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SIGNS OF THE TIMES

"Sanctify them through thy truth; thy Word is truth." John 17:17.

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THE COMETH!

THE Judge of the earth is coming,
For the night is far, far spent;
And long hath the cry been given
To the sons of men, "Repent!"
For the day of vengeance hasteth,
His arrows are in the bow,
His glittering sword-blade flasheth,
And full is the cup of woe.

He'll come when he's least expected,
When there's mirth on every side,
When the merchant plies his business,
And the bridegroom woos the bride;
When the world in scorn is pointing
To the few who watch and wait,
There's a sudden start of terror,
For the Judge is at the gate.

Oh, the Lord is coming quickly,
Though the slumbers grow more deep
Of the careless world that's lying
In a drunken, dreamy sleep;
And swift will be the awaking,
In an hour they thought secure;
For the vintage now is ripening,
And the harvest day is sure.

He comes on the rainbow riding,
He comes on the wings of storm,
He comes with a dazzling splendor,
And a kingly, glorious form;
And the startled world to mountains
And the hills shall call in vain,
To be hid from the awful presence
Of the Lamb that once was slain.

But the saints, with joy arising,
Shall sing at the dawn of day,
And welcome the Lord of glory,
When shadows have fled away.
They'll join in glad hallelujahs,
The kingdoms are now his own;
The Man in the Glory reigneth,
And we gather around his throne.

—Rev. W. Mitchell, in (London) Christian.

General Articles.

THE VICTORY OVER APPETITE.

BY MRS. E. G. WHITE.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."—1 Cor. 9:24-27.

HERE the battle between self-control and selfish indulgence is set forth. There is work for us to do, stern, earnest work, to decide which shall obtain the mastery. All our habits, tastes, and inclinations should be in accordance with the laws of health and life. By this means we may secure the very best physical conditions, and have mental clearness to discern between the evil and the good.

There are many expensive indulgences that are at the same time very injurious. They derange the digestive organs, and destroy the appetite for simple, wholesome food, and sickness and suffering are the result.

With dyspepsia and its attendant evils comes the loss of a sweet disposition. There is irritability, fretfulness, impatience; and harsh, unkind words are spoken, which may result in the loss of a dear friend. Thus the books of heaven show loss in many ways.

God is not unwilling that we should enjoy the blessings of life. He has placed in our hands abundant means for the gratification of natural appetite. In the products of the earth there is a bountiful variety of food that is both palatable and nutritious, and of these articles we "may freely eat." We may enjoy the fruits, the vegetables, and the grains, which our benevolent heavenly Father has provided for our use, without doing violence to the laws of our being. Such a diet will nourish the body, and preserve its natural vigor, without the use of artificial stimulants and luxuries.

Intemperance commences at the table in the use of unhealthful food. After a time, as the digestive organs become weakened, the food does not satisfy the appetite, and there is a craving for more stimulating food and drinks. Tea, coffee, and flesh-meats produce an immediate effect, and are freely indulged in. Under their influence, the nervous system is excited, and in some cases, for the time being, the intellect seems to be invigorated, and the imagination to be more vivid. But there is always a reaction. The nervous system, having been unduly excited, borrowed power for present use from its future resources; and all this temporary invigoration of the system is followed by depression. The appetite, educated to crave something stronger, soon calls for tobacco, wines, and liquors.

The more the appetite is indulged, the more imperative are its demands, and the more difficult it is to control. The more debilitated the system becomes, and the less able to do without unnatural stimulants, the more the passion for these things increases, until the will is overborne, and there seems to be no power to deny the unnatural craving.

We are to be temperate in all things. Not only should we be careful to exercise judgment in the selection of proper food, but strict temperance in eating and in drinking is essential to the healthy preservation and vigorous exercise of all the functions of the body. But intemperance in eating, even of healthful food, will have an injurious effect upon the system, and will blunt the mental and moral faculties.

Parents are many times responsible in this matter. They educate the taste of their children by indulging them in the use of unhealthful articles. They permit them to eat rich pastries and highly seasoned food, and to drink tea and coffee. They are thus laying the foundation for perverted appetites and ruining the health of their children. They should help them in this respect, and not place temptation in their way.

Frequently mothers permit their children to eat candy and sweetmeats, and the habit thus formed, besides involving an unwise expenditure of money, is ruinous to the health. One mother said to me, as she placed a package of candy in her child's hand, "It is only five cents' worth." It was a very poor quality of candy, and highly colored. The child looked in my face with much interest, to see how I regarded the matter. Said I, "The lessons in the selfish indulgence of taste which you are giving your children are setting their feet in an evil path. You, as their guardian and teacher, should be helping them to overcome. You should be teaching them to cease to do evil and to learn to do well."

Besides the injury that is done to the health, these indulgences of taste are in the end expensive. Though but a trifle may be spent at each time, they soon aggregate quite a sum; and this money might be spent for some useful purpose, or be given to the cause of God. Will you ponder these things, my Christian friends, and

see if you cannot, by self-denial, and the better health that will come with better habits, accomplish more with your life than you have done hitherto?

Christian women can do much in the great work for the salvation of others by spreading their tables with only healthful, nourishing food. They can educate the tastes and appetites of their children; they can form in them habits of temperance in all things, and encourage benevolence and self-denial for the good of others. The moral sensibilities of Christians should be aroused upon this subject, that they may help those who are so weak in self-control as to be almost powerless to resist the cravings of appetite. If we could realize that the habits we form in this life will affect our eternal interests, we should be much more careful than we now are; and by our example and personal efforts we might be the means of saving many souls from the degradation of intemperance and crime, and the consequent penalty of death.

Here is the battle before us, to subdue self and be temperate in all things if we would secure the incorruptible crown of immortal life. The prize is within our reach, and every one may win it who will strive lawfully. But how many who have had precious opportunities and great light and privileges seem devoid of reason in regard to the purpose of life, and fail to realize the shame and confusion that will be theirs when they shall receive sentence according as their works have been. They might rise intellectually and morally if they would govern themselves; but this they will not do, for they love self supremely.

The lives of such persons are a shallow pretense. They do not aim at any high standard in personal character; but their attention is taken up with matters of dress, style, personal appearance, equipage, sensuous enjoyment. Reproof and warning are refused or disregarded. They do not like the effort it would require, and so make no exertion to change their course. After looking in the mirror, they forget what manner of characters they found represented there, and pursue their accustomed round of folly, which they call freedom and enjoyment.

They do not understand righteousness. If they would for a time change their course of action, and live a self-denying, godly life, being temperate in all things, they would have wisdom, strength, and power to make their lives noble and useful.

To attain to such a life in this self-indulgent, lawless age, we must daily have the Spirit of Christ. But he is willing to bestow it upon those who range themselves under his blood-stained banner, fighting the battles of the Lord. There are precious victories to be gained; and the victors in this contest against appetite and every worldly lust will receive a crown of life that fadeth not away, a blessed home in that city whose gates are of pearl and whose foundations are of precious stones. Is not this prize worth striving for? Is it not worth every effort that we can make? Then let us so run that we may obtain.

"WHATSOEVER a man soweth, that shall he also reap." Men cannot sow thistles and reap grain. They cannot do evil deeds, and receive the reward of well doing. Every act on our part is one whereby we sow something; and everything sown shall bear its own proper fruit. Could we realize that every act of wrongdoing will be followed by its own natural consequences, and that everything thus sown by us will bear a plentiful harvest of evil, how circumspect should we be. What a fatal error on the part of parents to allow the young to "sow their wild oats"! Such a crop once sown needs no care in order to have it bear a plentiful harvest, and nothing is more certain than that they who sow the seed shall themselves reap a harvest of the very kind. Beware of wrong-doing.—Sel.

PEACE.

PEACE! hallowed peace!
A calm divinely sweet and true,
Unbroken by the world's rude jar,
I leave with you.
Peace! heavenly, peace!
My peace I give to thee,
Sad and wearied child of mine,
Thy comforter to be.

Peace! changeless peace!
Not as the world would have thee know
In fitful moments,
Mingled with its noise and show,
But calm, deep, changeless.
As when time shall cease,
And earth's last stormy billows
Sink to rest.

Peace! perfect peace!
O spirit wrestling in despair,
Spurned by the friends of earth,
And burdened with its care,
Know it is thine!
This hallowed, changeless peace—to thee
Our Master sends the message,
Peaceful be.

Master, thy peace we claim,
And smile at earth's distracting care,
Needless the wreaths of fame
Or honors it would share—
Thy peace, our weary spirits' balm,
Calm in its sweet perfection,
And as perfect in its calm.

R. HARE.

Heraldsgurg, California.

"THE OLD DISPENSATION AND THE NEW DURING THE APOSTOLIC AGE."

A REVIEW.

UNDER the above heading, one "W. W. D.," writing for the *Australian Christian Standard* of Dec. 1, 1887, makes a thrust at a denomination whom he chooses to call a "Judaizing sect known as 'Seventh-day Adventists.'" Thinking that the readers of the *ECHO* will be interested in the examination of such subjects, I will give the pith of the article.

Judging from the gentleman's introductory, we are held to the conclusion that the term "Judaizing" describes the existing difference between Adventists and Disciples. We accept the position. The distinctive feature between the two denominations is, then, the observance of God's law by the former, and a denial of its perpetuity by the latter. Since obeying, and teaching the perpetuity of the moral law is "Judaizing," according to W. W. D., Christ must have been a Judaizer. See Luke 4:16; John 15:10; Matt. 5:17-19. And as our brother seems to repudiate the title, we would suggest that he change his denominational name, as a disciple is "one who accepts the instructions or doctrines of another."—*Webster*. Or perchance he is a disciple of some other than (that "Judaizing" teacher) the Lord Jesus Christ.

In his introductory, the gentleman defines a false hypothesis as follows: "Now, when any hypothesis does not sufficiently account for the facts which it should explain, it is conclusive evidence that it is false."

An hypothesis is "a supposition; a proposition or principle which is supposed or taken for granted; something not proved, but assumed for the purpose of argument."—*Webster*. All can readily see, from Mr. Webster's definition, that it is not the sphere of hypotheses to "account for" or "explain" facts; but they are merely premises assumed for the purpose of argument, and that they remain to be proven either true or false by the examination of admissible testimony. It is patent that the gentleman takes his stand upon a false conception of the term "hypothesis;" hence every conclusion at which he arrives from this erroneous standpoint must be incorrect.

Speaking of the teaching of Seventh-day Adventists, he says: "They also maintain that the abolition of the Sabbath and the use of the first day of the week as a rest-day belongs to a post-apostolic age, and is therefore a mere human device." This is true. And I ask the gentleman, as I have asked many others, to give me the chapter and verse, in either the Gospels, the Acts, the epistolary, or the prophetic books in the New Testament, which says that the Sabbath of the Lord is abrogated, and that the first day shall henceforth be the Christian's rest-day.

All admit that the change was not pre-apostolic, and since there is no record of the change during the lives of the apostles, either in their history or writings, it must of necessity be post-apostolic. We wait for the text that shows that it is not.

He continues by saying: "In Matt. 17:15 we have a most unmistakable intimation that Jesus the Christ was to be the only lawgiver of the new institution. . . . 'This is my beloved Son, hear Him.'" The gentleman evidently meant to refer to verse 5 instead of 15; and he quotes that part which contains his "most

unmistakable intimation" that Jesus is to be the only lawgiver of the Christian dispensation. All evangelical Christians are agreed that Christ is set forth as the great exemplar and expounder of the Scriptures in the Christian age. Christ himself more than intimates the same, when he says: "Take my yoke upon you, and learn of me." The prophet of the Lord, speaking of the work of Christ says: "He will magnify the law, and make it honorable." Is it intimated, or necessarily true, that because the Saviour is presented to the Christian age as the one from whom we are to "learn," and whose office is to "magnify the law," that he is to be the Christian lawgiver? To illustrate, the legislative department of the Victorian Government has provided that certain men should be elected to the office of judge, whose duty it shall be to interpret, magnify, and make honorable the laws issued by said Government; by the enactment creating this officer, it says to its subjects, "Hear him." Are we to understand that the judge is "the only," or even the "lawgiver," of Victoria? Neither is there an inference in the text quoted that Christ is to be the Christian lawgiver. All can see that the gentleman has taken his stand upon a *false hypothesis*, hence the conclusion reached must be false.

Again he says: "While he [Christ] was on earth, he was 'a minister of the circumcision,' but at his entrance into heaven, as the High Priest of the new dispensation, 'there was made of necessity a change of the law.' Heb. 7:12." This change of the law, spoken of by Paul, was the law of the priesthood, and not the moral law of ten commandments, as any person who is familiar with the laws of language will see by reading the text. See also Drs. Clarke, Barnes, and Macknight, on the above.

The reader will please bear in mind that the gentleman states that upon the ushering in of the new dispensation, "there was made of NECESSITY a change of the law [italics and capitals ours]." A little further on, speaking of the descent of the Holy Spirit, he says: "This promised aid came on the day of Pentecost, and the new dispensation began; but it does not follow that the old was therefore necessarily abolished." Here we have W. W. D. vs. W. W. D. Which one of these positions will the gentleman claim as true? for both cannot be, since one devours the other. Will he tell us that two systems of law so antagonistic that the promulgation of the latter NECESSITATED the abrogation or change of the former, can both be binding upon the same people at the same time? And yet he claims that the law did remain, and was in force, for "nearly thirty years after Pentecost."

I cannot wonder that an editorial note stands at the head of the column where this is found, stating that, "the editors wish it distinctly understood that they do not indorse all the opinions expressed" in the column. He admits that the apostles kept the Sabbath, in the following language: "This sufficiently accounts for their recognition and observance of the Sabbath day." He adds: "On the other hand, we find apostolic teaching exceedingly emphatic in denouncing any attempt to impose these things on *Gentile believers*. (See Col. 2:16, 17.)"

If the gentleman has given the text to which he refers any careful study, he knows that the "meats," "drinks," "holyday," "new moon," and "sabbath days," spoken of in verse 16, were those that prefigured, or were the shadow of Christ. Verse 17. Further, that the ceremonial law, "which stood only in meats, and drinks, and diverse washings, and carnal ordinances" (Heb. 9:10), had also several annual holydays, a new moon feast, and four annual sabbaths, whose services all prefigured Christ. And, further, that the Sabbath of the Lord, the seventh day of the week, was not a shadow of Christ, but was, and is still, a memorial of creation.

Why, then, assume as an "hypothesis," that the disciples were "exceedingly emphatic in denouncing any attempt to impose" Sabbath-keeping upon "Gentile believers," and attempt to bolster it up by referring to a text that has no bearing whatever upon the premise?—Evidently to cover up the fallacious reasoning, and conceal the fact that the "hypothesis" is "false."

He continues: "We find also that it is taught that the new dispensation was complete and perfect in itself, and that any attempt to bring into it any of the observances of the old dispensation made it 'another gospel,' and those who taught it were pronounced 'accursed.'" The reader will remember that we have quoted him, where he taught that the new dispensation began "on the day of Pentecost;" "but," he adds, "it does not follow that the old was therefore necessarily abolished." He argues further that the ceremonies of the old dispensation did remain, and were observed, for "nearly thirty years after Pentecost." Hence from his own premise, which we have quoted above, we are shut up to the conclusion that he is teaching "another gospel."

He continues: "Thus we find during the apostolic age the Mosaic and Christian dispensations going on

together." I have before me a book entitled, "Sabbath or Lord's Day? Which?" Written by Prof. D. R. Dungan, an acknowledged leader among the Disciples. In this work the author claims to prove that the old dispensation was done away at the cross. The reader will notice especially p. 52. Here the Professor speaks decidedly concerning the laws peculiar to the old dispensation having been "removed by the cross of Christ."

Here, then, we have W. W. D. vs. Prof. D. R. Dungan, both Disciple ministers in good standing. It is evident to all that both writers cannot be correct. Which is wrong? How is it that views held by different teachers of that denomination upon important theological questions, are so very conflicting?

I will let the Rev. Clark Braden, a minister and author, and ex-President of one of the Western Disciple colleges in America, answer the question, by quoting from an article published in the *Christian Standard* [America] of Sept. 26, 1874. He says: "Others observe the first day, contending without a particle of evidence that the commandment has been changed from the seventh day to the first. Our preachers are by no means agreed in their teachings. They have no well-defined views on the subject, and are defeated when they attempt a defense of our practice of observing the first day, or a review of the arguments of the advocates of the seventh day. Nor are we alone in this. There is no clear, tenable teachings on this subject in our theological works and commentaries, or by our religious press. Advocates of the observance of the first day *stultify themselves by taking contradictory and inconsistent positions.*"

One other thought presented by W. W. D. demands a passing thought ere we close. He says: "After the destruction of Jerusalem, there remained no divine institution on earth except that introduced at Pentecost." From this we must conclude that Titus not only destroyed the Jews as a nation, and their temple, but that he abolished the Christian ordinances of baptism and the Lord's supper as well, since they were "introduced" before "Pentecost." Compare John 4:1; Matt. 26:26-28 with Acts 2:1.

Let me say in conclusion that it is just as hard for individuals "to kick against the pricks" (assail the truths of God's word, and the work of Christ) in the nineteenth century as it was in Paul's time.

WILL D. CURTIS.

THE END OF THE WORLD.

If the body's death seems to teach the lesson that modesty is becoming to the scientific speculator, what shall we say as to the prospects of that material frame which is beyond ourselves—the general orderly frame of the universe as we see it around us? People would suppose, from the way in which you hear men talk now, that there was not the slightest chance of any great organic change ever coming across the outward world in which we live. No doubt God works by fixed laws. No doubt the world goes on morning and evening, and summer and winter; but what reason have you to suppose that it will so go on to infinity? Have no great catastrophes befallen the world before now? Does not physical science itself speak of these catastrophes? What is there to prevent other catastrophes, produced by the operation of laws of which at present we are very ignorant, coming athwart the globe on which we live, and a complete change taking place in the relations in which things, even in the outward world, stand at present, so that in the scriptural sense of the word, there may be an end to the world, as there is certainly to be an end of our earthly life? To be sure, things have gone on for a long time in the same way; but is that any proof that they are to go on in the same way forever?

