now, and the day that he shall never see is to-morrow.

In every congregation there are men and women who have been putting off religion until it has become a second nature. One can get no other reply from them but "Sometime." They are wholly convinced and entirely persuaded and quite determined, but not ready. After our financiers had spent years in trying to get back to a sound basis in business, somebody persuaded them that "the way to resume is to resume," and the country found it so. The way to become a Christian is to be a Christian, and to be it now. What most hear-

ers need is less of Felix in their make-up and more of Jehu. The men who "hunger and thirst" to be saved are never lost.

## REST.

ANNA C. KING.  
(Cincinnati, Ohio.)

WHAT matter if I cannot see  
The path before me clear and bright?  
I know that neither storm nor flood,  
Nor fire nor tempest, darkest night,  
Can hide me from His eye above;  
Nor height nor depth can e'er remove  
My helpless soul from his kind love.

I calmly wait, I fear no ill;  
His love will reap what it hath sown;  
With quietness I look to him,  
Till he shall gather in his own.  
No power on earth can change for me  
The destiny and fate that he  
Appointed from eternity.

<sup>1</sup> Eph. 1:4, 5.

## FROM EDEN LOST TO THE CELESTIAL CITY.

E. HILLARD.

(Friendly Islands, South Pacific Ocean.)

THE train of salvation left Eden lost, on the track of time, for the Celestial City, nearly six thousand years ago. She has run through the ages according to her schedule time, giving opportunity for the inhabitants all along the line to get on board.

Only one train is to pass over this line; therefore the invitation has been urgent, and the opportunity for accepting it an important one.

The invitation for several generations was handed down from father to son. Events that were to occur to show the people that it was the right route to the Celestial City were narrated by the prophets years before they occurred. But in every age most of the people have been too busy in the pursuits of life to give any heed to the approaching event, or even notice it when it took place, except to declare it a casual event, that would have taken place whether foretold or not.

Some of the events prophesied of were to take place just after the train had passed beyond the reach of the people. In these events they read their lost opportunity and final doom.

At one station only eight boarded the train. The warning was duly given, but none heeded it or prepared themselves. The long, commodious train of salvation came, and gave all ample time to get on board. The lonely eight stepped on, the train moved on, the land was converted into sea, and the people passed under its turbulent waters.

Years passed on, and the train sped over the great thoroughfare, with its ample accommodations, but with almost empty seats. Sometimes a new passenger was welcomed by the genial passengers; but it was usually one who had studied the time-table (Bible), and was desirous of reaching the Celestial City.

Sometimes one who had superficially consulted the time-table, boarded the train, but traveled only till he met the train of destruction, on the downward road, bound for perdition. This train was crowded with passengers, it was finely decorated, and the boisterous laugh and witticisms of the passengers so attracted the attention of those who were not thoroughly determined to reach the Celestial City, that they abandoned the train, and joined the merry-makers, only to share with them their fate. Some on the train they left shed tears as they saw them depart. Soon a long distance intervened between the trains.

After the train had sped steadily on her way for nearly four thousand years, she reached a point where the Son of Him who had the charge of affairs was to be hailed in his infant form. With joy the aged seers clasped him in

their arms, while others gathered around, and with feelings of joy beheld the helpless Saviour, clothed in the strange habiliments of sin. He grew to manhood, and entered upon his mission of love. He gave the most positive evidence that this line of travel would reach the Celestial City. He healed the sick, raised the dead, and sounded the warning in no uncertain tones. He caused some to leave the downward road, and greatly comforted those who had been traveling on this track of time until their hair whitened with age. He passed through the dark tunnel of the tomb, which all so much dreaded, and left it brilliantly lighted for others. He faithfully finished his work, bade farewell to those to whom he had endeared himself, and left the dark world of sin for the realms of glory.

He left the on-passing train to his followers, with instructions to keep the lights well trimmed, and full of the oil of grace, that they might send out their bright rays far on the dark fields of sin. He said, "I am the light of the world;" but as he left it, he left his followers to shine in his place, and declared, "Ye are the light of the world." As the train passed over the deep ravines of sin, the heavenly rays shone out over the chasms, clearly revealing to every traveler his utter inability to travel the route without specific directions from Him who prepared the way.

On, on, the train sped until it has reached our day. A threefold warning is now being given, showing to all that we are nearing the Celestial City. All earthly incumbrances that hinder us in this important journey should now be left behind, and everything necessary for the comfort of ourselves and others should be packed in just as small a compass as possible. We are so near the city that the eye of faith can clearly discern the gleaming rays of light shining from the gates ajar.

With hope and courage and increased faith, let us search more carefully and prayerfully the guide-book, that we may be able to show others that the journey is almost completed. Soon it will be finished, and the weary travelers will enter the Celestial City, and raise their immortal voices with the angelic host in praise to Him who guided them safely through.

## THE BIBLE.

PERHAPS the best uninspired eulogy upon the Bible is from the pen of that masterly scholar, Sir William Jones. It was written on a blank page in his Bible, and also inserted in his eighth discourse before the Society for Asiatic Researches:—

"The Scriptures contain, independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected, within the same compass, from all other books that were ever composed in any age or in any idiom. The two parts of which the Scriptures consist are connected by a chain of compositions which bear no resemblance, in form or style, to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian, learning. The antiquity of those compositions no man doubts; and the unstrained application of them to events long subsequent to their publication is a solid ground of belief that they were genuine predictions, and consequently inspired."

"Don't carry the whole world on your shoulders, far less the universe; trust the Eternal."

"INSIDE a man's heart there is need of a thorough plowing by God's grace; for if any part of our nature is left to itself, the weeds of sin smother the soul."

## 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.

### TOO TIRED TO TRUST.

"I'm too tired to trust, and too tired to pray,"  
Said one as the overtaxed strength gave way;  
"The one conscious thought by my mind possessed,  
Is, O, could I just drop it all and rest!  
Will God forgive me, do you suppose,  
If I go right to sleep, as a baby goes,  
Without even asking if I may,  
Without even trying to trust or pray?"

Will God forgive you? Why, just think, dear heart,  
When language to you was an unknown art,  
Did a mother deny you needed rest,  
Or refuse to pillow you on her breast?  
Did she let you want when you could not ask?  
Did she set her child an unequal task?  
Or did she cradle you in her arms,  
And then guard your slumber against alarms?  
Ah, how quick was her mother-love to see  
The unconscious yearnings of infancy!

When you've grown too tired to watch and pray,  
When overwrought nature has quite given way,  
Then just drop it all, and give up to rest,  
As you used to do on your mother's breast.  
He knows all about it, the dear Lord does,  
So just go to sleep, as a baby goes,  
Without even asking if you may:  
God knows when his child is too tired to pray.  
He judges not solely by uttered prayer;  
He knows when the yearnings of love are there;  
He knows you do pray, he knows you do trust,  
And he knows, too, the limits of poor, weak dust.  
O, the sweet sympathy of Christ,  
For his chosen ones in that midnight tryst,  
When he bade them sleep on, and take their rest,  
While on him the guilt of the whole world pressed!  
*You've given your life up to him to keep;*  
Then don't be afraid to go right to sleep.

— Anna J. Grannis.

### STUDIES IN CHILD CULTURE.—NO. 26.

MRS. S. M. I. HENRY.  
(Sanitarium.)

"Should children be allowed to accuse one another? Would it not create discord among them?"

Children should be encouraged to "think aloud" to mother, but should be taught to cultivate the spirit of appreciation instead of accusation. If the disposition to accuse, criticize, and condemn is in the child, the parents certainly ought to know all that is involved in it, and they cannot know unless there is freedom of expression. Where evil practices exist among the children, they should be reported by those who know about them, and the report should be promptly investigated. The idea that "one should never tell," the cultivation of secrecy, the telling and keeping of "secrets," all lead to intrigue and dishonor. Have it understood that everything in the life is to be as open as the day; that every individual, from father down, must be prepared to stand by anything he says or does, or repent and retract if found in the wrong. It is only deceit, impurity, selfishness, that would brand as cowardice the disposition to tell the right person of any wrong which has come to his notice. In the children's world the proper person to tell is mother or father; and the parents should be so led by the Spirit of all wisdom as to know how to meet these revelations in such a way as to prevent discord, and correct evil in its beginning.

Let it be fully understood in any family of children that "nobody is to tell," and the most shameful things will develop unhindered, until, by and by, some teacher or friend will venture to hint as to the truth, and for his pains, make a family of enemies; and later on the wrong will publish itself to the world in a way to bring confession and shame, if not ruin.

On the other hand, let it be understood that everything that is done is to be a matter of con-

stant record in the family; that nothing is to be hidden; that each must expect to hear his words repeated, his conduct discussed; that every offense is sure to become a matter of investigation, which, while always kindly and sympathetic, tends toward justice and fair dealing; that the offender is sure to receive the very tenderest and most careful help in correcting in himself everything which led to the wrong, while he must bear penalty until full reparation has been made,—then will grow up in the children that frank, open-eyed sense of honor which has nothing to conceal from any one who has a right to know.

Vast importance attaches to the manner in which the young offender is treated. The teaching of Paul in the sixth chapter of his Galatian letter should be familiar to every member of the family, and constitute the basis of all dealings with that species of wrong-doing which would become a matter of report from one to another.

It should be understood that all reporting is for the purpose of making it possible to set things right. The offender should be recognized as the greatest sufferer; for he is. No injury received can begin to produce the pain that comes with the consciousness of having done an injury which can never be forgotten nor wiped out, only forgiven. To leave a child to bear this burden alone would be, sooner or later, to harden him into that sort of stoical endurance which makes the most desperate criminal element in character.

Anything like "tittle-tattle," gossip, or secret whisperings, should be ruled out entirely. Let everything be done in an orderly manner, open and aboveboard.

It is a good way to have one hour in the week for hearing any complaints. Do not appoint such an hour in advance of the necessity for it; but when the first complaint appears, refer it to some time in the future. Let this time be set apart for this purpose. Let all the complaints lie "on ice" for at least a week before being considered. In this way all heat will have had time to evaporate, the children will have forgotten everything that was unreal, exaggerations will have dropped out by the way, and facts alone will be brought into the cool, candid council; then justice will not be difficult, nor loving-kindness strange, even in the heart of the aggrieved and wronged.

Discussion of difficulties should not be tolerated between times. Have it understood that the only fair way is to wait until the time appointed, and that the discussion must be open, and in the presence of the family, each having a chance to tell his story without interruption. Disagreements must be expected. The point to be gained is not agreement, but candor, with courtesy in expressing opinions and a spirit of tolerance in listening. The golden rule in constant application in the interchange of thoughts, words, and deeds, is the end to be gained; and this will be possible only by the operation of the same Spirit of God, whose name is Love, about whom so much has already been said in these papers.

### OLD TIMES RECALLED.

In a crowd made up mostly of young men and partly of older ones, mention was made of a new set of furniture that one of the crowd had indulged in. The merits of the bed were described in glowing colors. The rails almost touched the floor.

"Awful handy," he said. "All you have to do is to use it for a chair when you're undressing or dressing."

"Mighty poor thing for a trundle-bed, though," said one of the older men.

"Trundle-bed," said the other; "what's that?"

"And didn't you ever hear of a trundle-bed?" said the other, in surprise. "I thought every one knew what a trundle-bed was. Why, in olden times the beds were made with the side rails at least two feet from the floor. Then when they had a feather bed on top of that, you had to get a chair, and a high chair too, to climb in. But that's neither here nor there. There was a little low bed, made to fit under the big one. Its posts weren't more than eighteen inches high, and the side rails almost touched the floor. At night this was pulled out beside the large bed, and the children were tucked away for the night."

"And then shoved under the big bed? I should have thought the kids would have smothered on a hot night."

"Of course they were not shoved under. The trundle-bed stayed right there until morning, and then the youngsters had to get up first, get dressed, make their bed, and 'trundle' it back into its place under the big bed, where it stayed until night."

"Say, old man, are you fooling?"

"Of course not. I'm telling you the gospel truth. Go and ask your father and mother, and see if they didn't sleep in a trundle-bed when they were young."—*Cincinnati Commercial Tribune.*

### CHRISTIAN HELP WORK FOR CHILDREN.

CHILDREN are naturally affectionate—far more ready to love than to hate. They do not cherish ill feelings for any length of time. They have, however, enough of hatred and evil in their hearts to grow and crush out the good, unless there is persevering effort to eradicate it from their lives. The best way, and in fact the only way, to have a lovable character developed in the child, is to provide opportunities for the affection that is in his nature to manifest itself. It may be said that these opportunities are ever before children; that they have in their homes those who are doing for them, and for whom they, in return, can do.

Kindness begins at home. It is impossible for a child to be kind to those outside his home circle unless he is kind to those within. But, almost invariably, the spirit of the child is the same as that of his parents. I think there is a great deal of truth in the idea, so often advanced, that the child gets far more of his character from the example of his parents than from what he inherits; in other words, the child acquires more by imitation than by heredity. Perhaps he inherits most of his physical characteristics and tendencies, while most of his mental characteristics and tendencies are the result of his environment. Accordingly, the atmosphere of his home becomes the child's individual atmosphere, which will either benefit or harm those who breathe it.

Christian Help work, then, begins in the home; for the spirit in which work is done for others is that which determines whether or not it is Christian Help work. What is done for others may be done in such a way as to be help work for Satan instead of for Christ; but if a spirit of love and kindness, instead of selfishness, prompts in gifts and work for others, our service will be accounted by Christ as done to him. Christ did not say that benefit would result to one who gave a cup of water without regard to the spirit in which it was given; but it must be given in love, in his name, and not to be seen of others, in order to be of help to the giver and the receiver.

Every home can organize itself into a Christian Help band; and when convenient, several homes may organize into a larger band. But unless the members of the larger bands are members of home bands, its work will not be most effective. In these home bands officers may be elected, and the work conducted sys-



tematically. Meetings may be held, and reports given of the work done. These meetings may be made very interesting. This formality of organization may, or may not, be a source of help to the children. It will be a device which will interest them, and thus stimulate to work; but unless the true spirit of the work is present, this organization and form will degenerate into play for the children, and, in the end, will inhibit the work it was organized to promote. This danger will not be so great if the parents are united with the children, at the same time permitting them to bear the active part in the organization as well as in the work which the band is to do.

In nearly every feature of Christian Help work, there is much that children can do. Many of the things which have to be carried to the sick and needy may be taken by the children, and a great deal of work which would have to be done by older ones may also be done by them, often far more effectively than by older persons; for it is very agreeable to be ministered to by a little child.

Christian Help work is very comprehensive. It includes far more than making gifts to needy persons, and ministering to the destitute and afflicted. It embraces a care for all of God's creatures and works. The little birds will need gifts this winter, as well as poor men and women; and it is Christian Help work to make dumb animals comfortable, quite as much as to relieve cold and hungry people. For children, this work of providing and caring for all things which God has made, may be considered on a par with work for men and women.

Many devices may be employed to interest children in this work. I have already spoken of the matter of organization of bands and their work. Where gifts are to be made, they may be collected, tastily arranged, and exercises held in which the children sing songs and recite selections appropriate to the work and occasion. As, in prayer, the gifts and givers are dedicated to the Lord, the children cannot fail to get some idea of God's gifts of love to them. The care for animals, birds, etc., may properly involve a study of their life and habits, which in itself will interest the children and draw out their sympathies.

Much of what we who are older call religion is far too abstract; we talk too much, and do too little, and as a result religion is often a vague something that we wish to get hold of. If religion is abstract to parents, it will probably be far more so to their children; for the child can comprehend but little, if anything, of that which is abstract. So if Christian Help work is necessary to make religion an actual thing to parents, as it certainly is, it is many times more so for the children. Fewer of our children would turn to the world if there were given them to do more of this work which their sympathetic natures actually demand.

Of course doing good to others will not, in itself, save the children; but when, in his name, they follow in the way of the One who "went about doing good," his life will save them.

There is always the danger that children will do this work to receive praise and attention; but it will not do not to encourage them in the work on this account. Seek, rather, to lead them to do the work for Christ, and to look to him, above all others, for their praise. While not praising them, there cannot be the slightest wrong in permitting them to enjoy our pleasure at the good work which they are doing. We must not forget that it helps us to know that those with whom we are working have confidence in us, and that we are encouraged by their expression of satisfaction with our work. So let us accept with approval, all the child's efforts to make better the condition of any of God's creatures.

#### SOWING AND REAPING.

[BEGINNING Thursday, November 4, Dr. D. H. Kress delivered several very interesting and instructive lectures before the employees of the Sanitarium Health Food Company. Brother C. G. Howell, one of the stenographers employed by the Food Company, took notes of the lectures, which the REVIEW takes pleasure in presenting to its readers. These being only notes, it must not be expected that the subjects will be here presented fully, though the principles given, and the suggestions made, we are sure will be found worthy of faithful study, and beneficial in practise.—EDITORS.]

The great trouble with people to-day, and it has always been so, is that they try to avoid results instead of avoiding causes. People come to the Sanitarium; they are sick, and they want to get well. They will do anything to get well; they will take drugs, or call for the elders of the church.

But sickness has a mission in this earth. It is simply one of God's means of warning the transgressor. It is as a man putting his hand on the stove. The pain is simply a warning; it is a signal of danger. Sickness is simply telling the transgressor that he is on the wrong track. David said, "Before I was afflicted I went astray." Sickness is designed to help us to inquire into the causes which result in sickness. This truth was brought out in the teaching of the Saviour. After healing the impotent man, he pointed out his sin, and said, "Sin no more, lest a worse thing come unto thee."

If we take this view of it, the Saviour can be glorified in raising a man to health if he will inquire into the causes which led to his sickness; then he can go his way, and avoid the causes. But if simply raised to health without learning to avoid the causes of disease, he would soon drop back into the old way, and so be in a worse condition than before.

I could inject cocaine into my arm, and then place my hand upon the stove; and although it would be burned, if there were no pain, I might say, "I am well." This is the way Satan works. There are two ways of practising the healing art. One is simply to paralyze the nerves which indicate that there is pain. This is Satan's way. The other way is to remove the cause of the pain.

This is true of physical sickness, and it is just as true of spiritual sickness. There are organizations which are trying to avoid or suppress the results of evil, never inquiring into the causes. But there is no use in trying to smother a volcano; it will break out somewhere else. This is the way we have been doing in much of our gospel work, and have been making little headway. We have been preaching against the evil results which can be seen. We must go down to the causes of these evils, and remove them.

If a man were up in the third story of a building, throwing little children down to the ground, it would be a noble work to gather up the children and bind up their wounds; but it would be a far better work to stop the man from throwing them down. So it is a good work to stop the liquor traffic, but it is a far better work to remove the causes which create a taste for liquor; for when the seed is sown, we must reap the harvest. "Whatsoever a man soweth, that shall he also reap." The best way to put out a fire is to stop adding fuel. If we have sins in our lives which we have been striving to keep under, whether they be sins of intemperance or uncontrolled passions, the Lord wants us to look back a little farther.

Suppose you had gone down to Sodom to conduct a Bible reading, what is the first subject you would have thought of presenting?—

Probably social purity. But what was the great sin of Sodom?—It was fulness of bread,—overeating,—and abundance of idleness,—lack of exercise. If you should go out to hold a Bible reading to-day, would you begin with social purity? As it was in the days of Lot, so will it be in the days of the coming of the Son of Man. You see, then, the importance of these health principles.

I have here an apparatus for administering chloroform. Placing this part of the apparatus over the mouth and nose, and compressing the bulb, the patient inhales the fumes, and soon becomes anesthetized. Presently he begins to say some very strange things. Christian people will sometimes even swear, and say foolish things,—things they are afterward very sorry for. Why do they do this?—Their minds are stupefied, so that they have no control of them. Suppose that a person who does this should say, "I am going to stop swearing when under an anesthetic." Again the chloroform is applied; but as soon as he is under its influence, he does just as he did before. Do you see the point? The only thing for him to do is to stop taking the anesthetic.

#### BETTER WHISTLE THAN WHINE.

As I was taking a walk early in December, I noticed two little boys on their way to school. The smaller one stumbled and fell, and though he was not very much hurt, he began to whine in a babyish way,—not a regular roaring boy-cry, as if he were half killed, but a cross little whine. The older boy took his hand in a kind, fatherly way, and said: "Never mind, Jimmy; don't whine; it's a great deal better to whistle." And he began in the merriest way a cheerful boy-whistle. Jimmy tried to join in the whistle.

"I can't whistle as nice as you, Charlie," said he; "my lips won't pucker up good."

"Oh, that is because you have not got all the whine out yet," said Charlie. "But you try a minute, and the whistle will drive the whine away."

So he did; and the last I heard of the little fellows, they were whistling away as earnestly as if that were the chief end of life. I learned a lesson which I hope I shall not soon forget; and it called out these few lines, which may possibly cheer another whiner of mature years, as this class is by no means confined to the children:—

It is better to whistle than whine,  
It is better to laugh than to cry;  
For though it is cloudy, the sun will soon shine  
Across the blue, beautiful sky.

It is better to whistle than whine,  
O man with the sorrowful brow;  
Let the words of the child scatter murmurs of thine,  
And gather its cheerfulness now.

It is better to whistle than whine,  
Poor mother, so weary with care;  
Thank God for the love and the peace that are thine,  
And the joy of thy little ones share.

It is better to whistle than whine,  
Though troubles you find in your way;  
Remember that wise little fellow of mine,  
And whistle your whining away.

God bless that brave boy for the cheer  
He brought to this sad heart of mine;  
When tempted to murmur, that young voice I hear,  
"It is better to whistle than whine!"

—Open Window.

If one is to succeed at any task, he must love his work for its very own sake, not merely by reason of a hoped-for reward.

"No GREAT amount of learning or judgment is required for enrolment in the 'Ancient Order of Kickers.' It is easy to find fault, Don't do it."

## The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 7, 1897.

ALONZO T. JONES, }  
URIAH SMITH, } . . . . . EDITORS.

SPECIAL CONTRIBUTORS.

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,  
WM. W. PRESCOTT, HENRY P. HOLSER.

WHEN you meet a friend, or an acquaintance, whose good wishes you prize, how it pleases you to hear him say, "I was just thinking of you."

And when this person is one of standing and importance among men generally, it pleases you more. In such a case, even though he were a stranger to you, you would be greatly pleased if he should meet you or write to you, and say, "I was thinking of you."

Now there is a Person of the highest possible standing,—a Person of the greatest importance in the estimation of the greatest and best of men in all ages. He is your Friend, even though he may not be an acquaintance of yours. And every day, yes, every time he meets you,—which is often,—he says, "I was just now thinking of you."

This great and honorable Person is the Lord, and he says, "I think toward you." It is thoughts of good, too, that he thinks: "I know the thoughts that *I think toward you*, saith the Lord, *thoughts of peace and not of evil*."