You arise morning after morning in good health and strength, and seem to say to yourself for a time that this will last forever; but one morning something happens, you cannot explain what; the best physician in the world cannot tell you what; but something has happened that lays you on a bed of sickness, and in two days sends you off to your grave a corpse. Will the experience of the reality of the way in which everything has gone on since you were young, till you have attained maturity, save from that great mischance? Again, men for centuries had ranged over the mountains in Campagna; they thought that all would go on there, herds and flocks feeding and vineyards growing as they had done for centuries; and suddenly there was a strange sound heard, and a volcano burst forth, and the greatest philosopher of the age came to look at it, and lost his life while he was looking. But neither he nor any of the men who had speculated with him ever expected that these great cities were to be swept to destruction, and their beautiful pastures to become for a time an arid wilderness. I do not say such instances explain or tell us distinctly that such catastrophes will befall the whole globe; but at all events, I think they ought to make

us modest, seeing that the wisest know so very small a portion of the laws that regulate God's creation.

Surely, we may not dogmatically assume that such catastrophes are beyond the range of possible or probable events. It is true, I say, things have gone on for a long time, and men say: "Where is the promise of His coming, for all things continue as they were from the beginning of the world?" But still with Him with whom one day is as a thousand years and a thousand years as one day, there may be changes maturing of which no philosopher of the present or of any previous age has ever dreamed, which will bring this great catastrophe to the globe, which will answer, on the whole outward creation, to something as great as is our passage from life to death and what is beyond it. I do not think there is anything fanciful in such an expectation. I believe that a man of that modest mind which is the characteristic of true science, will hesitate before he pronounces with any assurance that such a change may not come over the world as has been distinctly predicted in the Scriptures.—*Dr. Tait, Archbishop of Canterbury.*

THE STATE OF THE DEAD.

THE SOUL—WHAT IS IT?

The visible creation comprises the material universe, and all that is contained therein; and more especially the human race. The creation of the world in general, and of its individual parts, is related in Gen. 1. It is also described in Job 26:7, etc., and chapter 38, and in various passages of the Psalms and Prophets,—Ps. 33:6-9; 104; 148:5; Prov. 8:26; Amos 4:13; 2 Peter 3:5. Previously, however, to the creation of man, as if to intimate the superior importance of the work, the Deity speaks like a man deliberating. Gen. 1:26: "God said, Let us make man in our own image, after our likeness."

So it was not the body alone that was then made, but the soul of man also (in which our likeness to God principally consists); which precludes us from attributing pre-existence to the soul which was then formed—a groundless notion sometimes entertained, but refuted by Gen. 2:7: "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Job 32:8: "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Nor did God merely breathe that spirit into man, but moulded it into each individual, and infused it throughout, enduing and embellishing it with its proper faculties. Zech. 12:1: "He formeth the spirit of man within him."

We may understand from other passages of Scripture that when God infused the breath of life into man, what man thereby received was not a portion of God's essence, or a participation of the divine nature, but that measure of the divine virtue or influence which was commensurate to the capabilities of the recipient. For it appears from Ps. 104:29, 30, that he infused the breath of life into other living beings also: "Thou takest away their breath, they die; . . . thou sendest forth thy Spirit, they are created;" whence we learn that every living thing receives animation from one and the same source of life and breath; inasmuch as when God takes back to himself that spirit, or breath of life, they cease to exist. Eccl. 3:19: "They have all one breath." Nor has the word *spirit* any other meaning in the sacred writings but that breath of life which we inspire, or the vital, or sensitive, or rational faculty, or some action or affection belonging to those faculties.

Man having been created after this manner, it is said, as a consequence, that "man became a living soul," whence it may be inferred (unless we would rather take the heathen writers for our teachers respecting the nature of the soul), that man is a living being intrinsically and properly one and individual, not compound or separable, not, according to the common opinion, made up and framed of two distinct and different natures, as of soul and body, but that the whole man is soul, and the soul man, that is to say, a body, or individual substance, animated, sensitive, and rational; and that the breath of life was neither a part of the divine essence, nor was it the soul itself, but, as it were, the inspiration of some divine virtue fitted for the exercise of life and reason, and infused into the organic body; for man himself, the whole man, when finally created, is called in express terms "a living soul." Hence the word used in Genesis to signify soul is interpreted by the apostle (1 Cor. 15:45), "animal." Again, all the attributes of the body are assigned in common to the soul. The touch. Lev. 5:2: "If a soul touch any unclean thing." The act of eating. Lev. 7:18, 20: "The soul that eateth of it shall bear his iniquity." "The soul that eateth of the flesh," and in other places. Hunger. Prov. 13:25; 27:7: "To the hungry soul every bitter thing is sweet." Thirst. Prov. 25:25: "As cold water to a thirsty soul." Isa. 29:8. Capture. 1 Sam. 24:11: "Thou huntest my soul to take it."

Ps. 7:5: "Let the enemy persecute my soul, and take it."

Where we speak of the body as a mere senseless stock, there the soul must be understood as signifying either the spirit, or its secondary faculties, the vital or sensitive faculty, for instance. Thus it is as often distinguished from the spirit as from the body itself. Luke 1:46, 47; 1 Thess. 5:23: "Your whole spirit and soul and body." Heb. 4:12: "To the dividing asunder of soul and spirit." But that the spirit of man should be separate from the body, so as to have a perfect and intelligent existence independently of it, is nowhere said in Scripture, and the doctrine is evidently at variance both with nature and reason, as will be shown more fully hereafter; for the word *soul* is applied to every kind of living being. Gen. 1:30: "Every beast of the earth wherein . . . there is life." (Hebrew, a living soul.) Gen. 7:22: "All in whose nostrils was the breath of life [Heb. living soul] of all that was in the dry land, died;" yet it is never inferred from these expressions that the soul exists separate from the body in any of the brute creation.

DEATH THE PUNISHMENT OF SIN.

The providence of God as it regards the fall of man, is observable in the sin of man, and the misery consequent upon it, as well as in his restoration.

Sin, as defined by the apostle, is *anomia*, or the transgression of the law. 1 John 3:4.

After sin came death, as the calamity, or punishment, consequent upon it. Gen. 2:17: "In the day that thou eatest thereof thou shalt surely die." Rom. 5:12: "Death entered by sin." Rom. 6:23: "The wages of sin is death." Rom. 7:5: "The motions of sins which were by the law did work in our members to bring forth fruit unto death."

Under the the head of death, in Scripture, all evils whatever, together with everything which in its consequences tends to death, must be understood as comprehended; for mere bodily death, as it is called, did not follow the sin of Adam on the self-same day, as God had threatened.

Hence divines, not inappropriately, reckon up several degrees of death. The first, as before said, comprehends all those evils which lead to death, and which it is agreed came into the world immediately upon the fall of man, the most important of which I proceed to enumerate.

In the first place, guiltiness; which, though in its primary sense it is an imputation made by God to us, yet is also, as it were, a commencement, or prelude, of death dwelling in us, by which we are held as by a bond, and rendered subjects to condemnation and punishment. Rom. 3:19: "That all the world may become guilty before God." Guiltiness, accordingly, is accompanied, or followed, by the terrors of conscience. Gen. 3:8: "They heard the voice of God, . . . and Adam and his wife hid themselves, . . . and he said, I heard thy voice in the garden, and I was afraid." Rom. 8:15: "Ye have not received the spirit of bondage again to fear." Heb. 2:15: "Who through fear of death were all their lifetime subject to bondage." Heb. 10:27: "A certain fearful looking for of judgment." It is attended likewise with the sensible forfeiture of the divine protection and favor; whence results a diminution of the majesty of the human countenance, and a conscious degradation of mind. Gen. 3:7: "They knew that they were naked."

Hence the whole man became polluted. Titus 1:15: "Even their mind and conscience is defiled," whence arises their shame. Gen. 3:7: "They sewed fig-leaves together, and made themselves aprons." Rom. 6:21: "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death."

The second degree of death is called spiritual death; by which is meant the loss of divine grace, and of that innate righteousness, wherein man in the beginning lived unto God. Eph. 2:1: "Who were dead in trespasses and sins." Eph. 4:18: "Alienated from the life of God." Col. 2:13: "Dead in your sins." Rev. 3:1: "Thou hast a name that thou livest, and art dead." And this death took place not only on the very day, but at the very moment of the fall. They who are delivered from it are said to be "regenerated," to be "born again," and to be "created afresh;" which is the work of God alone.

The third degree of death is what is called the death of the body. To this, all the labors, sorrows, and diseases, which afflict the body, are nothing but the prelude. Gen. 3:16, 17: "I will greatly multiply thy sorrow; . . . in sorrow shalt thou eat of it." Job 5:7: "Man is born unto trouble, as the sparks fly upward." All nature is likewise subject to mortality and a curse on account of man. Gen. 3:17: "Cursed is the ground for thy sake." Rom. 8:20, 21: "The

* Living soul, "*nesh-phesh chayah*," a general term to express all creatures endued with animal life, in any of its infinitely varied gradations, from the half-reasoning elephant down to the polyp, which seems equally to share the vegetable and animal life."—*Dr. Clarke, Notes on Gen. 1:24.*

creature was made subject to vanity, not willingly." Even the beasts are not exempt. Gen. 3:14; 6:7. So "the first-born of beasts" in the land of Egypt perished for the sins of their masters. Ex. 11:5.

The death of the body is to be considered in the light of a punishment for sin, no less than the other degrees of death, notwithstanding the contrary opinion with some. Rom. 5:13, 14: "Until the law, sin was in the world; . . . death reigned from Adam to Moses." 1 Cor. 15:21: "Since by man came death, by man came also the resurrection of the dead;" therefore that bodily death from which we are to rise again, originated in sin, and not in nature; contrary to the opinion of those who maintain that temporal death is the result of natural causes, and that eternal death alone is due to sin."—*John Milton.*

THE CHRISTIAN'S REFUGE.

"The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:27.

DEAR reader, pause before these wonderful words; give your mind and heart time to take them in. It may be that God has sent them to prepare you for coming conflict or present need.

"The eternal God is thy refuge." Look straight to him; fear not tribulation, distress, or persecution. In all these things, ye shall be more than conquerors. "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." 2 Chron. 16:9. See that your heart is perfect (loyal) toward him. Thus do you make the eternal God your refuge, and underneath are the everlasting arms.

"Who is like unto thee, O people saved by the Lord, the shield of thy help?" A. M.

THE CHURCH THERMOMETER.

WELL, what is that? Ask any veteran pastor, who has weathered the storms and rejoiced in the sunshine of a long ministerial life, and he will tell you it is the social prayer-meeting. The true thermometer of a church, to indicate its spiritual temperature, is the weekly gathering around the mercy-seat. A cold prayer-meeting marks a cold church. It is at once the cause and the effect of spiritual declension. If the place of prayer is well-nigh deserted; if the few who are present bodily seem absent in spirit; if the prayers offered are languid, formal, meaningless, without point and without unction, then the pastor has abundant cause for heaviness and tears. Sermons preached to such a people are like discourses delivered in one of the ruined temples of Luxor, with the shriveled dead embalmed around him, and grim heads of stone looking down from every capital. His hands hang down, and his spirit faints. And as a church has no surer symptoms of decay than a decaying prayer-meeting, so nothing feels the approach of a revival so palpably as the place of prayer. A revival commonly begins there. The deserted seats are filled. Those who "could not leave their business" now find but little difficulty in closing the doors of their shops and counting-rooms. The absent Thomases are once more with the deserted flock of disciples, and wonder to find the risen Saviour there, too, with his benedictions. Those who seldom prayed are now ready to pour out their soul in supplication. The "gift of tongues" has descended. The slow of speech have become eloquent. The sluggish are mounting up with wings as eagles. A latent power is developed in the church, which astounds both pastor and people. The prayer-meeting, too, becomes a place for communion with each other, as well as for communion with God. Old differences are forgotten. Old wounds are healed. Church members will grasp each other's hands, and inquire about a neighbor's spiritual health with more solicitude than they manifest in asking about a sick friend. They will linger together about the hallowed spot, talking of the mercies of God to their souls, and they will be loth to go away. They are one in heart; the church is a living unity. The experienced mariner consults the glass. Brethren! if we are wise, we too will keep a lookout upon the thermometer of the church! A prayer-meeting below freezing-point is a fatal indication.—*T. L. Cuyler.*

WHILE I cannot obliterate a single sin,—while I see there are debts against me that I cannot discharge,—I go to my Bible, and there I find, that "by one offering Christ has perfected forever them that are sanctified." Heb. 10:14. Take the doctrine of the atonement out of the Bible, and you may take away all the rest for aught I care; for the atonement of my Redeemer is the glory of it. I love the word which says, I am to be presented "faultless before the presence of his glory with exceeding joy;" Jude 24; that I am to be brought before God decorated with his righteousness, and purified by his Spirit, so that I may appear "without spot, or wrinkle, or any such thing."—*Hill.*

MATTHEW 24.

THERE has been a long-continued controversy over this chapter between the Universalists and those of "evangelical" faith. Universalists well understand the importance of the contest on this field; for if it can be proved that this refers only to the destruction of Jerusalem, and not at all to the future advent of Christ in person, then the second and personal advent of the Saviour may be discarded altogether, and the doctrine of a future Judgment falls to the ground.

Many reasons may be given for applying this chapter to the second advent. A few we will notice:—

1. Before "the end" here referred to, nation should rise against nation, and kingdom against kingdom, and famine, and pestilences, and earthquakes should be in divers places. No such state of things intervened between the time when our Saviour uttered these words, and the revolt which resulted in the overthrow of Jerusalem.

2. There was to be the greatest tribulation (upon the elect, see verses 21, 22) which ever was or ever should be. If we say the Jews were the elect, then we find tribulation equally as great under the Babylonians. See Lam. 2 and 4; especially chap. 4:3-10; Dan. 9:11-13. But Christ said, John 8:44, that the unbelieving Jews were of their father the devil, therefore they were not the elect. But the greatest tribulation did not come upon the true people of God at the destruction of Jerusalem. They were mercifully delivered at that time.

3. Those who "spiritualize" this chapter say that "the coming of the Son of man" means the coming judgments upon Jerusalem, through the Roman army. But it cannot appear reasonable to make the Roman army the Son of man and the "abomination of desolation" in the same scripture.

4. When they saw this abomination of desolation, then if any man should say, "Lo, here is Christ," they were not to believe it. But if the coming of Christ was only a figure to represent the Roman army, then they were to believe and escape when they saw it. To apply this to the Roman army would be to cut off their warning and their escape.

5. The coming of the Son of man shall be as the lightning shining from the east to the west. This well represents the advent of the Saviour in the glory of the Father, with all the holy angels. See Mark 8:38; Matt. 25:31; 2 Thess. 1:7-9; 1 Thess. 4:16, 17. But it does not at all represent the coming of the Romans to Jerusalem.

6. At the coming of the Son of man, the elect are to be gathered unto him. Matt. 24:29-31; 2 Thess. 2:1. But at the coming of the Roman army, the servants of God left the city and fled away.

7. Paul said, before the Lord comes and the saints are gathered unto him, there should come a falling away, and the man of sin would be revealed. What fulfilled that prophecy, if Christ came when Jerusalem was overthrown?

8. The signs of verse 29 are supposed to be figurative, and the darkening of the sun is made to mean the removal of the civil power of the Jews, as the moon is referred to the ecclesiastical. We will not say that they who argue thus are ignorant; but they must be very thoughtless to make the Saviour prophesy the loss of civil power to the Jews so many years after it was totally lost! They themselves confessed they had no king but Cæsar. They were in complete subjection to the Romans when this prophecy was uttered.

9. It is argued that wonderful signs were shown before Jerusalem was destroyed. Admitted, and what then? The text says that after the tribulation of those days, the signs were to appear. If the tribulation were the destruction of Jerusalem, and the signs occurred after that, of what were they signs? There is no harmony in that view. But let the tribulation be upon the elect, the greatest that ever was would include the terrible persecution under the papacy; immediately after that, 1780, the sun was darkened, and the moon did not give her light; the stars fell in 1833. Thus the signs were not signs of the tribulation, but they were after the tribulation, and are signs of the Saviour's coming. Here is the harmony of truth.

10. The instruction of this chapter was not given to prove that Christ will come again (though it does prove this), for this is abundantly proved by other scriptures, and on this point the questioners had no doubt. But it was given especially to teach the church when that event is "near, even at the doors." They did not ask him if he was coming again, but what should be the sign of his coming and of the end of the world. He gave them the information they desired.

11. He informed them that when he comes he will find some faithful servants giving the household "meat in due season," while evil servants will be saying in their hearts, if not with their tongues, "My Lord delayeth his coming." One class will be made rulers in

the kingdom of the Saviour, and the other will be cut asunder and appointed their portion with the hypocrites. Matt. 24:45-51. O fearful doom of self-deceived ones! Reader, on which side will you be in that day? Where do you stand now?—*Signs of the Times.*

ASSURANCE.

"And we know that all things work together for good to them that love God." Rom. 8:28.

WHERE ruin falls on noble piles,
The ivy creeps, and o'er them smiles,
And beauty sits above decay,
With charms that drive the gloom away;
So o'er the heart, ofttimes
With burdens crushed and losses,
Or bleeding from the crimes
Of men, as passion tosses,
There springeth blessings on the path
Of those that know but storm and scath.

The circle of the "all things" broad
Is in the sunshine of our God;
His light is ever on the wing,
And finds the lowest, meanest thing.
His love enspheres the race,
It makes the peasant kingly;
The beauty of his face
Falls on us all and singly;
What seems the cloud with angry frown
Is but a blessing stooping down.

What alchemy of love is this,
From pain and woe resulting bliss:
From every heart a rapture brought,
In every tear a rainbow caught;
Gold in the crucible!
All storms with beauty rifted!
O Jesus, may we feel
Our hearts to thee uplifted;
For 'tis in thee life has its balm,
And in thine every sigh a psalm.

—Rev. Dwight Williams, in the *Christian Woman.*

ONE PROBATION ENOUGH.

"LET favor be shown to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. 26:10. This text is of itself sufficient to show the folly of the claim that after death there will be another probation for those who have not accepted Christ in this life. Of course the text does not mean that the grace of God is entirely in vain, and that no wicked persons will turn from their wicked ways, for Paul says that the grace of God does bring salvation (Titus 2:11); and if it were not for the grace of God, as manifested in the gift of his Son, it would be impossible for anybody to repent. But it does mean that those who will not repent in consequence of the ordinary manifestations of God's favor, would only be hardened still more by greater manifestations of it.