And do not forget that with him is "no variableness, neither shadow of turning;" he is "the same yesterday, to-day, and forever." Therefore he is always—yesterday, to-day, and forever—thinking of you; thinking thoughts of peace toward you; thinking how he may do you good. Does not that please you? If not, why not?

How freely and how truly, then, every soul can say, as he has given us the word to say, "The Lord thinketh upon me." Yes, though "I am poor and needy, yet the Lord thinketh upon me." Bless his holy name forever and ever!

### CREATION.

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

"We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

These two passages of Scripture were written a long time apart, and in the Bible they stand a long way apart,—Gen. 1:1, 2, and Eph. 2:10; yet the first one was written with particular reference to the second; and the second, to be well understood, must be considered in view of the first.

By the word of God, through Jesus Christ, the heaven and the earth were created. By the word of God, also, it is, that we are created in Christ Jesus; for we are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

When the heaven and the earth had been created by the Lord, the earth was yet an empty, formless, fruitless mass; it was without

form, and void. And it was necessary that the Spirit of God should come upon it and brood over it, to bring it into form according to the purpose of God, and to fill it with fruitfulness and beauty to the glory of God.

So likewise we, when first created in Christ Jesus, are, so far as "good works which God hath before ordained" are concerned without form, and void. The life is entirely empty; the habits, as for good, are absolutely unformed. And upon this new creation it is essential that the Spirit of God shall come, that over it the Spirit of God shall brood, in order that it may be perfected according to the purpose of God, and be filled with the fruits of righteousness and the beauty of holiness, to the glory of God.

If upon the first creation, the Spirit of God had not come and brooded, fulfilling all the further word and purpose of God, it would have forever remained an empty, shapeless mass, without light, or life, or fruitfulness.

So with us who are new created in Christ: if upon this new creation the Spirit of God does not come and brood, fulfilling all the further word and purpose of God, we, too, shall remain as empty and formless, as certainly without light or life or fruitfulness, as would have been that first creation if the Spirit of God had not come upon it.

For that first creation to have remained without form, and void of all light and life and fruitfulness, could never have been to the glory of God. It would have been a blotch in space and a reproach to the Creator, worse than not to have been created at all.

And for us who have been new created in Christ, to remain empty of the good works which God ordained, and void of light and life and fruitfulness unto God, can likewise never be to the glory of God. This, too, is to be a blotch in spiritual space, a reproach to the Creator, and worse than not to have been created at all.

Even so it is said by the Lord: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits worse than himself, and they enter in and dwell there: and the last state of that man is worse than the first."

Here was the man new created in Christ. The evil spirit had been expelled by the power of God. The place had been cleansed and garnished. It was empty. It was right that it should be emptied of all the old things: they were only evil. But it was emptied of these only in order that it might be filled with light, and life, and the good works which God had ordained. It could be filled with these only by the brooding presence of the Spirit of God. Yet this was not done. The Spirit of God was not received and retained and courted. Therefore the place remained empty; and when the original spirit returned, he found it empty. In addition to this he found it swept and garnished—a much nicer place to live in than it was before. He proposed, therefore, to have a nicer time than he had before, and he gathered to himself his seven companions worse than himself, and they filled the place.

The place was created to be filled with light and life, fruit and beauty, to the glory of God. This could be only by the Spirit of God. That Spirit was not received and given the opportunity to fill it. It therefore remained empty. But it was not created to remain empty. Therefore when it could not be filled to the glory of God by the Spirit of God, it was filled to the reproach of God by the evil spirits.

Now we know that there are many who have given themselves to God. They have received his word. They have been new created in Christ. But their lives have not been filled with the fruits of righteousness to the glory of God. They themselves bemoan the emptiness and unfruitfulness of their lives, as to the good works which God ordained. They themselves deplore the dark confusion of the old habits striving for the mastery against the longing desires for the symmetrical formation and firm establishment of the new. Dear, discouraged souls, receive the Spirit of God. Let him move upon that void and formless creation. Let him brood over that waste and confused life. Then that creation will not be in vain. It will be filled, formed, and made fruitful with the fruits of righteousness which are by Jesus Christ, with the good works which God before ordained that we should walk in them.

It is only by the brooding, fruit-giving presence of the Spirit of God that this can ever be accomplished upon any creation of God. Therefore do not think of going one moment without this Spirit, by which alone can be accomplished the purpose of God in any of his creations. Thank him that he has new created you in Christ. Thank him that though this new creation be at first, or even now, after so long a time, without form, and void, yet the Spirit of God, moving, hovering thereon, can fulfil all the great purpose of God, to the glory of God forevermore.

Receive ye the Holy Ghost. Be filled with the Spirit. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be, shall be called the Son of God.

### EULOGIES.

A EULOGY is, "specifically, a speech or writing delivered or composed for the express purpose of lauding [highly praising] its subject." To eulogize a person is thus to speak well, to speak in high praise, of him.

Now, brother, sister, what would you think if you were told that God, even the God and Father of our Lord Jesus Christ, had eulogized you? that is, that he had spoken and written well of you—yes, even in high praise of you? Would you think that such was an altogether extravagant statement?

Yet that is precisely what the Lord, the great God, has done. He tells you so in his own Word.

You believe in Christ; you have received him; you have given yourself to him, to be his servant. Then read this: "Blessed be the God and Father of our Lord Jesus Christ, who hath eulogized us with all spiritual eulogies in heavenly places in Christ."

In our common version this reads, "Hath blessed us with all spiritual blessings," etc. But the word translated "blessed" is *eulogesas*, and the word translated "blessings" is *eulogia*,



in Greek, and, by adoption, is our English word "eulogy." Therefore the Lord tells you plainly that he *has eulogized you* with all spiritual eulogies; that is, he has spoken well of you, he has spoken in high praise of you.

What, then, has he spoken of you? What has he said in high praise of you?—Let us see. You have received Jesus. And on this he says, "As many as received him, to them gave he power, right, and privilege to become the sons of God, even to them that believe on his name."

He has spoken of you, then, as *his son*. Is this speaking well of you? Is this high praise of you? Read this word, and see how he himself regards it: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

To be *called* the sons of God is to be the sons of God. And to be the sons of God is to be loved as he loves Jesus, his only begotten Son; for he has no favorites among his sons, he loves them all alike. And he wants the world to know that he loves us just as he loves Jesus. John 17:23, 26. And for him to speak so well of us is surely high praise.

Again: he has spoken of you that you are his friend. Here is the word: "Henceforth I call you *not* servants; for the servant knoweth not what his Lord doeth: but I have called you *friends*; for all things that I have heard of my Father I have made known unto you." To be *called* the friend of God is to be the friend of God. And to be called, by the Lord himself, the friend of God, is nothing short of very high praise.

But time and space would fail us to draw out fully all the eulogies the Lord has given of us,— "saints," "holy brethren," "dearly beloved," etc., etc. And bear in mind that it is in the "heavenly places," too, that he has eulogized us with all these wonderful eulogies. Think of the high and lofty One that inhabiteth eternity, the King of the Universe, in the heavenly places, among the heavenly inhabitants, eulogizing *us*! Yet that is what he has done: he "hath eulogized us with all spiritual eulogies in heavenly places in Christ."

What, then?—Surely, when he has eulogized us, it is a very small thing that we should eulogize—speak well of, highly praise—him. And when he has eulogized us in *heavenly* places, shall we not eulogize him in *earthly* places? When he has eulogized us in heavenly places *in Christ*, shall we not eulogize him in earthly places *in Christ*? And shall we not thus, so far as may lie in us, do our part, as he has done his part, to cause heaven and earth to meet in Christ?

O, then, let every one who has named the name of Christ exclaim forever and everywhere in earthly places, "Eulogized be the God and Father of our Lord Jesus Christ, who hath eulogized us with all spiritual eulogies in heavenly places in Christ."

THERE are mysteries in Christian experience. The Bible recognizes them. Paul says: "This is a great mystery: but I speak concerning Christ and the church" (Eph. 5:32); and a number of times he speaks of the gospel as the "mystery" of God. Of the work of the Spirit, Christ said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it

cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:8. We have no record that any one of the five thousand who did eat of the five loaves and two fishes and were filled, hesitated at all to satisfy his hunger by the miraculous provision, because it was a mystery how the loaves and fishes were multiplied. Yet there are those who will remain away from the great storehouse where they could satisfy their hungry souls with the bread of heaven, because there are mysteries in conversion and salvation.

U. S.

#### THE MARRIAGE SUPPER.

"AND he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9. Several times it is recorded in the book of Revelation, that John received a special injunction to write what he saw and heard. The thought suggested is that through amazement and wonder at the marvelous scenes presented before him, there was danger that he would be so carried away by his emotions as to forget, or omit, to write the stupendous truths communicated to him. But it was necessary that the statements should be recorded, because they were so valuable, so certain as the true sayings of God, and so essential for the comfort and encouragement of the people of God, in all ages. Therefore John received the command to *write*.

The scene here mentioned is alluded to in other scriptures. The parable of Matthew 22, in which it is said that "the kingdom of heaven is like unto a certain king, which made a marriage for his son," embraces all this work. The "certain king" is God the Father. "His son" is Jesus Christ. The "marriage" is the marriage of the Lamb, when Christ receives the kingdom to which he is ordained, to be followed, of course, by the marriage supper. The "great supper" of Luke 14 refers also to the same thing.

Marriage festivities are among the most joyful occasions in this world; and according to the wealth and standing of the parties, are the elaborateness of the preparations, the cost and delicacy of the viands, and all the concomitants necessary to make the occasion one of unalloyed happiness and delight. What, then, must be the nature of that scene when the marriage supper of the Lamb takes place? Who can conceive of the completeness of the preparations for such an event, or the glory and brilliancy of such an occasion?

At the marriage festivities of the meanest monarch on this earth, but few, comparatively, could gain admittance; and that any of the human race should be called to the marriage supper of the Lamb, would seem too good to be true, were it not specially affirmed, by order of the Lord, as among the sayings that are "true and faithful." And who may be there?—The poorest, humblest, wickedest reader of these lines. The Spirit and the Bride say to all, "Come." And whosoever will may come.

"Blessed are they which are called unto the marriage supper of the Lamb." But this implies that they to whom the call was sent, gave heed to it, and complied with the conditions on which admission to the heavenly festival was suspended. Certainly none could be called "blessed" who either rejected the

call outright or complied with it in so imperfect or partial a way as to make it necessary to shut them out at last. Read the impressive features of the parable in Matt. 22:11-13. Every acceptable guest must have on the true wedding garment. This wedding garment is the white robe which the True Witness now counsels us to buy of him. Rev. 3:18. It is the righteousness of Christ, which he freely offers to all who desire it and will receive it, without money and without price. The parable is framed in accordance with the features of an ancient Eastern wedding, in which the householder, without regard to the circumstances of those who were invited, furnished every guest with a suitable wedding garment in which to appear at the ceremony—a garment befitting his own standing and the dignity of the occasion. The guests were first ushered into an anteroom, where these garments were provided; and as the hour for the ceremony arrived, the master came in to see that all were properly attired. For any one, under the circumstances, to refuse or neglect to put on the wedding garment, was a most indecorous and offensive course. It was a studied insult to the householder; it was saying that he considered his own garment better than the one provided for him, and that he preferred to appear as he chose, rather than as the master desired. Whether such a case as this ever actually occurred in any real wedding, and, if so, how it was managed, we do not know; but to adapt it to the application which our Lord designed to set forth, it is represented that this intractable guest was bound hand and foot, and cast out into outer darkness.

The lesson is a most impressive and solemn one. The parable is in the last stages of its fulfilment. When Christ, at the end of the 2300 days, in 1844, went into the most holy place of the heavenly sanctuary, to perform the last and general work of atonement before his Father (Dan. 7:13, 14), he came to the marriage. Matt. 25:10. Since then, all who have been converted and have accepted the truth so far as to be outwardly connected with the Lord's people, are represented by the assembling of the guests, as in Matt. 22:10. The process is still going forward, and will, till probation ends. But the hour for the marriage is at hand,—that moment of supreme interest when Christ takes his kingdom (Dan. 7:14), the metropolis and representative of which is the New Jerusalem. Rev. 21:9, 10. And the King is now about to come in to see, in other words, to examine, the guests with respect to the wedding garment; that is, the cases of the living professors of the truth are soon to come up in the investigation of the sanctuary on high, and be subjected to the scrutiny of God.

Those who went out to bid people to the marriage gathered in as many as they found, and the wedding was furnished with guests. But some of these were bad, and some were good. The King comes in to separate the two classes. The bad are those who are found without the wedding garment. They professed the faith, and outwardly joined themselves to the Lord's people; but they failed to secure for themselves the wedding garment, the righteousness of Christ. And right now, while this momentous decision is pending, the faithful and true Witness comes to us poor Laodiceans, and

specially admonishes and counsels us to buy of him the needed white raiment,—the righteousness of Christ,—and gold tried in the fire; and to anoint our eyes with the eye-salve; that is, to secure an unction from the Holy Spirit, that we may see. Rev. 3:18. Not till we have done this, are we prepared for the scrutiny of the heavenly King.

The fact that in the parable only *one* is represented as not having on the wedding garment, brings the matter home to every individual. Of all the multitude whose cases will come up for examination, not *one* will escape the searching gaze of the Judge. When this unattired guest was challenged with the question, "Friend, how camest thou in hither not having a wedding garment?" he was speechless. It was the awful silence of conviction. What could he say? Did he not know that the King was coming in to see the guests?—Yes. Was not the robe of righteousness provided and freely offered?—Yes. Was he not specially admonished, at the opportune moment, to array himself therein?—Yes. Why, then, did he not do so?—Because he was either criminally careless or else had no conception of, or rather, would not regard, what was due to the King; and for this contemptuous behavior, he stood self-condemned, so that judgment could not but pass immediately upon him.

"But," says one, "are we not to come to God just as we are?"—Most assuredly; but the implied query is well answered by R. Stier, D. D., as follows: "We may and ought, when God calls, to *come as we are*; but we may not, if we would see his face and enjoy his last feast, *remain as we are*." No; when we have heeded the call so far as to assemble with the guests, we have then to put on the robe of righteousness, in order to be ready for the entrance of the King.

We will not attempt to sound the depths of despair that must seize upon a soul that comes up to this ordeal unprepared. In the palace is light and joy; without, all is cold and darkness. "Bind him hand and foot, . . . and cast him into outer darkness; there shall be weeping and gnashing of teeth,"—an "anguish too dark, as yet, for human eye to penetrate." W. A. Butler, D. D., in his "Sermons," forcibly says:—

If this little dream-like life, slipping so rapidly away through our hands, can never again be repeated, but all we do must *now* be done, and all we are to be *forever*, we *now* must learn to be; if nothing crosses the grave with any man but the garb of the soul that he bears to the courts of the heavenly King; if God gives us ample opportunity for making our calling and election sure, so that every excuse shall then be vain, and every culprit speechless,—can any infatuation equal the infatuation of those who, knowing all this to be certain, can yet defer this mighty work?

Let us rather consider the condition of those who will be found with the wedding garment on, "ready" to enter with Christ into the marriage, of whom, happily, there will be some. Matt. 25:10. They will have a seat at the marriage supper. Then is the time when Christ, according to his promise (Matt. 26:29), will drink of the fruit of the vine new with his disciples in his Father's kingdom. Then is the time when he will make the faithful servants to sit down to meat, and will come forth and serve them. Luke 12:37.

The illustration is often used of a beggar called in to the banquet at the table of some

splendid monarch. How he would be dazzled and overcome at the magnificence and profusion of all things around him. But would he not feel ill at ease and out of place in his beggar garb? How, then, shall we feel at the table of the King of the universe?—Ah! Christ has prepared for us a fitting robe in which to appear. He prepares the place, prepares the feast, and prepares us for the occasion. All is owing to him, and to him shall be all the glory. We shall not feel out of place, like strangers in a strange land, but rather, that through the merits of the Captain of our salvation, who is able to present us "faultless before the presence of his glory," we are in our Father's house, and have *right* to the tree of life.

U. S.

#### THE BIBLE AND SCIENCE.

PROF. F. W. HOWE, EDITOR "CHRISTIAN EDUCATOR."

It has been a particular satisfaction to me to follow the articles from Dr. L. A. Reed, which have recently appeared in the REVIEW, especially as they have so fully developed some thoughts that were offered in an editorial article in the *Christian Educator* for August. It is a matter for congratulation to one another, and for thanksgiving to God, that the readers of the REVIEW have had such important truths so clearly presented in Dr. Reed's articles. The subject of the Bible as a text-book in various lines has been a stumbling-block to many who were searching for truth, and largely, it seems to me, because of the obscure, unfortunate, or dogmatic way in which it has often been presented and advocated. I wish to express my appreciation of the lucid, carefully reasoned manner in which it has so lately been presented in the REVIEW.

I understand that Dr. Reed's series is not yet finished, and it cannot be assumed that we have yet had all the light there is for us on this subject; but in so far as the series has now progressed, I would like to point out a few particulars in which the greatest concord and harmony is apparent between Dr. Reed's articles and the editorial previously mentioned. And it may be noted that the article in the *Christian Educator* was published *before* the REVIEW series began, and without any previous communication between the writers.

In one of his articles Dr. Reed makes a clear distinction between *truth* and *facts*,—a distinction that I have never before seen made so plain to our people, and which, if *not* made and understood, can only obscure this whole subject. Thus a fact is "*that which is*," or has been made; while truth is that which is in "conformity to fact." The Word of truth is in conformity to *all* fact (and so to all true science), because it is that which has produced, or made, everything else. Facts are simply special instances, or illustrations, of *truth worked out*. In Dr. Reed's own words, "We see that the facts are the *manifestations* of truth."

This is in exact conformity with the thought expressed in the *Christian Educator*,—that the references in the Bible to scientific facts are merely incidental, "not as special treatises, and only for the purpose of *illustrating spiritual truth*." If we have faith enough, we may, as Dr. Reed says, *know* all the truths of science, and even "these infinite truths" of

the unseen universe; but by faith we can know them only as *truths*, not as *facts*, until we have a knowledge of at least *some* particular instances, or concrete illustrations, of the truth. We cannot fully *understand* the truth until we have "a knowledge of all the facts" through which it is exemplified.

This, again, is in direct accord with the *Christian Educator*: "The point and force of these illustrations is often unperceived or misunderstood by the Bible reader who is *not also* a diligent student of nature and of mankind." Note also the following parallel passages: "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."—REVIEW. "The Bible cannot interpret itself to one who does not understand the *meaning* of the language of interpretation."—*Christian Educator*. So "we see how it is that the Bible is a guide in scientific research. . . . Science and the Bible work hand in hand, each striving for one thing,—to bring us to a knowledge of the *truth*."—REVIEW. "The Bible is 'profitable for doctrine [teaching]' precisely in consequence of the fact that it teaches the *truth* concerning every subject included in its pages."—*Christian Educator*. And again: "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."—REVIEW. "Having faith in the truth which he finds in the Bible, the student may enter realms of knowledge that are as yet undreamed-of in the philosophy of the skeptic and the agnostic."—*Christian Educator*.

The limitations of space in the *Christian Educator* did not permit this subject to be so fully developed as it has been in the REVIEW. And so these comparisons have been offered, not to show that either writer is indebted to the other, but rather, that God will lead aright and alike the minds of all who earnestly search after his truth,—"*not as though we had already attained, either were already perfect*," but as showing that God is no respecter of persons, and "*is a rewarder of them that diligently seek him*." And the only ones whom he can *not* thus reward and lead, are those *who do not study*.

I would now venture to add a few conclusions that seem to be legitimately connected with the truths presented in these articles:—

1. The Bible, when rightly understood, is an infallible guide to what is true in science, and a protection against all scientific errors. It did not protect some of the medieval bishops against mistakes in science, because they made no effort to understand either the Bible or science.

2. True science, when rightly understood, illustrates and explains the truths that may be found in the Bible. We cannot understand these truths fully until we understand the illustrations, or explanations, of them.

3. The scientific agnostic is one who believes nothing but "*facts*," and cares nothing whatever about the great *truths* which the facts point to and illustrate. He is one "without God in the world."

4. The religious ignoramus is one whose continual query is, "What is truth?" but who cares nothing whatever for the ascertained facts which would *explain* truth to the unbeliever. He glories in his ignorance of history,

art, science, philosophy,—perhaps even grammar,—and takes a genuine pride in his own humility.

5. The progressive, intelligent Christian is neither an agnostic nor an ignoramus. And it is always true that "Christ can be better glorified by those who serve him intelligently." As a people, we all need to be less dogmatic and censorious concerning the things of which we are ignorant, and more faithful students of the ways and means to win to the truth those who are educated, as well as those who are social outcasts.

6. God has not filled his Word with a mass of isolated facts on every subject; but rather, he has revealed in it the eternal truths that underlie and anticipate all facts. And he who reverently learns the most real facts, has the best means of knowing the fulness of God's truth as it is worked out in history, science, and in man. The true Christian is always a *student*.

7. The sublimest truth of all is that God has given to us all his Holy Spirit to lead us into all truth. And this is not only a *truth*, but it is also a *fact*,—a thing *done* and finished for all mankind. This truth *exists*; "by faith we *understand*" that it exists *for us* and *in us*. And thus may it become a fact in the individual experience of all, as true Christians, ministers, teachers, parents, and children.

#### WESTWARD BOUND.—NO. 2.

LATE on Wednesday night, September 15, our party boarded the "Warrimoo," and said good-by to Brother and Sister James Dougan, who had entertained us with hearty hospitality at their comfortable home, 731 Harris St., Vancouver, and had begged us to tell our missionaries passing through Vancouver, to call and see them. At two o'clock we were in motion, and by daylight were entering the harbor of Victoria. Here we posted our last lot of letters, bought steamer chairs, and soon after noon were passing down the sound, and by sundown were passing out into the open sea.

The "Warrimoo" and her companion ship, the "Miowera," are new, and very elegantly equipped. But little provision is made for second cabin passengers, and but limited deck space is available for them to move about in; but on the whole, the accommodations are very comfortable. The staterooms are of fair size, and are fitted up for only two passengers each. They are so high up that the ports can be open in all ordinary weather. The dining saloon is comfortable, and the food is excellent in comparison with the food provided in the second saloon of other steamers on the Pacific Ocean.

We had a very smooth and uneventful voyage to Honolulu, where we were met early Friday morning, September 24, by Brethren Howell, Lingle, and others, who gave us a hearty welcome, and rejoiced that we could stop off for four or five days, and proceed on our way by the "Aorangi." This favor, with the additional privilege of breaking our journey in New Zealand, was granted us by Mr. James Huddert, the manager of the line, who was also a passenger by the "Warrimoo."