The case of Pharaoh is right to the point. In the first place he had the same call that is extended to all the world: "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price." This call is to all the world, and included Pharaoh. It cannot be said that he had no chance, for the chosen people of God were in his own land.

Then Moses came to him with a message direct from the Lord, saying, "Let my people go." And in order that he might know from whom the message came, miracles were wrought, showing the power of God. Here he had additional opportunity to acknowledge God, but he refused.

Then God's judgments began to come, and when the agents of Satan, the magicians, could no longer counterfeit these wonders, the proud king was constrained to beg for the favor of God, whom he had despised. His request was granted, and the frogs were removed; "but when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them." Ex. 8:15.

Again the power of God was manifested in judgments, and again the king sent for the servants of the Lord, and begged that the plague of flies might be removed. "And Moses went out from Pharaoh, and entreated the Lord. And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go." Ex. 8:30-32.

Still closer and closer came the judgments, so that it was absolutely impossible for any one to doubt the power and majesty of God. The cattle were destroyed, terrible boils broke out upon man and beast, and finally a fearful storm of thunder, hail, and fire was sent, which destroyed everything in its path. "And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time; the Lord is righteous, and I and my people are wicked. Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer."

Ex. 9:27, 28. "And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord; and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go." Verses 33-35.

Here we have a perfect illustration of the truth spoken by the prophet Isaiah: "Let favor be shown to the wicked, yet will he not learn righteousness." The more favor was shown to Pharaoh, the more hardened he became. It was not until a plague was sent from which there could be no respite, that he relented long enough to let the people go as the Lord had commanded; and even then, when there seemed to be a prospect of no more judgments, he hardened his heart and rushed forth to his own destruction.

Thus it would be with the wicked if God should grant them a second probation. In this life they have had a chance to see the power of God manifested in both mercy and judgment. Sometimes they have trembled at the near approach of danger, but have hardened their hearts as soon as the danger was past. By and by the Lord will be "revealed from heaven, with his mighty angels, in flaming fire." 2 Thess. 1:7, 8. "A fire shall devour before him, and it shall be very tempestuous round about him." Ps. 50:3. Then "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day." Isa. 2:11. Every one will then be willing to confess "that Jesus Christ is Lord, to the glory of God the Father."

Now what would be the result if after all this God should grant the wicked another probation?—Both revelation and experience show that they would be worse than they ever were before. To give them another probation would be worse than casting pearls before swine. The reason for this is that God never cuts off any sinner while his heart is tender; and when his heart has ceased to be tender, nothing but terrible judgments can make any impression upon him, and the only impression they can make is that of cowardly fear.

It is true that many of the advocates of a second probation claim that it will be granted only to those who in this life have "not had a fair chance." This is a direct charge against the justice of God; it is sufficient here to remind the reader that a "second probation" necessarily implies a first, and a probation is a trying, a testing. Therefore to say that any will have a second probation is to admit that they have been tried once, and found wanting. In other words, they have "had a fair chance," and having refused it, they would count any additional favor an evidence of weakness on the part of God, and would deride him for it.

E. J. WAGGONER.

EUROPE AT THE REFORMATION.

IN every country of Europe, besides the local government represented by the king or emperor, there was a foreign government acknowledging the authority of the Pope, whose power was, for hundreds of years, above that of the king. The pretended object of the papal power was to secure the moral well-being of the people; the real object was to obtain large revenues, and give support to a vast body of officers,—Pope, cardinals, priests, monks, and friars, who lived in idleness on the fruits of the toil of the laborers. It was at one time actually found that the sum annually drawn from England by the court of Rome was three times that which went into the coffers of the king.

In order rightly to appreciate the influence of the Reformation upon the world, let us see what was the state of Europe just previous to that time, after being for one thousand years under the exclusive control of the Catholic Church. A modern writer has drawn a vivid and truthful picture of that period.

The surface of the continent was for the most part covered with pathless forests; here and there it was dotted with monasteries and towns. In the lowlands and along the river courses were fens, sometimes hundreds of miles in extent, exhaling their pestiferous miasms, and spreading ague far and wide.

In all directions the roads were almost impassable for a large portion of the year. A common means of transportation was in clumsy carts drawn by oxen, going at the most but three or four miles an hour. Where boat conveyance along rivers could not be had, pack-horses and mules were resorted to for the transportation of merchandise. These restraints upon intercommunication tended powerfully to increase the general benighted condition. Journeys by individuals could not be undertaken without much risk; for there was scarcely a moor or a forest that had not its highwaymen.

The houses of the peasantry were built of stones put

together without mortar; the roofs were of turf; a stiffened cowhide served for a door. Their food consisted of the coarsest vegetable products, sometimes even of the bark of trees. In some places they were unacquainted with bread.

In Paris and London the houses were of wood, daubed with clay and thatched with straw or reeds. They had no windows, and, until the invention of the saw-mill, very few had wooden floors. The luxury of a carpet was unknown; some straw, scattered in the room, supplied its place. There were no chimneys; the smoke of the ill-fed, cheerless fire escaped through a hole in the roof. The streets had no sewers; they were without pavements or lamps. No attempt was made at drainage, but the putrefying rubbish and the garbage were simply thrown out of the door.

Personal cleanliness was utterly unknown; even great officers of state swarmed with vermin. The citizen clothed himself with leather, a garment which, with its ever-accumulating filth, might last for many years. Dens of physical and moral pollution, wisps of straw twisted around the limbs to keep off the cold, the ague-stricken patient with no help except shrine cure,* was it strange that in a thousand years the population of Europe had not doubled?

In the famine of 1030, human flesh was cooked and sold; and in that of 1258, fifteen thousand persons died of hunger in London alone. In the invasion of the plague, the deaths were so numerous that the living could hardly bury the dead.

The nobles were devoted to gluttony and sensual pleasure. Drinking day and night was the general pursuit. The common people were a prey to the more powerful. The baronial castles were dens of robbers. The deepest ignorance everywhere prevailed; religion was little more than a degrading superstition. Century after century passed away, and left the peasantry but little better than the cattle in the fields.

We have now seen what the Roman Catholic power did for the people. Let us glance for a moment at what it did for itself. When we think of the stately monastery, an embodiment of luxury, with its closely mown lawns, its gardens and bowers, its fountains and many murmuring streams, we must connect it, not with the ague-stricken peasant dying without help in the fens, but with the abbot, his ambling palfrey, his hawk and hounds, his well-stocked cellar and larder.

When we survey, as we still may, the magnificent churches and cathedrals of those times, miracles of architectural skill, when in imagination we restore the transcendently imposing services of which they were once the scene, the dim religious light streaming in through the many-colored windows, the sounds of voices seeming scarcely inferior in their melody to those of heaven, the priests in their sacred vestments, and above all, the prostrate worshipers listening to litanies and prayers in a foreign and unknown language, we shall justly conclude that all this was not for the sake of the worshipers, but for the glory of the great, the overshadowing authority of Rome. M. A. DAVIS.

WHY IS GOOD REJECTED?

Why is the light which tends to life, both in this world and that which is to come, rejected? When man's interest is appealed to, as well as his reason, why is he not ready to follow truth, and live? The laws of his nature, the laws of life and health, appeal to him in like manner as does the Spirit of inspiration, Why will ye die? Both are unheeded, and why?

Obedience to revelation and obedience to natural laws both call for self-denial. A change is required that seems a great expense. And not only must false and injurious appetites and passions be denied, but the established customs of society forbid it. One might deny himself of hurtful indulgences, but how can he bear the thought of walking contrary to his friends and neighbors? That is the difficult point. Society is running in certain ruts; and though he sees the evil, it seems too much to undertake the work of reform; for he sees no hope of correcting the evils in society, and therefore he will not undertake to lead out in the right way; and so he chooses to close his eyes to the light, and go with the multitude in the downward road to death. He wishes it were different—that all would do right. If everybody else would choose the way to life, he would. And so he waits for the world to get right, and does not lift a finger to get them right. He would go the right way, if all would; but the masses are in the road to death, and he thinks he cannot but go with them.

What the world wants is reformers. They need strong hands to lift them out of the false grooves of

fashion, and set them in the right way. To do this requires those who will follow the truth, though they have to stand alone. They must advance from the rank and file, though they be exposed to the shots of those who fear to advance. But such have real worth, and will finally reap a rich reward.

R. F. COTTRELL.

CHRISTIAN GROWTH ILLUSTRATED.

The maturity of Christian experience cannot be reached in a moment, but is the result of the work of God's Holy Spirit, who, by his energizing and transforming power, causes us to grow up into Christ in all things. And we cannot hope to reach this maturity in any other way than by yielding ourselves up utterly and willingly to his mighty working.

The lump of clay, from the moment it comes under the transforming hand of the potter, is, during each day and each hour of the process, just what the potter wants it to be at that hour or on that day, and therefore pleases him. But it is very far from being matured into the vessel he intends in the future to make it.

The little babe may be all that a babe could be, or ought to be, and may therefore perfectly please its mother; and yet it is very far from being what that mother would wish it to be when the years of maturity shall come.

The apple in June is a perfect apple for June. It is the best apple that June can produce. But it is very different from the apple in October, which is a perfected apple.

God's works are perfect in every stage of their growth. Man's works are never perfect until they are in every respect complete.

By a step of faith we put ourselves into the hands of the Lord, for him to work in us all the good pleasure of his will, and by a continuous exercise of faith we keep ourselves there. This is our part in the matter. And when we do it, and while we do it, we are, in the Scripture sense, truly pleasing to God, although it may require years of training and discipline to mature us into a vessel that shall be in all respects to his honor, and fitted to every good work.

Our part is the trusting; it is his to accomplish the results. And when we do our part, he never fails to do his; for no one ever trusted in the Lord and was confounded. Do not be afraid, then, that if you trust or tell others to trust, the matter will end there. Trust is only the beginning and the continual foundation; when we trust, the Lord works, and his work is the important part of the whole matter.—*The Christian's Secret of a Happy Life.*

"LEFT OVER."

UNTO what?—"To the coming of the Lord." Such is the literal rendering of 1 Thess. 4:15. Who are those "left over?" "We, the living;" i. e., somebody will live to see him come. Somebody will never fall asleep—never taste of death. Somebody will escape death-bed, shroud, coffin, and the grave. Somebody will never be mourned for, or their names be carved on the marble tomb. Somebody will clasp angel hands, and out from living homes, not open graves, will be caught up to join the celestial escort, and see the King of kings. Lost to the world—lost in the ambrosial, sun-bright skies, lost heavenward. Was ever such a thing heard of?—O yes; one of old went up in the cherubic chariots sky-ward, and men on earth saw him no more—type of the living left over unto his epiphany.

O ye weary, and worn, and sad, cheer up. Ye sick, and suffering, and bruised, be of good comfort. Ye who wrestle in agony with the "lost archangel," whose wrath would sit, and toss, and shake you as wheat, "hold in, hold out, hold on," a little while, and the victory is yours forever. A few more sighs, struggles, tears, temptations, trials, with "stormy waiting," and then, if "left over," there cometh the unspeakable glory and the everlasting rest. I beseech you not to cease to watch.—*D. T. T.*

Our perplexities and griefs are never alleviated by complaints and murmurings. By dwelling on our sorrows we only magnify them, and make their burden seem heavier still. "When the flail of affliction is upon me," says a thoughtful writer, "let me not be the chaff that flies in Thy face, but let me be the corn that lies at Thy feet." Our Lord has taught us, by his own patient humiliation and suffering, that even the greatest hardships, the severest trials, and the keenest griefs are to be borne in meekness and uncomplaining silence.—*Sel.*

WHEN you have learned to submit, to do faithfully, patiently, duty that is most distasteful to you, God may permit you to do the work you like.—*Professor Riddle.*

REVERENCE FOR THE BIBLE.

As history, the Bible should be studied; it is the oldest history, and it records the oldest events. It illustrates the best elements of historical writing; every page throbs with the conscious presence of the living God. Its biographies are matchless; this difficult species of writing is here seen to perfection. Truth dominates every part; infirmities and excellences are portrayed. This is an evidence of its inspiration; uninspired writers would have denied or concealed the sins, and would have magnified or created the virtues of their heroes. Its influence on language is wonderful; it has fixed the form of many languages; it ennobles and exalts every language into which it is translated. Think of its influence on music, painting, and sculpture. Did time permit, I would like to go into detail, but you must follow out the suggestion. Rob the galleries of Europe of the pictures suggested by the Bible, and you leave them poor indeed. Let the names of Raphael, Michael Angelo, Handel, Haydn, Beethoven, Mendelssohn, Tasso, Milton, and a score more, suggest to you how to them all, working along the different lines of their own inherent genius, the Bible has furnished themes and inspiration.

Think of its poetry. True, it has no great epic poems; it has dramatic elements in several books, but perhaps no great drama. But of didactic poetry it has noble specimens; its pastoral poetry is unsurpassed; and its lyrics, inspired by God, lift the heart up to God. Its influence on legislation is great. Egypt and Phœnicia borrowed from its light: so, indirectly, did Greece; Rome borrowed from Greece, and the laws of Rome have influenced the codes of Europe and America. A distinguished French jurist, himself an atheist, in comparing the laws of Moses with those of other great lawgivers, says: "Lycurgus wrote, not for the people, but for an army; it was a barrack he erected, not a commonwealth; and sacrificing everything to the military spirit, he mutilated human nature to crush it into armor. Solon could not resist the effeminate and relaxing influence of Athens. In Moses alone do we find a morality distinct from policy, and for all times and peoples. The trumpet of Sinai still finds an echo in the conscience of mankind,—the decalogue still binds us all." Dr. Hamilton quotes Disraeli as saying in his "Tancred:" "The life and prosperity of England are protected by the laws of Sinai. The hard-working people of England are secured a day of rest in every week by the laws of Sinai." Friends, it was a matchless code, and it was given with indescribable majesty.

"The terrors of that awful day, though past,
Have on the tide of time some glory cast."

Could we trace the secret sources of the greatness of all the heathen nations, it would be seen that their only valuable lights, in all departments of human genius, were kindled on God's altars; and their loftiest strains of poetry were but echoes of Jewish song. Blessed Bible! It is the flower of all the world's books; it is the softest pillow for the aching head; it is the best balm for the broken heart; it brings heaven down to earth; it lifts earth up to heaven. Hear Disraeli again: "In times of sorrow we fly not to Byron, Wordsworth, or to Shakespare, but to David. The most popular poet in England is the sweet singer of Israel, and by no other race except his own have his odes been so often sung. It was the sword of the Lord and of Gideon that won for England her boasted liberties; and the Scotch achieved their religious freedom chanting upon their hillsides the same canticles which cheered the hearts of Judah amid their glens."

But let us remember that the Bible is not an amulet, not a charm. It must be read, studied, incorporated into our souls. It is the sword of the Spirit; we must have the keen eye and the supple wrist to use it well. Let us hide the truth in our hearts, that we sin not against God. Let us plant every spot of the soul with the good seed of the kingdom, and there will be no room for the plants of error to grow. Let us fill the heart with the wheat of God's word, and the world's chaff cannot enter. So also let us train our children. Never speak slightly or jokingly of the Bible! Do not talk too much about the original, and different manuscripts. Let the sweetest memories of childhood gather about the family altar and the old family Bible; and those memories will be balustrades to many a soul struggling with the world's fierce trials. Around your house and heart let this battlement stand. God has spoken; we have his very words. They are life and power; they came from God; they lead to God. Throw around the boys and girls the instructions of Him who spake as never man spake. If they scramble up and fall—as perhaps they will, for children have gone from family altar and Bible to perdition—their blood will be upon their own heads. God save us and our children! As we fold them to our hearts, do thou, O God, fold us and them to thy heart!—*MacArthur.*

*Pretended relics, such as a piece of wood from our saviour's cross, or an article of clothing which belonged to some saint or martyr, were supposed to possess the power to heal disease, and the ignorant people would often make long journeys and pay large sums of money for the privilege of touching one of the supposed sacred relics.

THE TWO COVENANTS.

WITH WHOM WAS THE NEW COVENANT MADE ?

WE now inquire, With whom was the new covenant made? Was it made with the Gentiles? Here is an important point on which a great deal of misapprehension seems to exist. The idea generally conveyed on this question is that God at first made a covenant with Israel; but they finally proved to be such a hard-hearted, stiff-necked, and reprobate race, that God determined to cast them off, and select a better class of people with whom to enter into covenant relation; so he cast off the Jews, and made a covenant with the Gentiles. And this is probably why we so often hear the expression, "Show us where a Gentile is ever commanded to keep the Sabbath," etc.

What a short-sighted view does this betray! A more mistaken idea was never entertained. God never made, and never proposed to make, a covenant with the Gentiles. He has nothing whatever to do with the Gentiles, further than to hold them amenable to his government, and to open the way of mercy before them. So long as a man is a Gentile, he is in a Godless, hopeless state. And such is the state of every unconverted man. His condition must be changed before God can take him into favor with himself.

In the prophecy as originally given, and as quoted by Paul, it is plainly stated with whom the Lord would make the new covenant: "Behold, the days come, saith the Lord, that I will make a new covenant," not with the Gentiles, but "with the house of Israel, and with the house of Judah." The new covenant, therefore, is made with the very same people with whom the old was made.

Paul elsewhere mentions this fact in a number of places. In Rom. 9 : 3-5 he says: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." There is no question but that Paul is here speaking of the literal seed of Abraham. He continues: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever."

These are very important and lofty distinctions conferred upon that people. Let us for a moment consider them. To them pertained "the adoption." God adopted Abraham as his friend, and his prosperity as his children, because when all others had apostatized from him, Abraham alone was found faithful; and of him God bore testimony that he had obeyed his voice, kept his charge, his commandments, his statutes, and his laws. Gen. 26 : 5. So that the people were set apart to be the depositaries of God's law, and preserve the worship and the knowledge of the true God in the earth.

And to them pertained "the glory;" that is, the manifestation of God's glory among men. This was exhibited at the giving of the law, when Moses was obliged to put a veil over his face to hide the glory of his countenance; and after that, in the visible appearance of God's glory in connection more especially with the ark and the mercy seat.