#### THE HAWAIIAN ISLANDS.

The Hawaiian Islands have been so much talked of and written about of late, that it is needless for me to speak at length of the general characteristics of the climate, the country, or the people. By comparison, we may say that the area of the Hawaiian Republic is larger than the combined area of Connecticut and

Rhode Island, and its population equal to that of both Wyoming and Nevada. Sixty years ago the total population was but five hundred less than at the present time. But then there were a handful of foreigners, and over 108,000 Hawaiians. In 1896 there were 69,516 foreigners and 39,504 Hawaiians. Of this large number of foreigners, about two thousand are Americans, fourteen hundred Britons, one thousand Germans, nearly eight thousand Hawaiians born of foreign parents, over six thousand half-castes, nine thousand Portuguese, fifteen thousand Chinese, and from fifteen to twenty thousand Japanese.

The three things in Hawaii about which the readers of the REVIEW feel the greatest interest are, no doubt, the Honolulu church, the sanitarium, and the mission schools for the Chinese. I will speak of the schools first.

Brother and Sister H. H. Brand, who organized the school in Honolulu, and then pleaded so earnestly for other teachers to be sent to carry on this school that they might organize another, have recently opened a night-school for the Chinese in Hilo, and at last reports had eighteen students, with the promise of more. Hilo is a city of over twelve thousand people, and is the second place of importance in the republic. It is about two hundred miles from Honolulu, and is the principal port for the Island of Hawaii. Being very desirous of making his work self-supporting as far as possible, Brother Brand has recently rented, for six dollars a month, two and a quarter acres of land, on which are growing some pumpkins, a quarter acre of taro, also five large and two small mango-trees, two pipia, two avocado-pear, five rose-apple, and two calabash trees.

The Honolulu school is situated about a mile north of the city, in what was once the palace of Queen Emma. A double row of magnificent royal palms runs from the street to the house; back of these, and about forty feet from the corners of the house, stand two immense banyan-trees, whose swinging roots make a natural gymnasium for the students. The house itself is old; but its rooms are high, and it furnishes room for the family, and also class-rooms for the school.

About thirty yards away from the house is a long, low building built for the queen's servants. This building is divided into eight or nine good-sized rooms, and is used as the boarding-hall of the twenty-six boarding students. They have a Chinese cook, and their provisions are supplied by the Chinese consul.

My first visit to the school was at the beginning of the Sabbath. All came to the classroom, where several hymns were sung, and a passage of Scripture was read and explained, after which prayer was offered, and the students were dismissed. After this I visited them while in study, and also at their rooms, and was much pleased with their good behavior and earnestness. I also visited the night-school, where there are nearly as many more in attendance. The bungling earnestness with which some of the older night-pupils struggled with the elements of the English language, and the solemn anxiety with which the professor labored to help them, made a picture in my memory that will not be effaced.

Professor Howell is working very hard, and I fear for his health. Not only is the work hard, but the continual care and anxiety connected with the oversight of the students in their home, leaves him no time for relaxation. The Lord has blessed him with a love for his students, and has given him their confidence and respect. He needs help in the school work, that his health may not be prematurely broken down; that he may have time to visit among the Chinese, and thus secure more students; and that he may have some time to attend the meetings of the church, and assist

in the services. At present he is so confined to his school that he cannot attend the Sabbath meetings at all.

Among the members of the church, the spirit of brotherly love, confidence, and courage was manifested, and has been manifested during the past year. In time past there were contentions and divisions in this church, and the knowledge of this has discouraged many; but God has given them peace, and for this we praise him. There is a grave responsibility resting upon the Honolulu church, to let their light *so* shine that men, by seeing their *good works*, may glorify their Father who is in heaven.

Several meetings were held during our short visit, in which were discussed the ways in which the members of the church might unite with nurses from the sanitarium in Christian Help work for the sick and the poor. The leading brethren also united in counsel about plans to be submitted to the Foreign Mission Board, which they hope will open the way for evangelistic work to begin. When this work is begun, they hope it may continue; for already their tithe is nearly sufficient to support a Bible worker.

At the sanitarium the managers are planning to lengthen their cords, and strengthen their stakes, and stretch forth the curtains of their habitations. Heretofore the attention of the workers has been occupied with the patronage of those who were well able to pay for services rendered; and it is only recently that an effort has been made to secure more help, so that two of the nurses may give their time to outside work. Two experienced nurses, ministering to the needy sick, and teaching others to assist them, and to work independently in Christian Help lines of work, will certainly do a vast amount of good.

It is plain that the Honolulu Sanitarium may become not only a place for the recovery of health, but also an educational center, from which Christian helpers will go forth to labor for the needy, and also teachers who shall carry to those nigh and afar off, the gospel of good health in daily life.

Thus far the Honolulu Sanitarium has done much good, and we hope its sphere of usefulness will steadily increase.

W. C. WHITE.

#### AUSTRALIA.

AS INDICATED in another report, we arrived in Melbourne on Sunday morning, October 10. Elder Daniells took us to his hospitable home, where we remained until the next day, when we left, in company with a party of delegates, to go to the Australian Union Conference at Cooranbong, New South Wales, where we are spending a few days in council together before the Sydney camp-meeting, which is to open next Thursday, October 21. The delegates to the Union Conference, which is to be held in connection with the Sydney camp-meeting, are all here, and represent the entire Australasian field.

The school at this place closes its first year's work this week; and judging by the spirit which seems to pervade the institution, and the testimonies borne by the students in the social meetings, the year has been a prosperous one, and the work of the school has been attended by the special blessing and presence of the Holy Spirit. The students enrolled number eighty-seven, twenty-six of whom are in the primary department, and sixty-one are young ladies and gentlemen from the different Conferences. They are as intelligent and promising a company of young people as I have ever seen brought together in our schools. Nearly all seem to possess a spirit of devotion and consecration to the work, and I believe that among them are many of the future labor-



ers in this great field. The labors of Elder Haskell and his wife have been greatly appreciated. Largely through the persevering efforts of Elder Haskell, a neat and commodious house of worship has been erected, which was dedicated to the worship of God, with appropriate exercises, on Sunday, October 17.

We found Sister White in a comfortable state of health, and the testimony borne by her has lost none of its old-time power and energy. She lives in a very plainly built and plainly furnished house, about half a mile from the school buildings. She is endeavoring, with every promise of success, to demonstrate that, when properly cultivated, the soil on the school farm can be made to produce the fruits of the earth in abundance. Elder W. C. White, who has been absent in America for nearly nine months, is expected in a day or two. His presence and counsel are looked forward to with much interest by all the delegates who are here.

Plans which contemplate the expansion of the work in all the Conferences in the district, are under consideration here. These will be more fully considered at the Union Conference.

A. T. ROBINSON.

October 18.

## 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.

### DISTRICT NO. 2.

GRAYSVILLE, TENN., AND HUNTSVILLE, ALA. — It was my privilege, from November 9-16, to attend the District Conference for District No. 2, at Graysville, Tenn. About half of the sixty workers in the different States comprised in this district were present at the Conference. Many of the workers are so distant from the place of meeting that it would be too great an expense for all to come together.

As our readers are aware, the place of the meeting is the location of what has been known as the "Graysville Academy." Our people of the church in Graysville had just enlarged their meeting-house, giving a seating capacity for over two hundred. This enlargement was timely; for on most evenings of the Conference the house was full.

In this Conference, presided over by Brother Allee, the superintendent of the district, there was a careful consideration of the ways and means the Lord would employ for the extension of the work in this field. The interests of the academy received some consideration, and it was apparent that aid must be given to this school to make it indeed an industrial school. It seemed to be the sentiment of the meeting that when our people in the district learn the needs of the institution, they will take hold to furnish the needful facilities for the work. Last year the students cultivated a portion of the soil with borrowed tools and a borrowed horse, not having even a plow, shovel, or hoe of their own. The land cultivated gave a fair crop, showing what might be expected by the use of facilities for land cultivation.

It seems to me that Graysville valley is an excellent place for a school of this character. At this time the hills surrounding the valley, with their various tints of autumn leaves, interspersed with evergreen pines, presented a view of nature which it was a delight to see. One afternoon the students and some of the visitors, one hundred in number, walked three miles to the top of a mountain southwest of the town, and there looked upon the nature-painted prospect spread out before them for more than eight miles across the valley, to the gently flowing Tennessee River. There Elder Irwin and the writer talked to the company concern-

ing the goodness and power of God, as displayed in what was before them. Several songs of praise were sung with hearty good will, and we all returned to the town greatly refreshed.

The Lord came very near to us in the Conference. He has spoken to us in plain terms of what should be done in the South, and it was very evident that angels of God were hovering near as we sought the Lord for his Spirit and guidance in the work. It was my privilege to speak six times during the Conference, on the great Advent movement and the gifts of the Spirit. As a whole, the meeting was a season of refreshing to the Graysville church and to the students. Many of the citizens attended the evening meetings, and some came during the day, and were interested.

After the meeting closed, Brother Irwin and myself went with Brother Jacobs to the Oakwood Industrial School at Huntsville, Ala. There, from November 18-20, four meetings were held. Brother Irwin spoke once, and the writer three times. We were glad to find all of good courage at this place, and also to see the fruits of their agricultural labor, in the corn and other crops already gathered, and the forty-five acres of cotton, with its white, snow-like balls awaiting the third and last picking of the season. Here, too, there is need that a little more means be expended to furnish needed room for students. Brother Jacobs informs us that an expenditure of one thousand dollars more at this time would give them room so that they could have a school of fifty instead of twenty-seven, as at present; and that would be about as large a school as they would desire, and about what is really needed to manage the industrial interests of the land. It would seem that there must be in our ranks twenty or more persons who would be glad to share in furnishing the \$1,000 needed for this industrial school.

On the 19th we went to Normal, some seven miles west of Huntsville, and visited the Alabama State Agricultural and Mechanical College, presided over by Professor Council, a well-educated man. In that school, all colored, both teachers and students, we had the privilege of seeing over three hundred colored students. These are receiving instruction in various trades as well as from books. The professor spent some three hours showing us the various shops and works. One thing was apparent everywhere, and that was that everything was kept scrupulously neat and tidy. The ambition seems to be to make the students capable of self-support, and to send them forth prepared to be a help to their own race.

Having completed my short visit to Huntsville, I returned, on the 21st, to Chattanooga, Tenn., where I am to spend a week with our people. Brother Irwin passed on to Atlanta, Ga. I thank the Lord for a fair measure of health, and for the blessing he gives as I labor here in the South.

November 22.

J. N. LOUGHBOROUGH.

### THE CHICAGO MISSION WORK.

PAUL, writing to the Corinthians, said: "I am made all things to all men, that I might by all means save some." The workers in our medical missionary training-school are endeavoring to follow the apostle's example. At the Star of Hope Mission and in the Workingmen's Home we find men desperately in need of help. Some stagger in so drunk that they can scarcely find a chair. Yet even while in this condition, it is not impossible to help these men. Very often the earnest, sympathetic worker who approaches them in the right way, will find beneath the coarse, rough, and really repulsive exterior, a warm, generous heart and a sincere desire to do right.

Sacred music has a wonderful power over the minds of even the most debased. The other day two of our workers were passing through one of those dark, suspicious-looking alleys, behind a row of dilapidated tenement-houses, handing out *Little Friends* and *Instructors* to the children who eagerly gathered around to get them. A few yards away five or six men were lounging around a barn. They were a hard-looking set. It was not difficult to decide what their business was. Should any one be so unfortunate as to happen around in that neighborhood at night, he would not get out until he had paid the uttermost farthing; and if he offered resistance, they would probably have no hesitancy in despatching him on the spot. But as it was, one of them stepped up politely, and said: "Gentlemen, won't you please sing us a gospel song? This is Sunday, you know, and we ain't got no church to go to." The young men were, of course, glad to accept the invitation. They sang, "What a Friend We Have in Jesus." Those wicked, hardened men listened with reverent attention. When the song was concluded, one of the young men asked the privilege of reading some Scripture, and was told to go ahead. A portion of the thirty-fourth psalm was read with remarks, the men giving good attention. In parting, the men promised to come over to the Workingmen's Home to meeting that night.

Our workers uniformly go by twos. It would not be safe to go alone to some of the neighborhoods they visit. The work is not without danger, even then; but when we take reasonable precautions, we can leave the rest with God, knowing that he is fully able to care for his children. Truly it is a privilege to carry a little gospel sunshine into the "dark places of the earth;" and when our Lord and Master spent his life among publicans and sinners, and was for that reason rejected by the Pharisees, and others who considered themselves too good for such company, how appropriate for his children to follow in his footsteps. "The servant is not greater than his lord."

There are rich blessings connected with these efforts in behalf of men and women who have sunk the lowest. It is such a privilege to be able to take them by the hand, and lift them up, not simply in a spiritual way, but also physically. Not uncommonly a couple of our young men, while on their way to the meeting, come across a poor, homeless drunkard, literally lying in the gutter, pick him up, and take him along with them, and often they are rewarded by seeing the man eventually repent and be saved.

Sabbath afternoons we have a lively social meeting, which everybody attends. The testimonies are quite uniformly tuned to the song, "Rejoice in the Lord alway: and again I say, Rejoice." Gladness beams from every countenance, and the mouths of all are filled with praise. "I am more happy every day," is a frequent expression, and it comes straight from the heart; for the happiness is of that sweet, abiding kind that grows out of active service for the Master.

M. E. OLSEN.

### MAINE.

LINNEUS. — I commenced meetings here September 24, occupying the union church when not used by others. I labored here somewhat over twenty years ago, when a small church was raised up; but deaths and removals have broken up their meetings, so that only three remain, and but few of the old settlers are here.

I have visited from house to house, and I never was so cordially received by all as at this time. I have sold and distributed about ten thousand pages of reading-matter, besides a

number of *Reviews*, *Signs*, and *Sentinels*, and have taken three subscriptions for the *Review* and one for the *Signs*.

The people seem to be hungering for something to read that will help them to understand the Bible. It is generally admitted that the ten commandments are binding, and that the seventh day is the Sabbath. Some say that it makes no difference which day we keep, only so that we keep one day. Others say they do not believe that. Some have decided to obey, while others stand halting at the cross. How many will walk in the light yet remains to be seen. A revivalist and his wife, who preaches, and another minister, have been holding meetings every evening for over two weeks, only about three fourths of a mile away, so that our congregations are not so large as they were.

One Brother who has been superintendent of a Sunday-school for a number of years, kept his first Sabbath November 6. God has blessed him in the step he has taken. We hope to see others follow. The Lord has given freedom in speaking, and we have felt a few drops of the latter rain, which makes us long for more. We trust in God for victory.

November 18.

J. B. GOODRICH.

#### NEW YORK.

BROOKLYN.—It has been decided that I shall remain here for the present, and labor among the Scandinavians. I have already had some excellent meetings with the friends, which have done us all good. If we can, we intend to get a place for public meetings where it will be a little more convenient for the Danish and Norwegian public than where our meetings are now held. We also intend to have a weekly meeting for the Scandinavians, established in New York City, as we have never yet had any such meetings in that place.

I hope and pray that my health, which has not been good for the last year or more, will not fail me. I ask an interest in the prayers of God's people.

J. F. HANSEN.

120 1st Place.

#### MICHIGAN.

SAGINAW.—By request of the Conference we moved to this city about two months ago. Many of the church-members say they have had a new experience since we came. Four have taken their stand to obey God, and several others are almost persuaded. As we hold Bible readings, visit, and pray, with the people, we find much to encourage our own hearts. Truly the Lord is good and merciful to his wayward children.

WM. AND ORA OSTRANDER.

#### IN BATTLE CREEK.

THE watchword of the revival effort since the last report, has been, "Gather the children" (Joel 2:16), and the work has been wonderfully blessed of the Lord. There has developed a work among the children from the ages of ten to fifteen that is an astonishment to all who have been connected with the meetings. Its chief characteristic is that the work is carried on by the children themselves. As soon as they are converted, they begin to labor for their associates. It is a beautiful sight to see these young people reading to their companions the precious promises by which they themselves have been made partakers of the divine nature, and then bowing with them in prayer. As a result of this personal work carried on by the children *themselves*, scores have been soundly converted.

The Lord has wrought for the children in this special way, both in the Sabbath-school and in the College; and when this occurred,

the teachers excused the children from the regular lessons of the day, and turned them over to the Great Teacher. This miraculous working among the children should come home with startling import to those who are older, and who have failed to appreciate and improve their opportunities. "Ye can discern the face of the sky; but can ye not discern the signs of the times?"

A. F. BALLENGER.

## News of the Week.

FOR WEEK ENDING DECEMBER 4, 1897.

### NEWS NOTES.

Mr. Amos E. Eno, of New York City, was the head of a mercantile firm which failed in 1861 through financial exigencies caused by the war. Now, thirty years after, without assistance from his former partners, Mr. Eno has paid the creditors of the bankrupt firm in full, and with four per cent. interest from the accruing of the indebtedness to the present time. It is doubtful if there is a parallel to this instance of business honor and integrity.

The Japanese are said to be giving their attention to the establishment of an eclectic religion, into which they will combine what seems to them most attractive in Christianity, Confucianism, and Buddhism. From Christianity, as admitted into this new man-made religion, will be eliminated all idea of the divinity of Christ, in the sense of his being the Son of God; the resurrection; and all miracles, powers, and gifts considered supernatural. Thus it will be seen that this nineteenth-century religion of the Japanese will be nothing but a system of social ethics, adapted to the ideas and requirements of their developing civilization.

A new era for women is dawning in China. Dr. Rachel Q. Benn, the first Chinese woman to practise medicine in her own land, has been appointed physician to the women of Li Hung Chang's household; and Miss Wang and Dr. Eng have been selected as delegates to the Woman's Congress to be held in London in 1898. Miss Eng is a graduate from the Ohio Wesleyan University, and also from the Woman's Medical College of Philadelphia. Her success in the treatment of the eye is so great that she is known as the "Miracle Lady." In one instance a son wheeled his blind mother 1,000 miles in a wheelbarrow, in order that Miss Eng might treat her.

At a prayer and testimony meeting in New York City some time ago, when the leading thought was "how to live a godly life," a man said, in giving his testimony, that his way was to rise half an hour earlier in the morning, and spend that time in prayer and the study of the Word. That seemed a simple thing, perhaps, to those who heard him and did not know him; but this man was an elevated railroad conductor, and was obliged to be up at three o'clock every morning to go on duty; his half-hour earlier meant from half-past two till three in the morning, and this, too, when his hours of work had been long the previous day. Such love of God's Word as this could not but lead to the living of a godly life.

### ITEMS.

—Valuable gold finds have lately been made in Brazil.

—A slight earthquake shock was felt throughout Kansas on November 2.

—Chicago, it is said, expends one million dollars annually for Christmas toys.

—There is now a regular monthly steamship service between New York and India.

—Japan is building a navy with which, in a few years, it will be possible to rule the Pacific.

—Telegraph poles, more durable than those of wood, are now made of compressed paper-pulp.

—In consequence of rioting in the streets, the city of Montevideo, Uruguay, has been put under martial law.

—Stringent legal and legislative measures are being taken in Indiana to stop the waste of natural gas from open gas- and oil-wells.

—An ancient Greek city has been discovered in Asia Minor, opposite the Island of Samos. The work of excavation is being done under the direction of the Museum of Berlin.

—The largest cargo of corn ever shipped from the United States is now on its way to Hull, England; it amounts to over 263,000 bushels.

—The charitable organizations of Chicago report a decrease of fifty per cent. in their army of dependents, as compared with last winter.

—Statues of Thomas Benton and Montgomery Blair, of Missouri, have arrived in Washington, and are to be placed in Statuary Hall at the Capitol.

—A landmark of New York, the old reservoir at Fifth avenue and Forty-second street, is about to be removed. A public library is to be erected upon the site.

—There are between 700 and 800 women practising law in the United States; at least a dozen have been admitted to practise in the Supreme Court of the United States.

—A new island, 400 yards by 250 yards in extent, and sixty feet in height, has appeared in the Pacific Ocean near Borneo, as the result of late earthquake shocks. The island seems to be increasing in size.

—On November 28 occurred one of the most disastrous storms of recent times along the English coast and throughout northern Europe. Great damage was done to shipping, and many lives were lost.

—Dr. H. N. Allen, who has been nominated for United States minister to Korea, went first in 1884 as a medical missionary to China, and a year later to Korea, being among the first missionaries sent to that country.

—The great German passenger liner, "Kaiser Wilhelm der Grosse," has just made a new ocean record between New York and Southampton, of five days and eighteen hours, being about two hours better than any previous time.

—In an article on "Consumption in Cattle Conveyable to Man," in the *Nineteenth Century*, is this sentence: "It is not improbable that more lives are lost annually through the use of tuberculous milk than would be occasioned by war with a first-class power."

—This last autumn there was a heavier run of salmon on the Fraser River than ever before known; the reports say that millions of the fish were actually crowded out of the water upon the banks, and forty cases of fever at one place were attributed to the presence of the decomposing fish.

—A religious organization has obtained permission from the common council of Niles, Mich., to hang religious banners across the streets, similar to the political banners and illuminations so familiar during political campaigns. It is expected that these will be of service as silent preachers.

—The Chinese government is about to erect a building in San Francisco for the establishment of a school to educate the Chinese youth in both English and Chinese branches. A corps of teachers is to be brought over from China. If this proves a success, similar schools are to be established elsewhere. This first institution is to cost \$40,000.

—The German government has called a special economic council to devise measures to protect the export trade, which is said to be suffering from the effects of American tariff legislation. The figures show a falling off of trade to this country of fifty per cent. The emperor is taking an active interest, and attends the sessions of the council in person.

—A new train record has been made on the Union Pacific. The run from Cheyenne to Omaha, a distance of 519 miles, has been accomplished in 520 minutes. This is the fastest long-distance run ever made. Six stops of from three to five minutes were made for coal and water, and seven of from one to two minutes for railroad crossings. Engineers Walker and Dickson ran the train, and Conductor Charles Goodrich had charge.

—The new Colorado tunnel, passing under Pike's Peak, at a depth of 7,000 feet, will, when completed, be the longest tunnel in the world. Its length will be twenty miles, and it will be at an average depth of 3,000 feet from the surface. It is hoped that veins of gold-bearing rock will be met with in the course of the work. It is an interesting fact, however, that no paying vein has ever yet been struck in any railroad excavation up to this time.

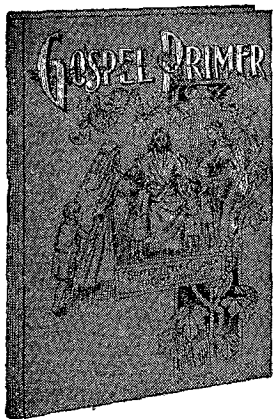
—Some weeks ago there was a camp-meeting of two thousand Christian Indians belonging to the Congregational and Presbyterian churches among the Sioux of North and South Dakota and Nebraska. Much interest was taken in the discussions, which were upon such subjects as these: How to Increase the Interest of Believers in the Study of the Bible; What Can be Done to Decrease the Mortality of the Indian Race; The Education of Our Children; How the Gospel May be Most Speedily Brought to Bear upon the Heathen Mind; The Self-support of Our Indian Churches, etc.