And to them pertained "the covenants," plural, both of them, the old and the new. He does not say that to them pertained "the covenant," referring to the old, while the new pertained to some other people; but both were theirs. "And the giving of the law." Then the law was distinct from the covenants. "And the service of God, and the promises." All the promises came through the same channel. No promise is made to any one who is not in some sense a member of the Israel of God.

And, finally, our Lord himself, as concerning the flesh, came of that people. Many seem to think that all they need to say about the Sabbath is that it is Jewish; and they look upon anything to which they think they can apply this term with apparent if not real abhorrence. But in what condition should we find ourselves to-day, had not the Jews acted the part they have acted in our world's history? They received the lively oracles to commit unto us. By them truth was kept alive in the world. They were for long ages the only conservators of the knowledge of the true God, and of revealed religion in the earth. And our Lord said that salvation is "of the Jews."

Those things did not become Jewish by being for a time in the charge of that people. The law did not become Jewish because they alone were found worthy for a long period to be its depositaries; nor was our Lord merely a Jewish Saviour, because, as pertaining to the flesh, he sprang from that people.

Let us not despise the Jews, but honor them for the high distinction they once enjoyed, pity them that through blindness they rejected the blessings of the gospel, and pray for them, that they may yet, some of

them, come to the light, and be re-united to the good olive-tree.

Away with this cry of Jewish; for the new covenant itself was made with Israel and Judah. How, then, do the Gentiles come in to share in its blessings? Paul explains in Eph. 2 : 13-15. After speaking of the Gentiles as aliens from the commonwealth of Israel and strangers from the covenants of promise, he says: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace." In verse 19 he adds: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

Thus plainly is it stated that through Christ the Gentiles are brought into such a relation to God that they are no longer strangers from the covenants of promise. The middle wall of partition between the Jews and themselves was broken down by what Christ abolished on the cross.

We have already noticed that it was the old covenant that was abolished, and nothing but the old covenant. Now if that covenant was the ten commandments, the text should read: "Having abolished in his flesh the enmity, even the ten commandments." But it does not read thus. It does not even intimate a change of those commandments. It reads: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances;" and no one will for a moment contend that there was anything in the ten commandments pertaining to ordinances, or that could come under the head of what is here said to have been abolished.

These ordinances point unmistakably to the services and ceremonies of the Jewish worship, which constituted the body and substance of the old covenant. These peculiarities of the Jewish worship, their circumcision, priesthood, and offerings, for a time hedged in that people, as by an impassable wall of separation, from all other nations. This was the middle wall of partition which kept them separate. And this being broken down, what is the result?

Here a most ludicrous and ridiculous blunder is made by some opponents of the Sabbath, even those who claim to be ministers of the word. They assert that the wall of partition was broken down in order that the Jews might come out where the Gentiles were, and partake of their liberty and blessings, the privileges of the gospel, and the first day Sabbath.

This is just the opposite of truth. The Gentiles had no blessings to offer. We have already seen from Paul's testimony that they are without God, without Christ, and without hope, and have no interest in the covenants. The gospel was not theirs, but was preached to Abraham, to Moses, and the Hebrews all through their history; and all its blessings were included in the new covenant, which, like the old, was made with that people. Gal. 3 : 8; Heb. 4 : 2.

No! the middle wall of partition was broken down that the Gentiles might go in where the Jews were, and be partakers of the blessings and promises which they had in their possession. Through Christ they enter in. He hath made both one so far as they will accept of his work and his offering. The Gentiles who thus come in are then no longer Gentiles, but members of the commonwealth of Israel; no longer far off, but made nigh by the blood of Christ: no longer strangers, but fellow-citizens with the saints.

That the Gentiles are then reckoned as Israel in a certain sense, Paul elsewhere very clearly shows. Rom. 9 : 7, 8: "Neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."

In harmony with this, he testifies to the Galatians: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3 : 29. All who are Christ's, then, are the children of Abraham, not literally but spiritually, and are accounted for the seed. So we hear him saying to the Romans in language still more pointed: "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." The inward work of grace, then, in the heart, under the gospel, constitutes one an Israelite indeed.

Nothing need be added to such plain statements by the apostle; yet he uses a figure in Rom. 11 which beautifully illustrates this point, and is entitled to a passing notice. He there represents the Jewish people, while they were the children of God, by a tame olive-

tree, and the Gentiles by a wild olive-tree. The branches of the tame olive-tree were broken off, and grafts from the wild olive-tree, the Gentiles, were inserted in their places. Did this change the tree, and make a Gentile tree of it?—No; it was the same tree; but now the Gentiles are brought in to be a part of it, and thus partake of its root and fatness, the blessings of the new covenant, the promises of God through Abraham and his seed.

U. S.

The Home Circle.

THE FOOT OF THE RAINBOW.

MAY and her brother started together,
All in the beautiful summer weather,
When the long, hot day was nearly done,
Ruining as fast as they ever could run,
On toward the west and the setting sun.
Their hands were clasped, and their little feet
Disturbed the dust with a constant patter,
And the people stared, whom they chanced to meet,
And wondered what on earth was the matter.

They knew, those two,
They had business to do;
No time to stop, or even to walk;
No time for resting, no time for talk.
Their fortune—their future—before them lay,
And their task must be done ere the close of day,
For they had been told
That by any smart children might surely be found
A big pot of gold,
Where the foot of the rainbow rests on the ground.
And Johnny had carefully noted the spot,
And knew where the rainbow touched the meadow
Casting a beautiful tinted shadow
Over the burial-place of the pot.
So May's little fist in his hand he took,
And together they hastened down to the brook.

Poor little breath! it comes labored and fast.
Poor little feet! too hard have they wrought.
The brook has been crossed, and the meadow is passed;
The distance is greater than Johnny had thought.
"Never mind, May. I had nearly guessed right,
See! sister, the beautiful bow is in sight!
Just over the blackberry patch, I'll be bound,
Is the place where the rainbow touches the ground."

Poor little feet! so tired and worn.
Poor little faces! so covered with scratches.
Poor little hands! so bleeding and torn
By briars that grow in such ugly patches.
Stoutly they toil through the thicket, and then
They see the same rainbow before them again.
"Never mind, May; for the bow is there still,
Just at the foot of the little green hill.
See where it touches the grass and the flowers!
Another short run, and the gold will be ours."

Poor little eyes! how crowded with tears.
Poor little hearts! how heavy with fears.
The day is done, and down drops the sun;
The beautiful bow in a moment is gone,
And swiftly the shadows of night come on.
Poor little feet! too weary to walk.
Poor little tongues! too tired to talk.
Poor little heads! too stupid to think.
Poor little limbs! just ready to sink.

Just at the foot of a little green mound
Johnny and baby May were found,
Wrapped in a slumber, so sweet and deep,
And were carried home and laid away;
And nothing disturbed their refreshing sleep
Till the rising sun made another day.

Do none but children seek the shadow
Of the rainbow on the meadow,
And believe the story told
Of the hidden pot of gold!
All our lives we search insanely;
As we near it, toiling vainly,
Then before our eager eyes
Still the brilliant phantom flies,
Till the day of life is done,
And the night of death comes on.
God's kind angels find us there,
Lift us in their arms with care,
Lay us gently down to rest
On our Mother Nature's breast,
And our slumber knows no waking
Till the perfect day is breaking.

—Edward Willett, in Independent.

A GLIMPSE OF A SUNNY LAND.

JAPAN is appropriately and poetically called the "Sunrise Kingdom." Rising above the waves of the mild Pacific, its peaks, for centuries, have been the first to welcome the returning king of day.

"A god," say the natives, "once dipped his spear into the sea, and as he lifted it again the drops which fell from it congealed, and Japan's four thousand isles were formed." And again they say that "the islands are resting upon the back of a gigantic turtle, whose uneasy movements cause the frequent earthquakes." But science will not let us accept such a peaceful account of the origin of these countless isles; but, rather, assures us that they are fragments of the great Asiatic continent, torn from the parent land by some violent vol-

canic agency. Whichever statement we accept, it does not affect their wonderful beauty and picturesqueness.

Situated between the thirtieth and fortieth degrees of latitude, a wide difference exists between the snows of the north and the semi-tropical heat of the south, and almost every variety of vegetation is possible. The land is diversified, mountains rising toward the clouds, with lovely little valleys nestling at their feet; rocky passes of romantic wildness, clear streams of swiftly running water, misty cataracts, falling over fearful precipices, limpid lakes, brilliant green rice paddies, arid plains,—all set in a sea of peculiar deep blue with another sea of deep blue above, and golden sunshine pervading everything and bringing to light all the beauties of the "four thousand isles." But we cannot linger over these natural beauties, much as they interest us; the people who inhabit the land are more worthy of our attention.

Let us turn our attention to Tokio, and endeavor to picture the home and life of our ward, O-Kio-San, remembering that what we learn of her surroundings will be a faithful photograph of the life of many another Japanese maiden.

We will suppose that O-Kio-San is the daughter of a *samurai*, and that her family are wealthy and influential; for, strange as it may seem, it is the aristocratic portion of the people who, in Japan, first seek the missionaries and come under their instruction. These *samurai*, or two-sworded men, are the retainers of the *daimios*, or feudal chiefs, who, before the revolution, possessed great power with the *Tycoon*, or usurping emperor. War was then the only employment of the *samurai*. They were supported by the government, and were expected to be always ready to defend their masters. The dress of the *samurai* is peculiar, and consists of a tunic and a wide skirt. The long sword is worn at the left side, while the short one is concealed in the broad belt.

O-Tot-San, being a *samurai*, probably lives in the *Tori*, or principal street, of Tokio. His house is low, and presents little evidence of his wealth or rank. It is "constructed of timbers from tolerably heavy wood, put together without nails, and set upright on the ground."

You may remember the curious Japanese Pavilion at our Centennial Exhibition, the different parts of which were made at home, and so accurately fitted that not the slightest alteration was necessary when the house was put upon American soil. "Instead of doors, windows, or partitions, slides are used; the outer ones being made of plain paper pasted only on one side of the framework, while the inner ones, which serve to make the separate rooms, are made of beautifully figured paper, pasted on both sides of the framework." Heavy wooden slides protect the outside of the house from "wind and weather" and from thieves. The rain runs easily off from the steep tiled roof, which projects far over the walls, and the veranda which encircles the house. It is the pride of a house-keeper, like O-Ka-San, to keep the veranda delightfully clean and highly polished.

We are rather surprised, on entering the house, to find ourselves in the kitchen, on the floor of which the cook is seated, with the various ingredients from which the dinner is to be prepared scattered around her. But this is Japanese custom, and is only one of many instances in which it is the reverse of our own. We pick our way through the kitchen, and pass on through the house, until we reach the very back room, which proves to be the parlor. Clean white mats cover the floor, which, with a few vases filled with flowers, and a scroll containing a Japanese poem, constitute the furniture and decorations. The slides are drawn, and while waiting the coming of O-Ba-San and O-Ka-San, the grandmother and mother of O-Kio-San, we look out upon the garden, which, though in miniature, is very pleasant. The Japanese are wonderful landscape gardeners, and know how to make "much out of nothing."

In the small space attached to O-Tot-San's house is a hill with winding paths, a Lilliputian lake, with a fairy bridge thrown gracefully over one end, flowers and shrubs, and small trees trimmed into fantastic shapes. The ladies enter, dressed in loose silken garments, with broad sashes, gold and jeweled hair pins, with faces powdered with white, lips stained red, teeth blackened, and nails painted brown. They ask us our age and the ages of our parents and grandparents, and we do not neglect to ask in return their ages, for it is considered very complimentary to ask a Japanese lady her age.

While we are talking, a servant places little tables, not more than six or eight inches high, before each person, and passes little dishes of sweetmeats. The tea is made by O-Kio-San, and she passes it to her guests with many graceful bows and polite phrases. We ask to see the baby, and he comes in, strapped to his nurse's back. His little head is closely shaved, his eyelashes and eyebrows are plucked out, and he is dressed in

robes which, in size only, differ from his mother's. Another little one comes tottling in, scarcely able to walk in its long and cumbersome robes. A bell tied on its sash makes a merry jingle with every step, and keeps the nurse informed of its whereabouts.

O-Ka-San tells us that she is about starting for the famous cherry trees of Mu-ko-ji-ma, which are now in bloom, and invites us to accompany her. We remember hearing of their beauty, and are eager to accept the invitation. O-Ba-San and O-Ka-San put on their shoes, or sandals, take up their umbrellas, and are ready to start. Little carriages drawn by men are at the door, and we find ourselves being carried rapidly through the city. We pass many temples, which are by far the finest buildings in the empire. They are large wooden buildings, painted red, a very peculiarly shaped roof, and are almost invariably built in the midst of a dense grove. We can only decide on their being Buddhist or Sintoo temples from the ornamentation or simplicity of their gates. The entrances are thronged with noisy, careless worshipers, and we see no appearance of true reverence.

The slides are pushed wide open in most of the houses we pass, and we catch many glimpses of both pleasant and painful domestic scenes. In one house O-Kio-San points out a "tea school," where girls are taught the valuable accomplishment of making and presenting a cup of tea in a graceful manner, and with an elegant expression.

O-Ka-San calls our attention to the southwest of the city, where, high above the mountains which encircle it, towers the truncated cone of our *Fu-ji-ya-ma*. This mountain is the pride of the land, the grandest and most sacred thing the people know; and we find it represented on vase and fan, and indeed on every decorated object. We see little black dots moving up its sides, towards the region of perpetual snow, and are told that they are pilgrims from all parts of the kingdom. "Why do pilgrims ascend *Fu-ji*?" we ask, and our Christian hostess replies: "To pray on its summit. They wish to be holy. As long as they are on the mountain, their conduct is good; but when they come down, they drink *saki*, gamble, and cheat, and do many wicked things. But the Christian religion is like being *always* on the mount. People never need come down. They can always be holy."

We are now crossing the *Ni-phon Ku-shi*, the most famous bridge in the empire, from which all distances are measured. It is here that the famous edicts against the Christians are posted. As we approach the river *Sumida*, the streets become more and more thronged with people, all bound for *Mu-ko-ji-ma*, where bloom the beautiful cherry and peach trees. We cross the river in a large, low, flat-bottomed boat, and then walk along its bank, under the shade of the pink and white blossoms. The people laugh and sing like happy children; and we fancy that the calm, beautiful place must bring pure, sweet thoughts to their hearts; but O-Ka-San tells us that their words and songs are often low and profane.

We now enter the large hotel, through the kitchen, just as in a private house, and rest on an upper veranda overlooking the gay scene below. Here we have our dinner of *tai*, a choice fish, an omelette, and eels; potatoes, red and yellow beans, rice, tea, and sweetmeats. While we are eating, we watch the sun set, almost behind *Fu-ji*.

We linger to talk over the changes which have taken place since the Christian missionaries first gained permission to teach their religion in Tokio. When they first came, woman, though generally kindly cared for, was the slave of father, husband, or son. Infanticide and many revolting crimes were prevalent, and were sanctioned by the priests. Gross idolatry filled the land, and it was shame and often death to become a disciple of Christ. Now the government becomes more and more tolerant, and new doors are constantly being opened. The Bible has been translated into the native tongue, and thousands of copies are already in circulation. Converts and churches are multiplying, and native preachers and Bible women are sowing the seed where foreigners cannot go. But many of the changes and improvements in manners and morals which have been produced by the influence of the missionaries affect the entire kingdom. One of the most important, is the increasing desire for a western education for both girls and boys; which results in filling both government and mission schools with eager pupils.—*Orphan's Friend*.

THE building of the unsystematic housekeeper is the heaping together of boulders with crevices between, through which the winds of disappointment sharply whistle. System is not a talent, still less is it genius, it is a *duty*! She who shirks it, does herself and her household irreparable wrong.—*Marion Harland*.

A GOOD PILOT.

A MISSISSIPPI boat captain advertised for a pilot. A tall, awkward man applied.

"Do you know where the snags and sawyers are?" asked the captain.

"Wa'll, no, cap'in, I reckon I do not;" was the reply.

"You *do not*; well, how dare you apply for the place of pilot? Clear out."

It was the pilot's turn to show a little indignation; straightening himself up, he said,

"Look-a-here, cap'in, I'll tell you what I *do* know. I know where the snags and sawyers *do* n't."

The captain's eyes opened wide; he stared at the man a moment, then an appreciative smile chased away the wrathful look, and he exclaimed,

"You are my man!"

That pilot did not have occasion to reply to another advertisement.

He who lays his course where the temptations and snares of Satan are *not*, will safely bring his boat into a quiet haven.—*Sel.*

DRESS IN THE KITCHEN.

"OUR Elizabeth looks very fine when she comes out on the street in the afternoon; but you ought to see her in the morning in the kitchen and around the house." This was the remark made by a terrible old man, who was a friend of Elizabeth's family, to a young man who aspired to be something more than a friend to the girl. It was true that the young man, seeing her only in the afternoon or evening in silk attire and with glossy braids of golden hair, would hardly have recognized her in the carelessly-dressed girl who ran to hide herself if she heard the door-bell ring, and who did not dare present herself at window or door in the morning. The time consumed in concealing herself was sufficient to have made an elaborate toilet, not counting the mortification she sometimes endured. She was not untidy either in a personal sense, but was simply negligent and careless. There was not the least need of it; indeed, it has always seemed as if Cinderella herself might have kept out of the ashes, even if she was obliged to stay in the kitchen and work. To look well while about house-work is worth while. A neat print dress short enough to clear the floor, smoothly brushed hair, a clean collar, and a plentiful supply of aprons, are all within the reach of any woman, and I maintain that she will do her work better, and will feel more like doing it, if so prepared for it. "Dress, indeed," says Mr. Boswell, in his superior tone, "we must allow has more effect upon strong minds than one would suppose, having had the experience of it."—*Sel.*

WHAT SHE SAID.

A FAST young man decided to make to a young lady a formal offer of his hand and heart—all he was worth—hoping for a cordial reception. He cautiously prefaced his declaration with a few questions; for he had no intention of "throwing himself away." Did she love him well enough to live in a cottage with him? Was she a good cook? Did she think it a wife's duty to make home happy? Would she consult his tastes and wishes concerning her associates and pursuits in life? Was she economical? Could she make her own clothes, etc.? The young lady said that before she answered his questions, she would assure him of some negative virtues she possessed. She never drank, smoked, or chewed; never owed a bill to her laundress or tailor; never stayed out all night playing billiards; never lounged on the street corners and ogled giddy girls; never stood in with boys for cigars and wine suppers. "Now," said she, rising indignantly, "I am assured by those who know, that you do all these things, and it is rather absurd for you to expect all the virtues in me, while you do not possess any of them yourself. I can never be your wife;" and she bowed him out and left him on the cold doorstep, a madder if not a wiser man.

M. DIMITRIUS ANTIPPA, who was a lad in Paris at the time of the French Revolution, and who was five years of age when the American Declaration of Independence was signed, has recently died in Constantinople at the age of one hundred and fifteen years, retaining his faculties to the last. M. Antippa knew Marat, Danton, and Robespierre personally; he saw Marie Antoinette murdered on the scaffold, and danced the Carmagnole and sang "Ca Ira" in Madame Tallien's salon.

IF we wish to save our nation, we must save our boys and girls; and if we save our boys and girls, we shall have—what the friends of purity are demanding—a clean nation.

Bible Echo and Signs of the Times.

"What is truth?"

S. N. HASKELL,
GEO. I. BUTLER,
URIAH SMITH,
J. H. WAGGONER, } EDITORS.

Melbourne, Australia, February, 1888.

RISE AND PROGRESS OF PRESENT TRUTH.—No. 1.

THE TWO ADVENTS PROCLAIMED.

THE proclamation of the first advent of our Lord was heralded by John the Baptist. "For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. . . . And if ye will receive it, this is Elias which was for to come." Matt. 11:10, 14. This same power and spirit will rest upon men of God's choosing who announce the second coming of our Lord. The majesty of the "power and coming of our Lord Jesus Christ" in glory was beheld by Peter, James, and John in the Mount of Transfiguration. There Christ was "transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias, talking with him." Here was presented in miniature the kingdom of glory, Moses who was buried in Mount Nebo by angels of God, and afterward raised by Michael, or Christ (see Jude 9; 1 Thess. 4:16; John 5:25), representing those who will be resurrected at Christ's coming, and Elias, who was translated, representing those who will be living at that time, and who will be "changed in a moment, in the twinkling of an eye."

After this revelation of the glory of God, the idea fastened itself upon the minds of the disciples that the kingdom would immediately be set up, and they "asked him saying, Why then say the scribes that Elias must first come?" If the time had really come for Christ to set up his kingdom, thought they, there would be no time for the coming of Elias. Jesus answered them, "Elias truly shall first come, and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." Matt. 17:1-13. As John the Baptist proclaimed the first advent of our Lord in the spirit and power of Elias, so will those whom God chooses go forth with the same spirit, and call the attention of the slumbering church to the coming of Christ in glory at his second advent, without a sin-offering, unto salvation. Heb. 9:27, 28. Joel speaks of this time as follows: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

As predicted in this text, there has been an awakening on the subject of Christ's second advent during the present century throughout the world. Joseph Wolff of Asia, Edward Irving of England, Ben Ezra, a Catholic monk, of Spain, William Miller of America, and Bengel of Germany, —these men, excepting Bengel, who lived before this time, but forcibly proclaimed the second advent of Christ, although having no connection with one another, began the study of the prophecies of Daniel and the Revelation about the same time, and arrived at about the same conclusion; namely, that Christ would personally appear in the clouds of heaven to begin his reign upon the earth about 1840-7, Mr. Wolff and Mr. Miller making the same application of the prophetic numbers of Dan. 8 and 9.

As God prepared John by his early experience to bear witness of the first advent, so by their early training were these later servants of God fitted for their work. Of the life of John the Baptist we have not much recorded; but the angel Gabriel gave especial instructions to his parents regarding his manner of life; and we read that "the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." We find that Joseph Wolff had an experience from his childhood which qualified him for proclaiming the glorious reign of Christ to the benighted nations of the East. He was born of Jewish parentage in the year 1796. His father was a Rabbi, and consequently Joseph was instructed thoroughly in the Jewish faith, and taught to believe that the first advent of Christ was near at hand. At the age of seven he was placed under the care of a Catholic Christian teacher, who instructed him in German. At twelve he studied Latin under a Roman Catholic. At this time he knew nothing of the distinction between the Catholic and

the Protestant faith, and when he subsequently learned of the variety of sects, he became confused, and wished the doctrines of the Deists might be true. While attending the Catholic schools at Rome, he became thoroughly disgusted with the lack of piety manifested and with the erroneous doctrines taught. In 1813 he wrote from Rome as follows: "I will go to the East and preach the gospel of Christ; but I will ever be an enemy to this anti-Christian tyranny of Rome." While here he devoted much of his time to the study of Oriental languages, and his convictions were strong that God was leading his mind into those truths, which would fit him for usefulness in time to come.

In 1819, at the age of twenty-three, he left the Romish communion, visiting England, and spending two years at Cambridge, continuing his Oriental studies. The burden of his heart was for his own countrymen, the Jews. In 1829 he left England for Gibraltar, from which place he went to Jerusalem, more especially to work among his own people; and as he studied the prophecies in order to point out the difference between the first and second advents of the Messiah, he was led to look with joyful expectancy for his second coming. The prophecies of Daniel interested him much, especially the ninth chapter, pointing out the time of the first advent, and its connection with the 2300 days of Daniel 8 convinced him that at the expiration of that time Christ would come the second time. Therefore he proclaimed to the people wherever he went, that the kingdom of Christ would be set up on the earth about 1847.

Corresponding with a Mussulman of Luckoo as to the nearness of Christ's second advent, he received a reply which shows his arguments as to the time of that event. His correspondent says: "You say it is mentioned in the eighth chapter of Daniel that Christ would descend upon the earth after two thousand three hundred years from the time of the decree to restore and build Jerusalem, which was 453 B. C. This number having been deducted from 2300, there remains 1847; and the present year is 1833, which, taken from the latter sum, leaves fourteen years, the period which is to reach to Christ's coming." In reply Wolff states: "The contents of Dan. 2 and 7 are a four-fold succession of kingdoms, which should arise out of the earth, but which should not continue forever."

Again he states that the 1260 and 1296 days, as well as the seventy weeks of prophetic time, clearly specify certain periods of time which date from some great public transaction, the former periods being ushered in by the giving of the saints into the hands of the little horn of Dan 7. The latter period reaching to the first advent, and dating from the issuing forth of the commandment to restore and build Jerusalem. He then argues the reckoning of a day for a year from Eze. 4:6, the latter writer living contemporaneously with Daniel, and appeals to history, citing many English authorities in defense of his position. The only difference on this point in his arguments from those of his brother Adventists in America was in the date set for the decree of Artaxerxes for the full restoration of Jerusalem, the latter body, in harmony with the most excellent authorities which could be summoned to establish any date, fixing upon the year 457 B. C.

Of the extent of his labors the historian says: "Joseph Wolff, D. D., according to his journals, between the years 1821 and 1845, proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman empire, in Greece, Arabia, Turkistan, Bokhara, Afghanistan, Cashmere, Hindostan, Thibet, in Holland, Scotland, and Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and in New York City to all denominations." He also preached in India.

He was a man of a tender spirit, and trembled at the word of God. Near the close of his life he retired from his work as a traveling missionary, upon which, by some, he seems to have been accused of losing his zeal. In replying to this charge, he speaks of some of his experiences which indicate that in all probability no one since the days of the apostles has endured greater privations for the cause of the gospel. He says: "Those who accuse me of having declined in my zeal do not reflect that a person who has traversed the most barbarous countries for eighteen years, without the protection of any European authority whatever, and having been sold as a slave, thrice condemned to death, attacked with cholera and typhus fever, and almost every Asiatic fever in existence, and bastinadoed, and starved, deserves at least the confidence of his Christian brethren that he speaks the truth when he tells them that he needs rest, and especially after medical men have testified it." This servant of God lived and died in the faith of the Church of England, after proclaiming more extensively

than any other one person the doctrine of the second personal appearing of our Lord Jesus Christ in the clouds of heaven, as an event to take place about the middle of the nineteenth century. S. N. H.

STEPS BY WHICH SUNDAY ROSE INTO PROMINENCE.

SAYS Josephus: "There is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever, whither our custom of resting the seventh day has not come."—*Against Apion*, b. 2, par. 40.

Says Gilfillan: "The Greeks and Romans, according to Aretius, consecrated Saturday to rest, conceiving it unfit for civil actions and warlike affairs, but suited for contemplation."—*History of the Sabbath*, p. 200.

John G. Butler, a Free-will Baptist author, says: "We learn also from the testimony of Philo, Hesiod, Josephus, Porphyry, and others, that the division of time into weeks and the observance of the seventh day were common to the nations of antiquity. They would not have adopted such a custom from the Jews. Whence, then, could it have been derived, but through tradition from its original institution in the garden of Eden?"—*Natural and Revealed Theology*, p. 396.

Archbishop Usher says: "The very Gentiles, both civil and barbarous, both ancient and of later days, as it were by universal kind of tradition, retained the distinction of the seventh day of the week."—*Usher's Works*, part 1, chap. 4.

Hesiod (B. C. 870) says: "The seventh is sacred." Homer (B. C. 907) says: "Then cometh the seventh day, that is sacred." Tibullus says: "Bad omens detained me on the sacred day of Saturn."

We come now to one of the most interesting discoveries of modern times. In the investigations of the ancient ruins of Nineveh and Babylon during the last fifty years, many marvelous things have been brought to the light of day, things showing an extensive knowledge of the arts and sciences lost for ages; among them, ancient monuments and tablets, on which historical facts were sculptured. Learned men have after much investigation been enabled to read these inscriptions, and many facts have been obtained which corroborate the records of the Holy Scriptures. Among others, records have been discovered showing conclusively that in those early times the seventh-day Sabbath was observed. We quote from the *Congregationalist* (Boston), Nov. 15, 1882: "Mr. George Smith says in his 'Assyrian Discoveries' (1875), 'In the year 1869, I discovered among other things a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked out as days on which no work should be undertaken.' Again, in his 'History of Assur-bani-pal,' he says: 'The 7th, 14th, 19th, 21st, and 28th [days of the month] are described by an ideogram equivalent to *sulu* or *sulum* meaning 'rest.' The calendar contains lists of work forbidden to be done on those days, which evidently correspond to the Sabbaths of the Jews.'"

H. Fox Talbot, F. R. S., one of the learned Assyriologists of Europe, says of the fifth "creation tablet" found by Mr. George Smith on the opposite side of ancient Nineveh, on the bank of the Tigris, and now to be seen in the British Museum: "This fifth tablet is very important, because it affirms clearly, in my opinion, that the origin of the Sabbath was coeval with the creation. . . . It has been known for some time that the Babylonians observed the Sabbath with considerable strictness. On that day the king was not allowed to take a drive in his chariot; various meats were forbidden to be eaten; and there were a number of other minute restrictions. . . . But it is not known that they believed the Sabbath to have been ordained at creation. I have found, however, since the translation of the fifth tablet was completed, that Mr. Sayce has recently published a similar opinion. See the *Academy* of Nov. 27, 1875, p. 554, also 'Records of the Past,' vol. 4, pp. 117, 118."

A. H. Sayce, in his lectures before the Royal Institution concerning Assyrian tablets discovered in the excavations on the site of ancient Babylon, says: "The Sabbath of the seventh day appears to have been observed with great strictness; even the monarch was forbidden to eat cooked meat, change his clothes, take medicine, or drive his chariot, on that day."—*Northern Christian Advocate*.

Here we have testimony, which could be greatly multiplied, showing that away back in the earliest ages the Chinese, Phoenicians, Assyrians, Babylonians, Arabians, Greeks, and Romans, and many other nations, did regard the Sabbath as a sacred day. The farther we get back, the more sacredly they seemed to regard it. It is not surprising that Abraham, who came from Assyria, was a Sabbath-

keeper. These tablets were engraved long before histories, in the ordinary sense of the term, were written; or at least none so ancient are extant, unless it be the books of Moses. Yet these facts were preserved all these ages on the tablets of stone, and now come to light as testimony from the most ancient nations, of the sacredness of the Sabbath.

But let the thoughtful reader notice the striking fact that when idolatry came to fully prevail, and sun-worship became general among all the nations but the Jewish, the Sabbath gradually disappeared, and the Sunday, the "memorial" of idolatry, took its place in the general esteem. It is in the earliest record of these nations we find references to the Sabbath. In the later ones we find very few. Satan, the author of false worship, put down the Sabbath wherever his influence was paramount.

But God chose the children of Abraham, because he kept his charge, his commandments, his statutes, and his laws; and he surrounded them with special circumstances, customs, and ordinances, to keep them from the heathen nations around them, till the "seed," Christ, should come, through whom all the nations of the world should be blessed, by the calling of the Gentiles again. God gave himself to that people, and with himself his great "memorial," the Sabbath, which kept in mind his work at creation. The other nations once had it; but through their idolatry, God and his memorial were nearly forgotten by them. Satan tried his best to rob God's chosen people of this keepsake; but because of God's chastisements and the constant warnings of the prophets he could not quite accomplish this work.

After Christ came, and the apostles were sent to the Gentiles, they carried with them, as we have shown, the Sabbath of the Lord. The early Christians kept it as Christ and the apostles had done; and as Christianity spread abroad to all the nations of the earth, the two "memorials" once more came in conflict. The Sunday "holiday of all pagan times" was entrenched among all the nations. The people everywhere regarded it as a special day of pleasure and recreation. It came every week. This fact made it difficult for those who kept the seventh day as the Sabbath, something in the same manner as it makes it difficult now for those who turn from the observance of Sunday to the keeping of the Sabbath. All who have tried it know well how hard it is. Gradually, after a generation or two, the sense of sacredness began to weaken, and feelings of expediency were cherished. The great struggle between the two memorials then began, and continued, as we shall see, till the Sabbath of the Lord was generally put down.

These influences are well presented by a clergyman of the Church of England, Mr. Chafic, who published in 1652 a work in vindication of first-day observance. After showing the general observance of Sunday by the heathen world in the early ages of the church, he thus states the reasons which forbid Christians from attempting to keep any other day: "1. Because of the contempt, scorn, and derision they thereby should be had in, among all the Gentiles with whom they lived. . . . How grievous would be the taunts and reproaches against the poor Christians living with them and under their power for their new-set sacred day, had the Christians chosen any other than the Sunday. . . . 2. Most Christians then were either servants or of the poorer sort of people; and the Gentiles, most probably, would not give their servants liberty to cease from working on any other set day constantly, except on their Sunday. . . . 3. Because had they essayed such a change, it would have been but labor in vain; . . . they could never have brought it to pass."—*The Seventh-day Sabbath*, pp. 61, 62.

These reasons present powerful inducements which we cannot deny to those who regard expediency more than principle. The early church had begun already to apostatize from God, and to accept traditions in preference to the Scriptures. Many of the early Fathers had been heathen philosophers. It ever comes natural for human nature, when it changes its religious belief, to take with it more or less of the old notions and practices. Gradually the church began to be less strict in its observance of Bible truths, and to conform more and more to the spirit of the world around them. No Protestant will dispute this in reference to their regard to many of the gospel requirements. Many thought by uniting more or less with their heathen neighbors they would be more likely to convert them. In this way the Sabbath partially lost its sacredness, and the first day gained in position and influence.

Mr. Morer, after stating the fact that the first day of the week, as we have quoted, had long been the "memorial" of sun-worship, as its name, "Sunday," implies, places before us the reasons why the church was led to adopt it: "These abuses did not hinder the Fathers of the Christian

church simply to repeal or altogether lay by, the day or its name, but only to sanctify and improve both, as they did also the pagan temples polluted before with idolatrous services, and other instances wherein those good men were always tender to work any other change than what was evidently necessary, and in such things as were plainly inconsistent with the Christian religion; so that Sunday being the day on which the Gentiles solemnly adored that planet, and called it Sunday, . . . the Christians thought fit to keep the same day and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the gospel."—*Dialogues on the Lord's Day*, pp. 22, 23.

It is such politic reasoning as this which has always led to apostasy and conformity to the world. It finally fully developed into the Roman Catholic Church, a mixture of heathenism and Christianity. This conformity to the heathen custom of regarding Sunday as a festival day, was carried so far that many thought the Christians worshiped the sun as a god; so that Tertullian, one of the Christian Fathers, defended them from this charge. He answered that though they worshiped toward the east, like the heathen, they did it for another reason than sun-worship. He acknowledged that these acts—prayer toward the east, and making Sunday a day of festivity—did give men a chance to think the sun was the god of the Christians.—*Apology*, chap. 67, sec. 16.

Tertullian is therefore a witness to the fact that Sunday was a heathen festival when it was adopted by the Christian Church, and that they were taunted with being sun-worshippers.

When we see the striking changes which have occurred in the manner of observing Sunday within the last one or two hundred years, even where nearly all regard it with more or less sacredness, and when we note the general laxity of practice as compared with the strictness of our ancestors, we cannot wonder at the changes which two or three centuries produced when strong influences were brought to bear against the Sabbath and so many other perversions of Bible doctrines were introduced. Thus we see how these two causes—the general regard for Sunday as a weekly heathen holiday, and the difficulty of keeping the seventh day where Sunday observance was almost universal—would powerfully tend to discourage those who kept the Sabbath, and gradually undermine it in the esteem of all.

G. I. B.

LAW AND LIBERTY,

In this age of antinomian blindness we often hear men talking about the "bondage of the law." They think it is not only a denial of Christ, but a forfeiting of our Christian privileges to keep the law of God. When the Scriptures plainly say that the essence of the law is found in "the golden rule;" that the law is founded on love, and is fulfilled only in love, it is passing strange that any reader of the Bible should advance the idea that obedience to the law is a sacrifice of Christian liberty! The obedience of love to God inconsistent with gospel freedom in Christ! Outside of "theology," such an inconsistency is rarely found.

The psalmist said, "I will walk at liberty, for I seek thy precepts." Ps. 119:45. And the apostle calls the law of God "the law of liberty." Jas. 2:12. Why should this seem mysterious to any? Is there any necessary conflict between law and liberty? We think there is a necessary disagreement between law-breaking and liberty. Sin brings bondage; obedience insures liberty.