(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.



## THE GOSPEL PRIMER.

Half a million already printed.

The object of this little book is to teach reading, and at the same time combine gospel lessons for the youth. While the child is learning his first lessons in reading, his mind is also being filled with beautiful thoughts of God and his goodness. The alphabet in stories and the

Word-Method, both afford unusual facilities for teaching children how to read.

Revised edition contains 128 pages, and 33 full-page illustrations. Heavy board, with handsome design in colors, 25 cts.

Also issued in German, Danish, Swedish, Spanish, and Portuguese.

## FIRESIDE SKETCHES

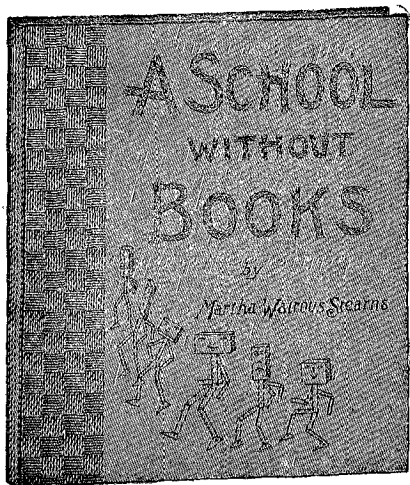
of Scenery and Travel.

Hundreds of these books are being sold, and all speak highly in their praise. The 192 pages are enlivened by 137 true-to-life illustrations; a mine of information for the youth, and a source of entertaining recreation for all who read.

The illustrations are an education in themselves.

Bound in red cloth, gilt title; price, \$1.75; reduced till after the holidays to \$1, post-paid.

## "A SCHOOL WITHOUT BOOKS,"



By MARTHA WATROUS STEARNS.

Is a book that tells you how to have a school without a book. It gives you models from Mother Nature's own geometry—the crystals—and tells you how to study them, and how by studying them you can use your head, eyes, and hands in making a beautiful,

naturally graded series of 32 useful, attractive articles, in pasteboard and straw, and it tells you how to weave common sense in all you do—even a basket.

194 8x9 pages, Paper Extra Fine, 26 Full-Page Half-Tone Engravings, 16 Pattern Drawings. Price, \$1.50, post-paid.

## The YOUTH'S INSTRUCTOR

Ever since 1852, the year of its birth, its mission has been to turn the minds of the youth into

It is a Weekly Promoter of  
GOOD LITERATURE, GOOD MORALS,  
GOOD HEALTH,  
SELF CULTURE, HIGH IDEALS.

"INSTRUCTOR" RATES. Yearly subscriptions (renewals), \$1. Six months' subscriptions (renewals), 50 cts. Extra to foreign countries, 25 cts. Sample copies free on application.

Review and Herald Pub. Co.,

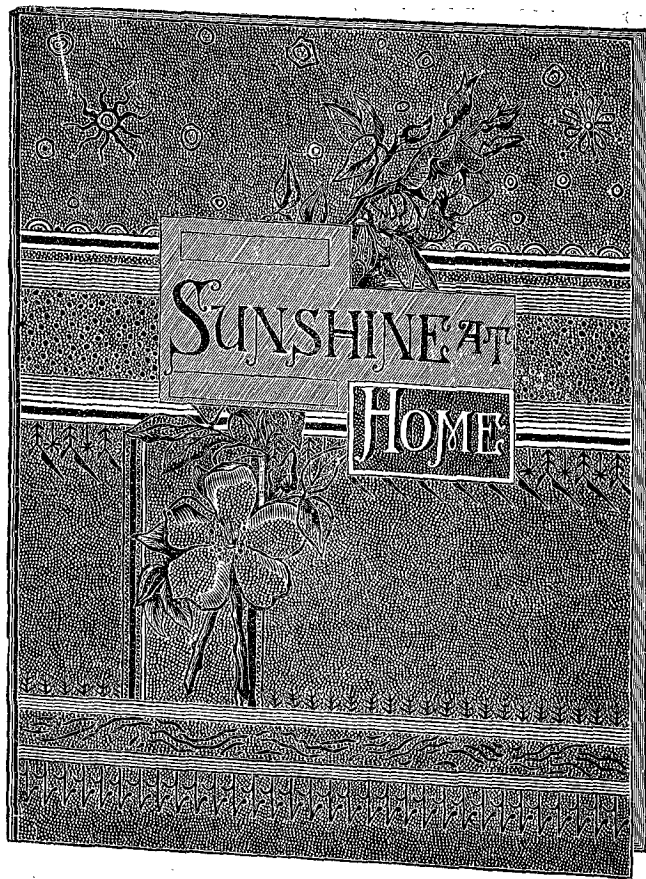
Dep't of Circulation,

Battle Creek, Mich.

Is a Welcome Visitor  
to Thousands of Homes.

PURE and ELEVATING  
CHANNELS of THOUGHT.

We want you to join our "INSTRUCTOR" family by subscribing to this illustrated weekly. Send us your order now.



## SUNSHINE AT HOME.

IN ENGLISH, GERMAN, DANISH,  
AND SWEDISH.

This work has brought sunshine into over 150,000 homes through the efforts of canvassers, and still continues to be a favorite among all classes.

ONE HUNDRED AND NINETY ILLUSTRATIONS

Accompanied by poems and entertaining sketches of a select nature for children and youth, calculated to elevate the thoughts and motives, and cultivate a taste for that which is pure and ennobling. It is bright and sparkling without being light or frivolous, and exerts a good influence wherever it is read.

128 LARGE QUARTO PAGES

10 x 13 1/2 inches.

The work is handsomely and substantially bound in two styles: cloth, red edges, \$1; gilt edges, beautifully embossed in jet and gold, \$1.25. Same prices in German, Danish, and Swedish.

## SKETCHES of BIBLE CHILD LIFE;

Or Stories about Some of the Children Mentioned in the Bible.

By Mary Alicia Steward.

When we read of the achievements of great and good men, we are inspired with a desire to accomplish those very deeds ourselves; and a like effect is produced upon the child who reads of the lives of children who afterward grew into noble men and women. The characters mentioned in the book are described in simple and elevating language, adapted to the needs of children.

The work has 144 pages, and 22 full-page illustrations. Bound in cloth, 50 cts.

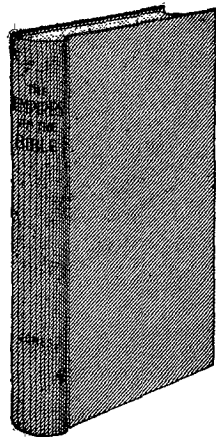
## — THE — EMPIRES OF THE BIBLE

From the Time of  
The Flood to  
The Babylonian  
Captivity.

By ALONZO T. JONES.

Cloth, post-paid, \$1.50.

RECENT research in Babylon and Egypt has brought to light many valuable historical records that were inscribed in stone by the very men living in those ancient times. These records, and the Bible history of the same time, are woven together in one connected story. Another important feature of the book is the tracing, in a series of twenty-one maps, the course of those empires. The design of the book is unique, and every student, either of the Bible or history, will find it invaluable. 410 pages.



Any book listed in these pages sent post-paid on receipt of price. Address REVIEW AND HERALD PUBLISHING CO., Battle Creek, Mich.



## BOOKS FOR THE HOLIDAYS.—CONTINUED.

Steps  
TO  
Christ.

By Mrs. E. G. WHITE.

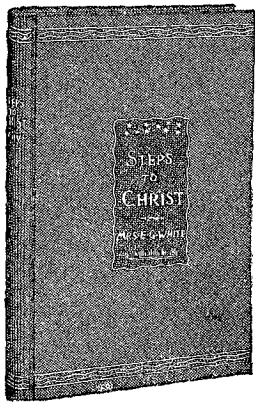
Published in fifteen Languages.

A book which has cheered many a discouraged heart. It presents in a simple and attractive manner, the steps by which the sinner may be made complete in Christ. While the book is an excellent guide for inquirers and young converts, it also contains a wealth of counsel and encouragement for those who are laboring with the difficulties that beset a growing experience.

A good book to put into the hands of an unconverted friend as well as into the hands of a doubting church-member.

One Presbyterian minister's appreciation of this book led him to purchase at one time 300 copies to use in his pastoral work.

CLOTH, 60 CENTS.



## HIS GLORIOUS APPEARING.

An Exposition of Matthew Twenty-four.

## THE SAVIOUR'S OWN PROPHECY

OF HIS SECOND COMING.

The book contains ninety-six pages with twenty full-page illustrations.

*The Signs of the Times* are clearly pointed out in their relation to *The Second Advent*.

Just the book for the times! Attractive, interesting, timely, and instructive. NEARLY HALF A MILLION SOLD.

Bound in boards with cover design in colors, 25c

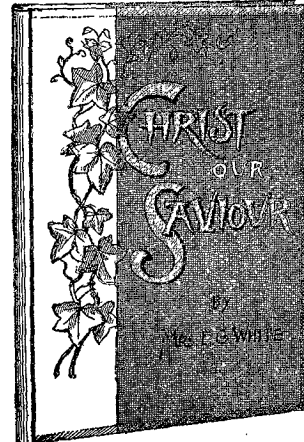
Bound in fine English cloth, embossed covers, lemon edges, = = = = 40c

[Issued also in German, Danish, Swedish, and Holland.

## CHRIST OUR SAVIOUR.

BY MRS. E. G. WHITE,

Author of "Steps to Christ," "Thoughts from the Mount of Blessing," etc., etc.



Giving in graceful, yet simple language, narrative style, a graphic account of the birth, death, resurrection, and ascension of Christ. His life and work are so presented as to suggest new thoughts concerning his mission to earth.

The account of the experiences of Jesus while a child, will particularly interest and instruct, while his faithfulness in the home will instil into the heart love for the parent as well as a tender regard for all mankind.

One hundred and sixty octavo pages, profusely illustrated with original drawings especially designed for this work. Printed in large, clear type, on heavy paper, and bound in the following styles:—

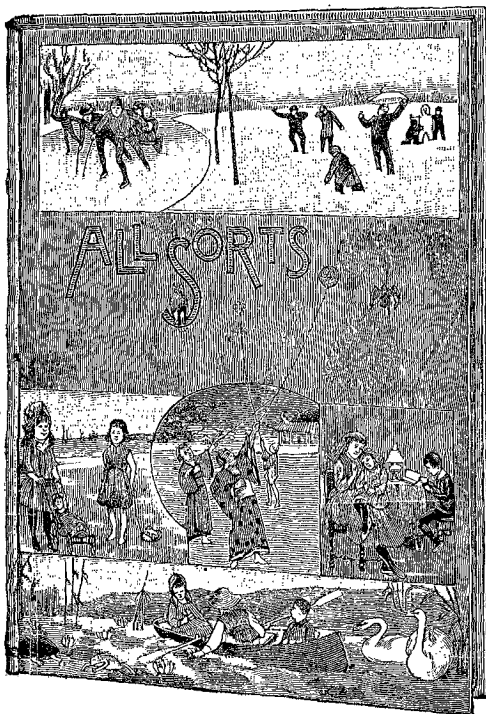
## PRESENTATION EDITION.

Presentation edition, two colors, vellum cloth, embossed in jet, green, and gold, beveled edges, gift top, \$1.25  
Fine English cloth, embellished aluminum covers, .75  
Cloth back, board covers, in fine colors, .50

Also issued in German, Danish, Swedish, and Spanish.