Dr. Guard, late of California, once lectured in the course of the "Boston Monday Lectures," on which occasion he said:—

"Christianity appreciates fully, and sympathizes with, and has ever been the generator and defender of, free thought; but let me understand what the meaning of this word 'freedom' is. *There is no pardon where there is no law.* Let that be accepted. License requires no law; but freedom does."

This is plain, simple truth, but weighty and powerful truth. There can be no liberty without conservation of rights; but anarchy, or lawlessness, recognizes no rights, and therefore will not regard liberty.

It is a proposition which cannot be controverted, that only lawless spirits oppose law. The spirit of obedience will always "delight in the law of God after the inward man." "They that forsake the law praise the wicked; but such as keep the law contend with them." Prov. 28:4.

J. H. W.

ALL SABBATH-KEEPERS.

This cannot be said of the people of this world now, and never shall we be able to say it of them in this state of being; and many are the annoyances to which the servants of God are subjected as a consequence. By stepping out to obey God in the keeping of his Sabbath, they frequently lose their positions, are cut off from employment, see their means of livelihood diminish, and suffer perplexity and trial. Happy are they if they endure faithfully to the end.

But we shall soon reach a world where all will be Sabbath-keepers. Then these annoyances will end. No loss of position then. No more throwing out of employment. No more trials or perplexities.

"All beauty, bright and vernal,
When Jesus comes;
All glory, grand, eternal,
When Jesus comes."

Ho for that world where all are Sabbath-keepers! Let us not fail to be there.

U. S.

THE SECOND ADVENT OF CHRIST.

The sacred Scriptures of both Testaments abound in direct testimony relative to the second advent of Christ. The prophets of God, the Lord Jesus himself, and his holy apostles, have said much in regard to this closing and crowning event in the grand scheme of human redemption. Although it was left to the writers of the New Testament, the inspired men who lived nearest the great consummation, to say most upon this subject, yet the Old Testament abounds in prophetic descriptions of that great and terrible day, and warnings to the people of God to be ready. Even Enoch, the seventh from Adam, in prophetic vision looked down through the long vista of years, and saw the coming of Christ, and raised the warning: "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14, 15.

No truth of inspiration can be more clearly stated than that God reveals his designs to his prophets, that men and nations may be warned before their accomplishment. "Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. Before visiting with judgments, God has uniformly sent forth warnings sufficient to enable the believing to escape his wrath, and to condemn those who have not heeded the warning. This was the case before the flood. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house; by the which he condemned the world." Heb. 11:7.

At a later period, when the nations had become sunken in idolatry and crime, and the destruction of wicked Sodom was determined, the Lord said: "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Gen. 18:17, 18. And due notice was given to righteous Lot, who, with his daughters, was preserved; and none, even in that guilty city, perished without due warning. Lot evidently warned the people; and, in thus communing with them, was "vexed with the filthy conversation of the wicked." 2 Pet. 2:7, 8. When he warned his sons-in-law, "he seemed as one that mocked." Gen. 19:14. And when "the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter," Lot warned them, and entreated them to desist from their wickedness. And they at once did that which all sinners since the days of righteous Lot have been disposed to do to those who faithfully warn them of their sins; namely, they charged him with being a judge.

Before the destruction of Jerusalem by Titus, a fore-runner was sent to prepare the way before the Lord. Those who did not receive Christ were rejected, "because," as he said of Jerusalem, when warning the people of the destruction of their city and temple, "thou knewest not the time of thy visitation." Luke 19:44. We have on record the Lord's prediction of the destruction of Jerusalem during the time of the generation that rejected him, which was fulfilled in less than forty years from the time of his crucifixion. And that the Christians in Judea might escape its impending doom, they were told that when they should "see Jerusalem compassed with armies," or, as recorded by Matthew, "the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," they were to "flee to the mountains." Luke 21:20; Matt. 24:15. They heeded the admonition, and escaped in safety to

Pella. Such is the testimony of inspiration respecting the dealings of God with his people in past ages. And it cannot be supposed that he will change his course relative to the future, when that future is to realize the consummation of all prophetic declarations.

Can anything be learned from the Bible relative to the period of the second advent? is a question unsettled in many minds. This is a grave inquiry, and, from the very nature of the subject, is worthy of close investigation and a candid answer. It is a matter of painful regret that many, under the influence of popular prejudice, have decided that the period of the second advent is a secret, hidden with the Lord. While these may scarcely be reached with this subject as long as they remain under the influence of those religious teachers who denounce all investigation of it as prying into the secrets of the Almighty, there is still a larger class who wait for evidence before deciding. It is with ardent hope of benefiting these, that we write.

We accept the Bible as a revelation from heaven. What God has revealed in that book, let no man call a mystery, or a secret of the Almighty. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Dent. 29:29. If the sacred Scriptures do not designate any period in particular for the second appearing of Christ, then men should at once abandon the vain search for proofs of his soon coming. But if prophecy, in a most clear and harmonious manner, does point to the period of that great event, and if there is evidence that "it is near, even at the doors," the subject at once assumes vast importance.

When the disciples inquired, "What shall be the sign of thy coming, and of the end of the world?" Jesus did not reprove them for inquiring into that which was purposely hidden from all men; but he answered their question in the most definite manner. He even stated that there should be signs of that event in the sun, and in the moon, and in the stars; and added: "When ye shall see all these things, know that it is near, even at the doors." The simple fact that the Lord mentions signs of his second advent is the best proof possible that his people were not to remain ignorant of the relative nearness of the event. Add to this evidence his declaration that when these signs should be seen, his people should know that it was near, even at the doors, and the case becomes an exceedingly strong one.—*James White.*

TO OUR MISSIONARY WORKERS.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

A GREAT many things combine to make this the most solemn and important year we have yet experienced in this most sacred work of spreading the light of present truth. The world is rushing on with ever-increasing momentum to the terrible fate before it. We have been entrusted with the truths of God's word, which are alone able to save some from the impending doom, and we have one year less in which to sow the seed. God has surrounded us with various facilities for discharging our duty, and we cannot neglect one opportunity without serious loss to the Master's cause and to ourselves. We may look back over the history of God's people, and we will not find a time since the fall when he has bestowed so many blessings upon his children as at the present. Should we not, then, be more grateful, and can he not reasonably expect more at our hands than he did of his people in the past?

I have read with much interest the reports of the General Conference recently held in America, and the urgent necessity of a new and thorough consecration on the part of all to the work has been, by this, still more forcibly impressed upon my mind. The great importance of the missionary work is shown by the time devoted to it by the Conference, and I trust each of our societies in Australia will resolve to take hold of this work with new energy this year. It can be only a failure on our part to appreciate the work, that will cause any of us to rest contented with what we have been doing.

"Behold, I stand at the door and knock."—*Jesus.*

Dear brethren and sisters, do we believe this statement of the Saviour? and have we opened the door of our heart and invited him in? Then we should feel as he did in regard to those who are out of the ark of safety. He left the glory of heaven with all its associations to seek and to save that which was lost. Should we not be actuated by the same spirit, and be willing to sacrifice a little to advance the cause that has cost the Founder so much? The responsibility of spreading the last message of warning has been committed to us, and are we doing all that we can to bring it before others, or are we doing just what we can

conveniently? Are we availing ourselves of every opportunity, and proving faithful to every trust? If not, how can we expect to have the Master say to us, "Well done, good and faithful servant, enter thou into the joy of thy Lord?" I know something of the feelings of the human heart. As long as there are no crosses, it enters with spirit the work at hand; but when reverses come, and there are sacrifices to make, it naturally "withdraws, or shrinks from duty. This must be overcome, and it may be accomplished by having a fixed principle and adhering to it rather than trusting to feeling. Let us therefore understand the truth, and govern our labors by its principles.

There is a precious thought to encourage us in our work, and it should stimulate us to press on, although we do not see immediate results of our efforts. We read in the good Book that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." There is no doubt in regard to this. If we go humbly forth in the name of Jesus with the precious truths of the third angel's message, we shall come again with rejoicing, bringing our sheaves with us. Who has not felt the joy awakened by seeing a soul reconciled to God through the merits of Jesus? That joy more than recompenses for all the toil and care of bringing the person to a decision for the truth. We may have to make sacrifices and forego pleasures in our work here; but these are not worthy to be compared with the joy that shall be revealed in that day when we can approach the Saviour and say, Here are those whom thou hast given me,—sheaves for the Master's garner. This will indeed be entering into the joy of the Lord, and we shall be entirely satisfied. There is a solemn thought in connection with this. It is just as impossible for us to enter into this joy without some sheaves to offer as the result of our labor, as it is to go forth with weeping, bearing precious seed, and return without the sheaves.

God really requires something of each of us. He has virtually said to you and I, "Go into my vineyard." We cannot make the excuse that we have not been called, or that we have no talents in this direction. The Master does not ask of any that which they have not or cannot obtain. When he went away to that far country, he gave each of his servants at least one talent. This is to be so used that it may increase. We may not know how to work to the best advantage at first; but it is our duty to go into the vineyard, and do the best we can. This will give us an experience, and if we are studying to show ourselves approved, and willing to learn of the workers who are already there, we shall soon be able to accomplish much good in the Master's name. We also read in the word: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." God does not upbraid us for our ignorance, but pities us, and has provided means, the use of which will give us wisdom and fit us for usefulness in his cause. We must not expect to have wisdom imparted to us in some miraculous way, as long as there are so many means in our reach, which, with effort on our part, will supply us with the necessary information.

The plans presented at our missionary societies should be studied and faithfully and prayerfully followed. The careful distribution and loaning of our periodicals, tracts, and books, is a work that cannot receive too much attention. The press is a power for good when the pens that write the articles are "dipped in the fountain of truth," and the publishing houses established in different parts of the world are means in the direct providence of God to assist in carrying this message to the world. Through the publications, hearts have been, and will continue to be, reached that would never have received the truth in any other way.

I cannot repeat too often the importance of the tract and missionary work, and I desire earnestly to see each member of our societies engage more actively and devotedly in it, and every Seventh-day Adventist should be a member. It is an enterprise in which you can invest your time and means with safety. It will yield larger returns than bank stocks or mining shares.

Realizing that Jesus is near, "even at the door," let us take hold of this work of preparing a people to meet him, with greater trust in God's promises, and with the determination to do more to show our gratitude for the love Jesus has manifested in our behalf.

"O God, my inmost soul convert,
And deeply on my thoughtful heart
Eternal things impress.
Cause me to feel their solemn weight,
And tremble on the brink of fate,
And wake to righteousness."

HENRY SCOTT.

THE STATE OF THE DEAD.

UNDER this heading, the reader will find, in another column, an article from the pen of the poet Milton,—an extract from a tract published by the Seventh-day Adventists. The following is the publishers' introductory note:—

In matters of religion, many are, at the present time, proverbially afraid of new things. Had this fear existed before new things usurped the place of the old, it had been well. As it is, we have not only the state of things spoken of by the prophet, when men shall put darkness for light and light for darkness, and bitter for sweet and sweet for bitter, but we have them also putting old things for new and new for old, clinging to the new things as if they were the old, and crying out against the old things as if they were new.

Such is emphatically the case with the doctrine discussed in the following pages. An immortal soul and consciousness in death are really the new things in this controversy. These are everywhere opposed by the writers of the Bible, and were only able to creep into the church by means of the great apostasy this side the days of the apostles. Yet some men would have us believe that these are the ancient doctrines of God's word, and that the truth has stood on the side of the serpent from the days of Eve to the present. Gen. 3:4. Hence anything which opposes these is branded as innovation—as some new doctrine which has just come up. It is to remove this deception from the minds of the people that we labor. And in sending forth such teaching as this work contains, we are only calling attention to one of the "old paths," out of which the nations have been turned by the great enchantress that sits upon her seven hills, on the banks of the Tiber (Rev. 17:1, 2; 18:3), and which the prophet calls upon us to seek out, and, when we have found them, to walk therein. Jer. 6:16.

To this truth there have all along been witnesses; and those with whom great names are essential to authority will find no lack of these connected with this doctrine. The name of John Milton, author of "Paradise Lost," and who has been styled "The Christian Homer," is all that could be asked in this direction. He was born in London, Dec. 9, 1608, and stood at the head of his generation in literature and theology. With him we may mention, as holding the same views, such men as the Rt. Hon. Sir James Stephens, Regius Professor of Modern History in Cambridge College, England; Archbishop Whately of Dublin; Bishop Law, author of a Call to the Unconverted; Edward White, Wm. G. Moncrieff, of Scotland; H. H. Dobney and Panton Ham of England, eminent as ministers and authors; John Locke, the Christian philosopher; Olshausen, the German commentator, who says: "The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible;" John Taylor, author of a Hebrew Concordance; Tholuck, the German critic, etc., etc.

THE STATE AND RELIGIOUS LEGISLATION.

THE readers of the ECHO will remember that in America persons who are conscientious observers of the seventh-day Sabbath have in several cases been brought before the civil courts on a charge of Sunday desecration, and have suffered fines and imprisonment. It was decided that one of these cases should be appealed to the Supreme Court of the United States as a test case, that the constitutionality of the law might be decided by the highest tribunal in the land. But as the obnoxious law has been repealed in Arkansas, the State where the prosecution occurred, this action has not been taken.

In view of the cases that have already occurred, the question of Sunday legislation was discussed at the late General Conference. The following paragraphs, giving the underlying principles of legislation as related to religious institutions, are from a condensed statement of remarks made by Elder A. T. Jones, one of the editors of the *Signs of the Times*:—

"Would we not oppose State laws enforcing the Sabbath? If not, why not? We must oppose Sunday laws on the same principle that we would oppose Sabbath laws—upon the principle that the State has no right to enact any such law, because Cæsar has no right to interfere in anything that pertains to God. Christ said, 'Render to Cæsar the things that are Cæsar's, and to God the things that are God's.' The Sabbath is wholly of God. It is 'the Sabbath of the Lord thy God.' What, then, can Cæsar—the civil power—have to do with it?—Just nothing at all. That which is God's must be rendered to God. That which is Cæsar's must be rendered to Cæsar.

"Christ has made this distinction, and it must be forever recognized. We are not to render to Cæsar that which is God's, neither are we to render to God, by Cæsar, that which is God's. There is that which must be rendered to God, and with that the civil Government can have nothing at all to do; it lies between man and God alone. There is that, also, which must be rendered to Cæsar—the civil Government—but it is that which is entirely civil. We owe to civil Government respectful obedience, allegiance, tribute, and all things that justly pertain to men in their relations to one another. 'The powers that be are ordained of God.' This is a text

that is made much of by the National Reformers. It is true. The powers that be are ordained of God. But for what are these powers ordained? Read Rom. 13, and you will see that their jurisdiction is wholly in things that pertain to men's relations to their fellow-men. Paul says, 'Owe no man anything,' and he refers alone to the second table of the law, and gives no hint of anything in the first table, which defines men's duties to God. Therefore, the powers that be are not ordained to anything that pertains to the first table of the law of God. In that word, 'Render to Cæsar the things that are Cæsar's, and to God the things that are God's,' Christ made Church and State forever separate, and so must they forever remain."

Bible Student.

THE CANON OF THE SCRIPTURES.

ALL who are interested in the great plan of human redemption brought to view in the word of God, will doubtless collect with pleasure the facts within their reach concerning the development of the canonical Scriptures. Many elaborate treatises have been written upon the subject, which can be studied with profit; but as these are not always accessible to all the readers of the Echo, I will present a few brief facts, which I trust may prove of service to the Bible student.

The word *canon*, in the classical Greek, is properly a rod, or straight stick such as is used in weaving, or a carpenter's rule. The title "canonical" was first applied to MSS. in the sense of "admitted by the rule." In the fourth century A. D., the word came into use, both in Greek and Latin, as the name of those writings which were regarded as containing the rule, or standard, of faith, to distinguish them from other books which were unauthorized and unauthoritative. The Apocryphal books, which were supposed to occupy an intermediate position, were called "books read."

The present meaning of the word is "the genuine books of the Holy Scriptures, called the *sacred canon*, or general rule of moral and religious duty, given by inspiration."—*Webster*. It is said that Jerome gave to the whole collection the significant title of "the holy library," which beautifully expresses the unity and variety of the Scriptures.

While scholars are not all agreed as to the authorship of the individual books, there are distinct stages of development which all can trace with pleasure and profit.

The Old Testament may be divided as follows:—

1. *The Oral Period*, extending from the earliest ages down to the time of the patriarchs, during which divine revelation and facts of history were transmitted by tradition.

2. *The Mosaic Period*, reaching from the time of Moses, about fifteen centuries B. C., to the days of the kings of Israel. During the first century of this period, the book of Job, the first draft of the Pentateuch, and Joshua were written. This was followed by the anarchy, and general neglect of both literature and religion, which characterized the age of the judges, when few additions were made to the earlier writings.

3. *The Davidic Period*. The age of Samuel, David, and Solomon, reaching from about 1100 to 1000 B. C., when, under a settled government, literature flourished anew. To this period belong the books of Judges, Ruth, Samuel, the first collection of the Psalms and Proverbs, the Songs of Solomon, and possibly Ecclesiastes. This has been justly styled "the golden age of Israel."

4. *The Prophetic Period* (850 to 550 B. C.). As the two kingdoms declined in power, and were rapidly sinking into utter ruin, beneath which the Israelitish hopes of empire were to lie buried, the prophets arose to present spiritual aspirations to their people, and thus aid them in returning to their allegiance to God. During this age most of the prophetic writers lived, and undoubtedly the books of the Kings were compiled under their auspices. The most reliable dates of their lives are as follows:—

- 9th century B. C., Joel, Amos.
- 8th " " Jonah, Hosea, Micah.
- 7th " " Isaiah, Nahum, Habakkuk, Zephaniah.
- 6th " " Jeremiah, Obadiah, Ezekiel, Daniel.

5. *The Period of the Restoration* (540 to 150 B. C.). After the return of the Jews from captivity, the writings of the four greater prophets were arranged, and the books of Chronicles, Ezra, Nehemiah, and Esther were written. A new era dawned upon the canonical Scriptures with the time of Ezra and Nehemiah. While no more books were added, literature was systematized. Ezra is said to have made the first compilation of the Scriptures. Nehemiah, according to Jewish history, formed a library of recognized books. The work was revised by the Maccabean princes, and the writings

assumed their present form. From about the beginning of this period there was an increasing reverence for the Scriptures.

THE NEW TESTAMENT.

Was much more rapid in its growth, being confined to the first century A. D. The Gospels of Matthew, Mark, and Luke, the Acts of the Apostles, the epistles of James, Peter, and Paul, were written before the destruction of Jerusalem. The close of the century witnessed the publication of Jude, the epistles and Gospel of John, and the book of Revelation.

THE RECOGNITION OF THE CANON.

No specific dates can be given when these books began to be recognized as possessing the authority of inspired writings. As to the Old Testament, we find that there was a recognized and well-known "Book of the Law." In the time of Moses (1451 B. C.), Deut. 31:26.

- " " " " Jehoshaphat (900 B. C.), 2 Chron. 17:9.
- " " " " the Captivity (540 B. C.), Dan. 9:2.
- " " " " the Restoration (455 B. C.), Zech. 7:12; Neh. 8:1, 2.

As to the New Testament, we find that in the earliest ages there was a general recognition of most of its books. The apostle Peter (A. D. 66) names Paul's epistles as "Scripture," 2 Pet. 3:15, 16.

Barnabas (not the companion of Paul, but a later writer, about 120 A. D.) quotes from Matthew with the same formula, "it is written," as from the Old Testament.

Dionysius of Corinth (about A. D. 170) speaks of the "Scriptures of the Lord" as on an equality with the Old Testament.

Irenæus, Clement, and Tertullian (between 180 and 200 A. D.) gave lists of books considered canonical, including nearly all the New Testament. The complete canon of the New Testament, as received at present, was ratified by the third council of Carthage, A. D. 397.

It is true that many MSS. have been rejected as not genuine. The character of the writings aided greatly in these conclusions. The test of time has shown which books were valuable and which were worthless. Compare the apocryphal gospels with the genuine, the epistles of Barnabas with those of Paul, and the difference is seen at once.

The sacred canon, "which brought life and immortality to light," has withstood the corroding influence of time; and shines with a clearer light in the nineteenth century than ever before. Its bright beams will ever illuminate the understanding and mould the feelings of every humble seeker after truth. WILL D. CURTIS.

WHAT THE COMMENTATORS SAY ON THE GREAT IMAGE OF DAN. 2.

THE IRON.—ROME.

THE legs of iron of this great image represent Rome, the fourth universal kingdom.

Verse 40. "The common opinion has been that the reference is to the Roman empire."—*Barnes*.

"*Legs of iron, and feet and toes of iron and clay.*" . . . These two legs of iron became absorbed in the Roman Government, which also partook of the iron nature; strong, military, and extensive in its victories; and by its various conquests, united to and amalgamated with itself various nations, some strong, and some weak, so as to be fitly represented in the symbolical image by feet and toes, partly of iron and partly of clay."—*Clarke*.

Verses 40-43. "These verses evidently describe the Roman empire, as succeeding to that of the Macedonians. It was as strong as iron, and like iron it broke and subdued all before it. No people had ever made such extensive conquests, through so many ages, as the Romans did; in the former part of their prosperity, they were remarkable only for valor, hardness, frugality, and poverty, of which iron is a proper emblem."—*Scott*.

"The fourth or Roman empire was represented by the legs of iron, and feet of iron mixed with clay."—*Cottage Bible*.

"Verse 40. *Fourth kingdom*. [The Roman empire, which conquered nearly the whole world.]"—*Bagster*.

THE TEN TOES.

In harmony with the best expositors of the prophetic word, we claim that the ten toes of the image represent the ten kingdoms into which Rome was divided about five hundred years after Christ.

Verse 42. "It has been commonly supposed (compare Newton on the Prophecies), that the ten toes on the feet refer to the ten kingdoms into which the Roman empire was ultimately broken up, corresponding with the ten horns seen in the vision of Daniel, in chapter 7:10. In regard to the fact that the Roman empire was ultimately broken up into ten such kingdoms, see the extended notes on chap. 7:24."—*Barnes*.

"The Roman empire became weakened by a mixture of barbarous nations, by the incursions of whom it was

torn asunder about the fourth century after Christ, and at length divided into ten kingdoms, answering to the ten toes of the image."—*Bagster*.

CHRIST'S FULFILLMENT OF THE LAW.

In Luke 24:44 Christ speaks of having fulfilled that which was written of him in the "law of Moses, and in the prophets, and in the Psalms." It is suggested by a correspondent that since the decalogue is not the law of Moses, and there is nothing written in it concerning Christ, we may conclude that in Matt. 5:17, 18 Christ did not refer to the decalogue.

It does not appear that such a conclusion is admissible. Matt. 5:17, 18 reads as follows: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." If it be granted that the law of Moses is here referred to instead of the decalogue, it follows that that law is still in force, because there are many Old Testament prophecies that have not yet been fulfilled, and some that cannot be until the new-earth state is reached. Neither have heaven and earth yet passed away. It was proper for Christ to speak of fulfilling the moral law. That law, being perfect, anticipates a perfect character in its subjects, and in supplying that perfect character Christ fulfilled the anticipations of the law; he furnished a perfect counterpart to it. The ceremonial law was typical in its nature, and being fulfilled by Christ, of necessity ceased to be obligatory. There being nothing pertaining to the moral law that was in any sense typical, its perpetuity was not affected by its fulfillment. It seems conclusive, however, that by the expression "till all be fulfilled," in Matt. 5:18, Christ had reference to the prophets and not the law. He established the perpetuity of the law by stating that not one jot or tittle of it should pass away until all the prophecies should be fulfilled. This was equivalent to saying that it should never pass away, as some of the prophecies extend through the ceaseless cycles of eternity.

A significant testimony regarding Christ's fulfillment of the law is furnished by Dr. Parkhurst in his Greek Lexicon. He says:—

"When Christ says, Matt. 5:17, *I came not to destroy the law or the prophets, but to fulfill*, I apprehend, that, in order to make out the connection between this and the two following verses of our Saviour's discourse, we must take the Greek in its most extensive sense, as denoting that Christ came, not only to fulfill the types and prophecies by his actions and sufferings, but also to perform perfect obedience to the law of God in his own person, and fully to enforce and explain it by his doctrine."—Page 543.—*Gospel Suckle*.

GOD IS NOT THE AUTHOR OF SIN.

If it be remembered that sin is simply rebellion against God, in act, or word, or motive, it would not seem that men possessed with reason would ever make God the author of this wicked thing. But men love sin. Moreover, they do not love to repent. That they may quiet their consciences while persisting in sin, they resort to the Bible, notwithstanding its awful denunciations of this abominable thing which God hates, and they attempt to prove from its sacred pages that sin proceeds from God. Here is the text which they produce for this purpose: "I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things." Isa. 45:7.

Surely this text need not be perverted. The evil which God creates is not moral evil. It is something which stands in contrast with the peace which he makes. It represents trouble and calamity which is the certain fruit of wrong doing. There is peace to the man of God. There is no peace, but distress, calamity, and evil to the wicked. No man can justly excuse himself for confounding the evil of sin with the evil which God sends upon men in punishment for that sin. Here is a text that mentions both these kinds of evil, and clearly distinguishes between them: "If so be they will harken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them because of the evil of their doings." Jer. 26:3.

The reader cannot fail to distinguish between the evil which originates with man and that which proceeds from God. The evil ways of men are wicked acts of rebellion against God. The evil which God creates is simply just retribution for the evil doings of men. God is not the author of murder, theft, or blasphemy, but in the day of his wrath he will bring terrible evil upon men who have dared to commit these evil deeds. And if men will commit sin against God, let them at least beware how they charge upon him the guilt of their evil ways, lest he justly inflict upon them greater damnation as their portion.—*J. N. Andrews*.

Missionary.

A PLACE WITH HIM.

O TIRED worker, faltering on life's rugged way,
With faithful hands so full they may not rest,
Forget not that the weak of earth have one sure stay,
And humblest ones by God himself are blest,
Who work for him!

Then courage take, faint heart! and though the path be long,
God's simple rule thy steps will safely guide:
"Love Him, thy neighbor as thyself, and do no wrong."
In calm content they all shall safely bide,
Who walk with Him!

—Sel.

MELBOURNE.

SINCE my last report, I have finished my meetings in Carlton. Have baptized fourteen. Four united with us having been baptized during their connection with other churches. There are still others who will, no doubt, unite with the church soon.

The tent now stands on the corner of Delbridge and McKean Streets, Clifton Hill, where I began a series of meetings on the 15th inst. The interest is not so great as could be desired; but those who do attend seem to be a very intelligent class. Hope to have the prayers of all God's people, that success may attend the proclamation of his truth. WILL D. CURTIS.

NEW ZEALAND.

SINCE my last report to the Echo, we have spent five weeks with the church at Kaeo. On account of the weather, we were unable to hold the number of services that we desired. The attendance of those not identified with us was good, much better than it was during my first visit. A number see and acknowledge that we have the truth, but the cross seems too heavy and the way too strait and narrow. Many seem either never to have learned or to have forgotten the admonitions of our Saviour: "Enter ye in at the strait gate." "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." He who shuns the cross does so at the peril of his eternal interests.

The Kaeo brethren and sisters are still interested in the third angel's message. Although they have done a large amount of missionary labor since they embraced this truth, they had not organized a regular tract and missionary society. This was done during my stay, and they are resolved to put forth earnest, systematic effort during the coming year. They voted to continue their club of one hundred copies of the Echo another year. I hope this little church will remember, as they labor, the promise of God to the workers: "They that sow in tears shall reap in joy."

We are now in Auckland, preparing to begin tent-meetings as soon as the holidays are over. We are all seeking divine guidance. We are pleased to know that there is such a good interest in the tent-meetings in Melbourne. Bro. and Sister Curtis are remembered by the Auckland church. A. G. DANIELLS.

Auckland, Dec. 28, 1887.

SOUTH AFRICA.

IN company with the chosen leader of our newly organized church, I went into the country fifty miles distant, to visit the family who sent the £50 to America to pay the expenses of a minister in coming to labor in South Africa. Our course lay through the village of Bashoff. The landlady of the leading hotel of this place is a believer in the Lord's Sabbath, and her husband is kind, and favorable to the truth. They had heard that we were coming, and had prepared a room for meetings. We remained here for a few days. I visited the minister of the State Church, which here in the Free State is the Dutch Reform, by whom I was treated very courteously, and assured that "conscience is a very sacred thing, and if yours bids you keep the Sabbath, you surely ought to do it."

He did not attend our meetings, but the minister of the Church of England was present. At the close of our last meeting, he came forward, and talked with me till nearly half past ten o'clock. He agreed with the evening discourse, which was on the law and the gospel, and wished me blessings for preaching it. He said we were quite right on the Sabbath question, but thought it was safe to follow the precepts of the church and the example of holy men. He differed with a previous discourse on the nature of man. The congregation re-seated themselves at the commencement of our conversation, and listened with silent attention till the close. I promised to send this minister a copy of "Man's Nature and

Destiny," which he said he would gladly read. He is young, accomplished, and educated. A member of his church came to me the next morning, and said that he should write to the bishop, and if the positions taken by the minister were the faith of the church, he could go no farther with them. He had talked with his minister until twelve o'clock the night before. He is a man of considerable influence. He and the lady before mentioned signed the covenant. He has shown his continued interest in the truth by coming thirty miles to attend our closing meetings at this place.

On Sabbath and Sunday we had our closing meetings. Parts of three families were here from fifty miles away. The Lord was near and that to bless. Six new members united with the newly organized tract and missionary society. It was unanimously voted to raise the membership fee from four shillings to a crown. The matter of purchasing a new tent to be used in South Africa was considered. The brethren thought that as the cost of shipping from the coast to the interior would be so great, it would be better to have a special tent for Central South Africa. To accomplish this, and to purchase furniture, which is very high here, ninety-one pounds were subscribed. Besides this, one brother pledged three shillings per week to meet tent expenses, as long as he lived. He is a man of both truth and business, and we hope that he will live till the work of saving souls is completed.

Our meeting closed with the celebration of the Lord's supper, when the Saviour's promise was fulfilled: "If ye know these things, happy are ye if ye do them." Hearts which had been made sad by the alienation of friends, were here made happy in communion with Him who sticketh closer than a brother.

There is now established in this part of the Master's vineyard a church of twenty-six members, and a tract and missionary society of twenty-five members; also three Sabbath-schools and one family Sabbath-school. With feelings of mingled joy and sadness I now arrange to go to another part of the field to sow the precious seed. It is with gratitude to God that I find people in this new field who are so ready to follow Christ even over a thorny path, and that those who thus commence to follow him possess that true missionary spirit which is the characteristic of the gospel of Jesus Christ. Some are now beginning to talk of selling their farms to help spread the truth, and of devoting their time to the service of the Master. CHAS. L. BOYD.

Beaconsfield, South Africa.

THE GENERAL CONFERENCE.

THE late session of the Seventh-day Adventist General Conference was held at Oakland, California, Nov. 13-27, 1887.

The reports from all parts of the field indicate marked and steady progress. Two new Conferences were received; namely, West Virginia and Norway. There are now four Conferences in Europe,—Denmark, Sweden, Switzerland, and Norway; and three publishing houses, located at London, at Basel, Switzerland, and at Christiania, Norway.

The Denmark Conference has 9 churches with 230 members. The Swedish Conference, the largest in Scandinavia, has 10 churches and 288 members, besides 97 Sabbath-keepers who are not joined to any organization, making 385 in all in that country.

A four months' mission school has been held in Stockholm, Sweden; and although some of the young people were ignorant to the very extreme, the result was excellent. They soon began to take subscriptions for health journals, besides selling books. In nine months they took 2,335 subscriptions for the Danish-Norwegian health journal, and received £700 on subscriptions and book sales. There are some difficulties, but none which cannot be overcome by the grace of God.

There are four churches in England, and their donations and tithes have reached £125. Ere long a church will be organized in London. A room for a book depository has been secured at 48 Paternoster Row, and the foundation is being laid for an extensive work in that city.

Among the resolutions passed was one commending the action of the two large publishing houses in America for nearly doubling their facilities for turning out work, these additions being needed to enable them to keep pace with the growing demand for our publications; and another approving of the efforts made in England, Central Europe, and Scandinavia, in holding mission schools for the purpose of educating canvassers and colporters.

The calls for laborers to go to new or distant fields was greater than at any previous session of the Conference. Besides answering many calls from the home field, ministers were sent to Central Europe, South America, Sweden, Norway, and South Africa. Bro. D. A. Robinson of the South African mission, and Bro.

William Arnold, who has been connected with the work in Australia since its commencement, are to go to England to labor in connection with Elder Haskell. Australia and New Zealand also were remembered.

As the canvassing work, the city missions, the educational work, and the foreign fields, are each growing in importance, and require more attention than one man can give them, it was decided to amend the Constitution of the Conference so as to provide for a Foreign Mission, a Home Mission, and an Educational Secretary.

As there are now eight Seventh-day Adventist publishing offices in America, Europe, and Australia, and it may soon be necessary to establish one in South Africa, the following resolutions were passed:—

WHEREAS, Our growing publishing interests in different parts of the world are one in purpose, and should ever be united in action; therefore—

Resolved, That this Conference appoint a standing committee of thirteen persons for the coming year, to be known as the Book Committee, whose duty it shall be to labor for the improvement and wider circulation of our denominational literature.

Resolved, That questions as to the necessity of establishing new printing offices, the duties and privileges of the smaller offices now in operation, and all questions that may arise between our publishing associations or general agents, shall be referred to this committee, whose decisions, after receiving the approval of a majority of the General Conference Committee, shall be considered as the voice of this body.

The officers of the Conference for the coming year are as follows: President, Geo. I. Butler; Secretary, U. Smith; Corresponding Secretary, Mrs. M. J. Chapman; Treasurer, A. R. Henry; Conference Committee, Geo. I. Butler, S. N. Haskell, O. A. Olsen, W. C. White, R. A. Underwood, U. Smith, R. M. Kilgore; Foreign Secretary, W. C. White; Home Missionary Secretary, E. W. Farnsworth; Educational Secretary, W. W. Prescott. Book Committee: Geo. I. Butler, U. Smith, W. C. White, J. H. Kellogg, C. Eldridge, F. E. Belden, C. H. Jones, E. J. Waggoner, E. M. Morrison, J. G. Matteson, E. W. Farnsworth, R. M. Kilgore, A. T. Robinson.—Condensed from *General Conference Daily Bulletin*.

A FEW EARNEST WORDS.

[Addressed to the Melbourne tract society at their last quarterly meeting, and equally applicable to all missionary workers.]

THE tract society is one of the most efficient means of spreading the truth. If each member does his duty faithfully, a great work can be accomplished. The little rivulets, all running into one, form the great river; so the efforts of our brethren, all united in carrying forward its different branches, will be a great power in this work. It is evident that we should do more in 1888 than we did in the past year; for God has blessed the church, and is adding to its numbers.

As Paul, after having received the gospel, was indebted to the nations of the earth, so are we in the same way, and especially to Australia. Do you not think that we ought at this meeting to devise broader plans to perform this work? We can work in our own vicinity by selling and loaning our papers and publications, holding Bible-readings, etc.; but we want to send the message to other parts of the continent, and to the islands of Australasia. There is no better way that we can do this than by sending the Echo to addresses that may be obtained in various ways, and corresponding with the parties. The Echo should visit every public library in the land; it would find interested readers in nearly every place. Brethren or sisters who are able and would consider it a privilege, could subscribe for a certain number of copies for this work, with postage to send them. One brother has subscribed for one hundred copies, and another forty-eight, for the next year; part of these can be used, no doubt, for this purpose. At least two hundred and fifty or three hundred libraries should receive the paper the coming year. The secretary of the Australasian Branch of the International Tract and Missionary Society can select libraries and attend to corresponding with them, if the papers are furnished and postage provided.

This should not interfere with our regular work of taking papers for the use of individual members. If each member could have a few copies to use every month, to send to good names, writing a few lines, as suggested by Sister Baker in her letter to the librarian, when the paper is first sent, then another after four copies have been sent, this would be following up the good work done by the canvasser, and the responses received would give interest to the work and to your missionary meetings. If nearly your whole club of the Echo could be used this way the present year, you would no doubt see precious fruits as the result.