## THESE TWO BOOKS

Bound in Elegant Lithograph Covers in Six Colors are most proper, entertaining, and instructive volumes to place in the hands of your boy or girl. With these books as toys for your children, they not only gain valuable instruction from the pictures, but also acquire a taste for good reading-matter.



## All Sorts for the Children.

Containing 192 pages, 7 1/2 x 10 inches, embracing interesting and instructive

## Original Sketches and Stories

In great variety. Profusely illustrated with choice and beautiful engravings.

Price, 75 cents.....

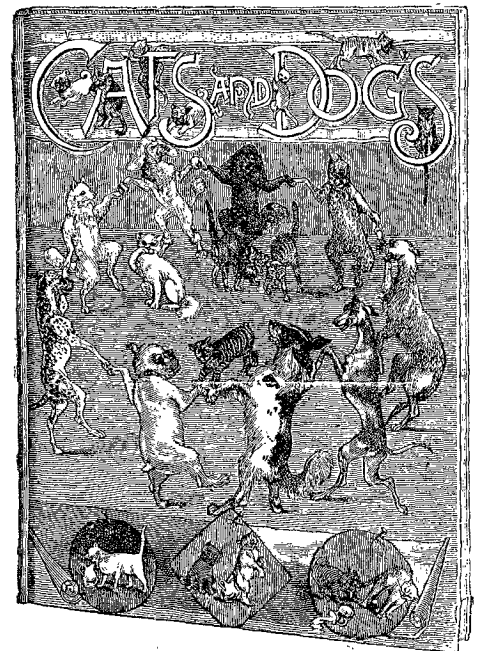
## Cats and Dogs.

Contains over  
Forty Accurate Engravings of

## All the Leading Types of Cats and Dogs

Together with  
more than a hundred pages of Original Stories with Illustrations.  
128 pages, 7 x 9 inches,  
printed in beautiful style.

.....Price, only 50 cents.

MODERN  
SPIRITUALISM

A Subject of Prophecy  
and a ...  
Sign of the Times.

BY ELDER URIAH SMITH.

WHAT is Spiritualism? What has been its past, and what will be its future? Why its peculiar and wide-spread manifestations just now? All should know.

WOULD you like to have a correct view of the peopling of the earth from the sons of Noah,—Shem, Ham, and Japheth,—both written and mapped?—Indeed you would. Well, you can have it all, plainly given, in chapters II, III, and IV of

## "Empires of the Bible."

You see, the history is mapped as well as written in that book. 410 pages, \$1.50. Address REVIEW AND HERALD.

The Supremacy  
of Peter

DID CHRIST ESTABLISH  
A PRIMACY  
OR  
IN THE CHURCH?

By MOSES E. KELLOGG.

A Book for the People. A Volume of Deep  
Interest to both Catholics and Protestants. ....

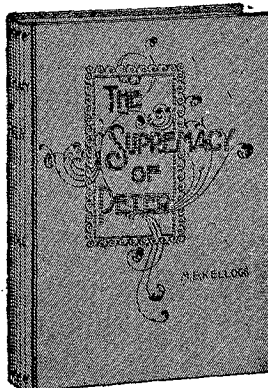
Who succeeded Christ as  
head of the Christian  
Church?

What say the apostolic  
writings?

What is the testimony  
of history?

These are some of the questions answered in this book. ...

The author has gleaned his information from a field of Biblical and historical study which but few have the opportunity to enter, thus enabling his readers to survey at a glance the panorama of events proving the conclusions reached in this volume.  
290 pages, exclusive of the many illustrations, cloth, \$1, post-paid.



## HISTORY OF THE REFORMATION.

BY  
J. H. MERLE D'AUBIGNE.

This is the one recognized standard, and most popular history of the great Reformation of the sixteenth century. We sell the authentic edition of this great work. Dr. D'Aubigné says: "I acknowledge this translation as the only faithful expression of my thoughts in the English language, and I recommend it as such to all my readers."

The style of the author is elegant, but simple, and the reader with little education, as well as those more educated, will therefore appreciate the book. The description given of the battles waged against error by Luther and his associates is thrilling, and no family should be without this work. Five volumes, bound in cloth, complete in box, publishers' price, \$3.50, our price, post-paid, \$2.75.

WHEN in need of books  
not mentioned herein,  
write us about them.

We can furnish  
ANY STANDARD BOOK  
published.

Any book listed in these pages sent post-paid on receipt of price. Address REVIEW AND HERALD PUBLISHING CO., Battle Creek, Mich.

## The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 7, 1897.

NEXT week we shall publish the first of our promised illustrated articles on the tokens that mark the last days and the soon-coming end of all things.

HAVE you seen the *American Sentinel* of December 2? If not, then we wonder whatever you will do. The one before it, we were obliged to commend as being exceptionally good; but this one we are compelled to mention as being even better. The *Sentinel* has a place in the world, and surely it must be said that it is filling that place most commendably.

WE would emphasize, if possible, the call that is made upon District No. 2, by the district superintendent, in behalf of Graysville Academy. That institution was planted there for a purpose. We are glad of all the steps that have been taken so far for its development. It is an institution for that district, and it can never be what it must be until that whole district shall take an active interest in all its workings.

IN the *Missionary Review* for December, Dr. Henry H. Jessup, missionary in Syria, calls for prayers for Syria. One of the things for which he asks specific prayer is "that the influx of a corrupt European civilization may not prove the ruin of Syria." He earnestly exclaims, "Well may the Syrian people pray, 'From European civilization, good Lord, deliver us!'" To which all Christians who have been in that region will say, and all others can safely say, Amen!

WE heartily thank the friends of the REVIEW AND HERALD for the prompt and able response that they have made to our offer in behalf of the paper. The cashier informs us that more money has been received on subscriptions within the last few days than ever before in a like length of time in the history of the paper. While we thank the Lord and the people for this, it only impresses us with the responsibility that now rests upon us to make the paper such that no subscriber may ever be disappointed in his expectations of it.

THE United States government named one of its gunboats after the city of Wilmington, Del. A short time ago that city had a gala-day in celebrating the honor thus conferred. The chief item in the celebration was the presentation to the gunboat of a "solid silver punch-bowl and two side-bowls, costing \$1,500," and "a silver-mounted Bible, costing \$300." A gunboat, a punch-bowl, and a Bible! What an incongruous mixture, indeed! Yet as the gunboat and the punch-bowl are the emblems of the two things that are the most destructive of life that there are in all the world, it is, after all, well enough that the Bible should be given its place there to counteract the general devilry of these two—provided the Bible was put there with that intent. But if, as is too probable, the Bible was presented on an equality with the punch-bowl, and both together to glorify the gunboat, then it is only another illustration of the fact that in all ages and in all countries, paganism is ever the same.

WE are very sorry that there was passed in our columns last week somewhat of a slur upon those who compose the United States pension list. There is no possible ground of comparison between the mouthing loafers of ancient Rome and the brave, suffering, and self-sacrificing soldiers, widows, and orphans, of the Civil War. While it must be understood that many hands are required to make such a paper as the REVIEW AND HERALD, and that it is therefore very difficult for the editors so carefully to scrutinize every line as to prevent all errors, we do not offer this as a sufficient apology for the remark to which we have referred. We only hope that now all hands, heads, and hearts may be so well instructed that it will forever be impossible that such a thing should again be written. For this which has occurred, we humbly beg the pardon of every soldier, widow, and orphan of the late Civil War.

IT would be difficult to speak at length of all the features of the wonderful work of the Lord now going on in Battle Creek. Some of the more prominent items have been mentioned in the REVIEW for a few weeks past, and in the present number. Worthy of particular mention was the discourse from Sister S. M. I. Henry in the Tabernacle, Sabbath forenoon, December 4. In harmony with the line of work now going on for and by the young, as noticed elsewhere, she spoke from Paul's words in Eph. 6:4: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." The responsibility of parents in reference to their children was impressively set forth. To "nurture" is to supply with suitable and essential food. Every part of the child's nature—physical, mental, and spiritual—is to be supplied with food adapted to its development and growth, by the care and wisdom of the parents. The remarks were replete with sound instruction and earnest admonition and exhortation, and met with hearty responses from many in the crowded congregation.

WE have received from the author a thirty-two-page tract entitled, "Christian Liberty as Related to Sabbath Observance." Its object is to tell people that they are at "liberty" not to observe the Sabbath of the Lord. The third and fourth sentences in the tract say that "as man was created last of all, his creation took place near the close of the sixth day. Thus the seventh day of time was man's first day of life." Now the fact is that man was created early enough on the sixth day for "every beast of the field, and every fowl of the air" to be brought unto him "to see what he would call them: and whatsoever Adam called every living creature, that was the name" of it. And after this, yet on that same sixth day, the woman was made, and was brought unto the man, and they were married. All this on the sixth day, the day on which man was created. Now anybody who can think that all this could come to pass in the life of a man, and all in one day, and yet he not know it till the day afterward,—as the day afterward was "the first day of life" to him,—it is not surprising that he should also think that people are at liberty not to obey the command of God. And as this is the first point (?) that is made in the tract, the author must excuse us from following

him any farther. For when the first thing that a writer wants people to believe is that the first day of life to a man is the *day after* that on which his marriage and a whole lot of other important things have occurred to him, we think it only reasonable that we be excused from the consideration of all the other things that he would be likely to ask us to believe.

A DEAR sister, in her love for the Lord, has been given the blessed thought of making sheets and pillow-cases to be supplied to our visiting nurses with which to dress the beds and pillows of the sick poor. What a blessed charity that is! Who that has ever been sick does not vividly remember, to this day, how deliciously restful and refreshing it was to have the clean, bright, snowy sheets and pillow-cases put on the bed, and to lie down on them? Then imagine, if you can, what it will be to the sick ones who perhaps have never in their lives known such a thing. If any of our readers desire to aid this sister by investing a few cents, or even a few dollars, in this sweet service to the sick poor, they may send the money to Mrs. L. M. Hall, 1926 Wabash Ave., Chicago, Ill., who will see that it reaches its intended destination. If you desire to send nice clean sheets and pillow-cases, instead of money, of course these will be just as acceptable, and may be sent to the same place. Of course there is no objection to others' adopting this good idea, and spreading it among the sick poor all over this whole land.

LAST week the Readings for the Week of Prayer in the English, German, Swedish, and Danish-Norwegian languages were sent out to all ministers, licentiates, Bible workers, church elders, and Sabbath-school superintendents, with a supply to all the State tract societies. If any of those mentioned should fail to receive their copies, they will apply to their respective tract societies. If any tract society's supply becomes exhausted, more can be obtained upon application to L. T. Nicola, secretary International Tract Society, this city.

### AN INVALUABLE BOOK.

THERE is now being printed by the Medical Missionary Board, a little book entitled "Healthful Living." It is composed entirely of extracts from the writings of the Spirit of prophecy, covering every phase of the subject of health. The selections are made from writings covering a period of more than thirty years. They are not alone extracts from the Testimonies that have been printed as such; but from all the writings from the same source. Many of them are from writings that are not now accessible to the great mass of the people, because out of print. The extracts are classified under distinct and suggestive headings, so as to make it most valuable for ready reference. It is not only valuable in itself; but it will be found a most excellent guide to a fuller study of the Testimonies and other writings of the Spirit of prophecy. Every soul who desires to glorify God in his body should have this little book. It contains 288 pages of a size convenient for the pocket. Price, in paper, 25 cents; cloth, 50 cents. One copy of the book, and *Good Health* for a year, for \$1.25. Send in your orders at once. Address *Good Health* Pub. Co., Battle Creek, Mich.