Another most important work could be done by the society if all the members would educate themselves to canvass for the Echo, and get at least four subscribers a year, one every quarter. It is only in this way that

a large subscription list can be obtained for the ECHO; and if each one in all the societies would do this, the present list would be doubled in the first quarter. This, if we could not get the subscriber, we could do by sending the paper for a year to some one, or for a half year to one person, then changing to another if the first was not interested. It would be well for the society to hold a meeting occasionally for the purpose of learning to canvass, or to spend a portion of time in your missionary meetings in this way.

A great work is being done in Europe and America by placing tract distributors in public places. Some take an interest in this part of the work, and furnish the distributor and reading matter to keep it supplied. The society has ten of these distributors that can be used, when persons can be found to supply and attend to them.

The Lord is coming, and the work will soon close; then it will be too late for us to have a part in it, so we want to work while the day lasts. The church has done a good work in the past year. Shall we not do more and better work the year to come?

M. C. ISRAEL.

SYMPATHY FOR THE LABORERS.

WE are exhorted to bear one another's burdens. This is our duty always, but more especially with reference to those who are called to minister to us. Some of us forget that the minister has troubles, as we all have; and we look for too much from him. He is expected to have a smile and a word of encouragement at all times. Do we ever stop to consider the burden of saving souls that is laid upon him, and the many discouragements he must meet in presenting most unpalatable truth to the world? He knows that this is the hour of God's judgment, and time will soon close, and that he must be diligent. And what must his feelings be, after laboring hard, to see some turn away from the truth and become enemies to the cross of Christ, trampling on the blood that bought them?

When the truth has been presented, and a church gathered together, the minister sees before him a most unpleasant task, that of pruning these branches of the true Vine, that they may bear much fruit. Professing Christians are so conformed to the world in dress and manner that there is little, if any, difference between the church and the world. And when we are hit hard on some favorite indulgence, the first thought is to rebel. Sometimes the thought finds expression. Satan knows the human heart, and he is ready to water the seed sown, that it may bring forth weeds to choke the precious plant of truth. What is said, is said in love. He would not be a faithful minister who saw us taking a course that might end in spiritual ruin, and would not warn us of our danger. Instead of finding fault, let us rather help to bear the burdens of those whose duty it is to point out our errors of conformity to the world. It must require a deal of courage and grace to tell those we love, and for whom Christ died, of their faults; but it has to be done, and may God bless those who give the faithful warning.

"Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity." 1 Cor. 16:13, 14. W. J. EBDALÉ.

REMORSE for wrong-doing is a very different thing from repentance for wrong-doing; yet the two states of mind are often confounded by the evil-doer. Remorse is the gnawing of conscience in the remembrance of guilt. Repentance is the turning away from indulged sin, in a loathing of it as sin. Even the hardest criminal is subject to remorse, although he does not repent of his transgressions. He who repents is already softened in mind and heart, and there is hope of reform in his case. One who suffers under remorse is chiefly desirous of evading the penalty of his wrong-doing. One who is truly repentant, seeks to cancel, or to atone for, the wrong done by him. In the one case, it is the consequences of sin that trouble the sinner; in the other case, it is the sin itself which gives him concern. Here is a hint which may help an evil-doer to know whether his trouble of mind is in the line of repentance or of remorse.

MEN may hate us, and misrepresent us; let them hate and misrepresent, while we keep busy at our work. Men may slander and defame us; let them slander and defame us while we toil on to finish that which God has given us to do. Men may throw obstacles in our way; let us then march over them, or under them, or around them, and see that we accomplish our own work. What God has given us to do we certainly can do, notwithstanding the opposition of men or devils, if we gird ourselves with strength, and cry to God to show what he will have us do, and then work while the day lasts, before the night cometh wherein no man can work.—*Sel.*

Timely Topics.

AUSTRALIA celebrated her first centenary anniversary with great *eclat* and appropriate ceremonies on Jan. 26, at Sydney, New South Wales. Sydney is the oldest town in Australia, a settlement having been effected here in 1788, by Captain Arthur Phillips. The London *Daily Telegraph*, speaking of the Australian centenary, says that it is impossible to forecast the future of "the grandest national youth the world ever saw." A graceful tribute to the spirit of enterprise that pervades the island continent.

THE *Age*, one of the leading dailies of Melbourne, in an article on Sunday observance in this city, says: "This brings up once more the entire subject of Sunday observance, which will soon be a pressing one for the community." And adds: "No large city at the present day can consent to abide by the dictation of ecclesiastical despotism." In America the Sunday question has long been a live issue, and it is rapidly coming to the front in the various nations of Europe and all over the civilized world. The spirit of "ecclesiastical despotism," of which the *Age* speaks, is already exerting a very potential influence; and we shall hear more about it as the Sabbath controversy progresses.

It seems that a person does not escape "the ills that flesh is heir to" when he passes into the spirit world, if we may believe the "spirits" who testify through the *Banner of Light*, of Oct. 8, 1887. One is troubled with the "paralytic difficulties" he had on earth; and another could not communicate a great deal, because the "terrible sore throat" with which he went away, continued to trouble him. Strange that a little throat trouble should follow a person into the spirit world, and bother him there; but a disease severe enough to kill him, should set him entirely free, and not trouble him at all! If a sore throat here gives him the sore throat over there, a disease that would kill him here, ought to keep him dead over there, and we believe it does.—*Review and Herald.*

SOME STATISTICAL FACTS.

THE most carefully compiled and best general statistical work is Daniel's *Lehrbuch der Geographie*. Of this the sixty-fourth edition has recently appeared, which contains some interesting statements and figures. According to these, the number of inhabitants on the globe is about 1,435,000,000. There are 3,064 distinct languages and dialects known. There are about 1,100 different religions. There does not exist a single people which is without a religion of some kind. Even the lowest on the social scale have some religious idea, however crude. Christianity has 432,000,000 adherents. The Roman Catholic Church numbers 208,000,000; the Greek or Oriental Orthodox Church, 83,000,000; the Protestant Church, 123,000,000. Besides these, there are about 100 sects or smaller divisions claiming to be Christians, with 8,000,000 adherents. Of the non-Christians, 8,000,000 are Jews, 120,000,000 are Mohammedans. These adherents of Islam are divided into three sects, the Sunites Shiites, and Wappabites, while there are about seventy smaller Mohammedan sects. All other human beings are non-monotheistic or heathen, and embrace 875,000,000 souls. Among the heathen religions, Brahminism is the most widely spread, and embraces about 138,000,000 adherents, and its younger offshoot, Buddhism, embraces 503,000,000. Other heathen religions have 135,000,000 adherents. There are thus yet over one thousand millions of souls who are not Christian! What a lesson for missionary zeal and work!—*Christian at Work.*

AN AMERICAN PAPER ON THE GERMAN-CATHOLIC QUESTION.

As is the case in America so in Germany, the Catholics are becoming more and more aggressive on the school question. They are firm believers in the Jesuit maxim that the future belongs to him who has the control of the education of the youth in his hands. The substantial victory won by the Ultramontanes over Bismarck in the *Kulturkampf* has encouraged them to make extravagant demands. At the late Catholic Congress, held at Treves, the political leader of Catholic Germany, Dr. Windthorst, declared that the present peace was only a preliminary truce, and that a struggle far greater than the *Kulturkampf* had been, was about to begin, namely, the struggle for the possession of the schools. That he spoke to welcome ears was evident from the tremendous applause that greeted his words. At present the schools, especially in Prussia, are entirely under State control, but provision is made for the religious instruction of the children, a certain number of hours each

week, according to the religion of the parents. With this the Catholics are not satisfied. They want not State, but church control, especially where the population is predominantly Catholic. And this is the programme for their political party in both the Imperial and the Prussian Parliament. That afterwards violent hands are also to be laid on the higher institutions, the gymnasiums, colleges, and universities, is self-evident. At present the majority of the former and about all of the latter are, also in their non-theological departments, Protestant in character. Of the nine Prussian universities only two, Bonn and Breslau, have Catholic theological faculties. At the same congress the Archbishop of Treves was begged to offer to the worship of the faithful the great religious relic of his cathedral, the so-called seamless garment of Christ. It has not been "exposed" for thirty years, and its use is the sign of a bigoted warfare on all non-Catholics, as is the green flag of the Mohammedans the signal for the destruction of their enemies. The Archbishop replied that he would comply as soon as he should receive a sign from God to do so. The seamless garment at Treves is about as huge a religious fraud as the healing water of Lourdes.

THE NEW PHONOGRAPH.

AMONG the wonderful inventions of this age when it almost seems that none of the secrets of nature are withheld from the sons of men, Mr. Edison's phonograph is worthy of special mention. "It is reported now that Mr. Edison has perfected his phonograph, or talking machine, so that it will take very delicate sounds and reproduce them almost in equal volume. He has also made an arrangement whereby the tablets containing the sound impressions can be taken from the machine and sent by mail or otherwise to any part of the country and reproduced. The difficulty with the first phonographs was that they were not sensitive enough to record anything but very loud sounds and those spoken close to the instrument. The sounds reproduced were only about one-fourth the volume of those given to the instrument. If Mr. Edison has remedied these defects, and perfected a machine that will take and register ordinary conversation anywhere within a radius of ten or twelve feet, he has made an invention that will revolutionize our system of phonography, etc. Only think of the possibilities of a machine that you have only to set on a table in a court-room or on a pulpit or platform in order to obtain a perfectly accurate report of every word that is spoken near it in the very volume and accent in which it is spoken! Think of receiving a phonographic sheet sent you by a friend in some distant part of the world, which you might place in your own machine, and by turning a wheel have your friend conversing with you 'as natural as life.' In the same way you might by preserving the sound-tablets hear the voices of friends and loved ones speaking to you again in the old familiar way long years after they had departed from the earth. Such results as these are not vain imaginings, but are even now within the range of actual realization."

THE JEWS AND SUNDAY.

A LATE New York paper thus speaks of the attitude of the Jews on the question of Sabbath vs. Sunday observance:—

"The Hebrews are divided on the question of substituting Sunday for Saturday observance of the Sabbath—the Sabbatarian criticizing their Sunday brethren severely. Still, as a personal Messiahship has about disappeared from the Jewish cult, and development in morals and religious faith is only the Palestine which seems to await them, there seems no good reason why our Jewish friends should stick to the letter of the fourth commandment and insist on Saturday Sabbatarianism. Still, many Jews feel very differently, and only the other day a Jewish rabbi in this city, Rev. Dr. H. P. Mendes, preached a sermon against Sunday services, in the course of which he said: 'Sunday services mean and must mean the death of the Jewish Sabbath for congregations permitting them. What constitutes a Sabbath save spiritual exercises and cessation from labor? If Sunday becomes such a day, it is practically the Sabbath.'"

TWICE last year Italy suffered from earthquakes. The first, which occurred Feb. 22, devastated the Riviera district. Besides destroying an immense amount of property, more than six hundred lives were lost, and many persons were injured. The second one occurred on Dec. 4. Bisignano, a town of between 4000 and 5000 inhabitants, was entirely destroyed, and several villages in its neighborhood were severely damaged. The earthquake was not so extensive as that of February, and the loss of life was not nearly so great.

Health and Temperance.

SAMPLE ROOMS.

SAMPLES of wine and samples of beer,
 Samples of all kinds of liquor sold here ;
 Samples of whisky, samples of gin,
 Samples of all kinds of "bitters"—step in.
 Samples of ale, and porter, and brandy,
 Samples as large as you please, and quite handy.
 Our samples are pure, and also you'll find,
 Our customers always genteel and refined ;
 For gentlemen know when they've taken enough,
 And never partake of common stuff.
 Besides these samples within, you know,
 There are samples without of what they can do ;
 Samples of headache, samples of gout ;
 Samples of coats with the elbows out,
 Samples of boots without heels or toes,
 Samples of men with a broken nose,
 Samples of men in the gutter lying,
 Samples of men with delirium dying,
 Samples of men cursing and swearing,
 Samples of men all evil daring ;
 Samples of lonely, tired men,
 Who long in vain for their freedom again ;
 Samples of old men worn in the strife,
 Samples of young men tired of life,
 Samples of ruined hopes and lives,
 Samples of desolate homes and wives ;
 Samples of aching hearts grown cold
 With anguish and misery untold ;
 Samples of noble youth in disgrace,
 Who meet you with averted face ;
 Samples of hungry little ones,
 Starving to death in their dreary homes.
 In fact, there is scarcely a woe on earth
 But our samples have nurtured or given them birth !
 Oh, all ye helpers to sorrow and crime,
 Who deal out death for a single dime,
 Know ye that the Lord, though he may delay,
 Has in reserve for the last great day
 The terrible "woe" of whose solemn weight
 No mortal can know, till the pearly gate
 Is closed, and all with one accord,
 Acknowledge the justice of their reward.

—Sel.

THE HUMAN BODY; ITS OBJECT, AND THE ATTENTION IT SHOULD RECEIVE.

THE NERVOUS SYSTEM.

THE nervous system is that part of the body which is composed of nerve tissue. It comprises the brain, spinal cord, and the delicate nerves which ramify to every part of the body. So interesting and important is this part of the human organism, that many physiologists have devoted their lives to its study.

Nerve tissue is of two varieties, known as cells and fibers. The nerve cells are very small. They are not scattered alone in different parts of the body, but are united in groups. It is said that there are about twelve hundred millions of these cells in the brain and spinal cord. The fibers are bound together in very slender white cords, and are dispersed in branches through all parts of the body.

These cells and fibers, groups and branches, are all connected. Not a cell or fiber lives by itself, disconnected from the rest of the nerve tissue. The brain is the largest and most important mass of nerve tissue. It is the center of the nervous system, and has been likened to the central office of a telephone system with its network of wires running to all parts of the city. The spinal cord is but an extension, or continuation, of the nerve cells of the brain, and the nerves, which form a net-work in all parts of the body, are really branches of the spinal cord. Thus the nervous system is one continued whole, similar to the arteries and veins of the circulatory system.

It is said that the nerves are so woven in and around every organ of the body,—the heart, stomach, liver, bowels, and all the extremities,—that if all other tissues of the body were removed, "the nerves would still present an exact outline of the body."

The nervous system is equal in importance, if not superior, to any other part of the body. When we consider the functions of the various parts of the body, such as the bones, the muscular and nervous systems, the circulatory and digestive apparatus—when we consider the work performed by these parts, and how they are all mutually dependent one on the other, we feel a little delicate about making any distinction as to importance. But if allowed to make distinction, it would seem that the nervous system ranks first ; for it is the governor of the whole body. All the sensations, impressions, and volitions experienced by man, are due to it. In other words, it is by means of the nerves that man has the power to see, hear, taste, smell, and feel. Without the nerves, no knowledge of the external world could be obtained.

Furthermore, it is the nervous system that prompts every muscle to action. The bones are so arranged and attached as to aid in producing the necessary motions ; but they cannot move themselves. They are dependent on the contraction of the various muscles attached to

them. But the muscles have not the inherent power to contract, and thus exhibit strength. They must be vitalized and energized by some force which they do not possess. This force originates in the nervous system. It is "generated in the living batteries,—the nerve cells of the brain and spinal cord." The nerves are connected with all the muscles of the body and conduct to them nerve force.

The principle of nerve action might be illustrated thus : A pin thrust into the finger causes pain. As quick as a flash a delicate nerve transmits this sensation to the brain. In an instant the brain sends down an impulse over another nerve to the muscles of the injured finger, which causes them to contract violently, and thus withdraw the hand. This is the work constantly going on in the body. One class of nerves are ever carrying sensations, either pleasant or painful, to the brain ; and another class of nerves are carrying nerve force (impulses) to the different muscles of the body. What is true respecting the voluntary muscles is also true of the involuntary muscles. The respiration, the beating of the heart, the movements of the stomach and bowels in digestion, and the action of the liver in the manufacture of bile, are regulated by the nervous system.

But there is a higher work than any we have mentioned which is performed by the nervous system, and that is the work of thinking. Nerve tissue forms the brain, and the brain produces thought. It is the organ of thought. Dr. Maudsley of London says : "It must be distinctly laid down that mental action is as surely dependent on the nervous structure as the function of the liver confessedly is on the hepatic structure ; that is the fundamental principle on which the fabric of a mental science must rest." As to the mechanism of thought, Dr. Kellogg states : "Explained in accordance with the scientific theory of mind, the mechanism of thought loses much of its complexity, as we may be able to see. According to this view, thought really originates in the external world. The eye, ear, organs of touch, smell, and taste, and other sense organs, receive impressions from the external world, each carrying to the brain the particular kind of impressions which it is fitted to convey. The special organs, or ganglia, which receive these impressions, transmit them through connecting branches to the intellectual part of the brain in the cerebrum, where they are recognized as light, sound, odor, etc., and this is thought. If this be true, it is difficult to appreciate the care and attention the nervous system should receive."

The nerves as well as the muscles require proper food and exercise for their growth and development. They are susceptible of great improvement or almost entire destruction. And inasmuch as the brain and nerves are the governors of the body, their condition tsum greatly affect the whole organism. Besides managing the muscles, the nerves regulate the beating of the heart and circulation of the blood. They control the entire digestive apparatus. And more than all, they influence and mould the mind. How evident, then, that good muscular action, a healthy pulse, proper digestion, and a clear, vigorous mind, are all dependent on a healthy, strong nervous system.

But the nerves are material, and are made of the material used for food. If that material is plain and healthful, containing the food elements required to make nerve tissue, the foundation of a healthy nervous system is laid ; but if the material is exciting and stimulating, it will sooner or later shatter the whole nervous system, and produce disease and premature death.

In this short article but little can be said in regard to diet. Grains, fruits, and vegetables, also such seeds as beans and peas, are unquestionably the most wholesome and nutritious articles of food. They contain all the elements necessary to build up the different tissues of the body ; and they are unexciting to the nervous system.

This cannot be said, however, of many of the condiments and drinks used by the majority of people at the present time. Pickles, spices, pepper, and pepper sauces, also alcoholic drinks, tobacco, tea, coffee, and chocolate, are articles which affect the nervous system very differently. Their tendency is to excite and stimulate the system to unnatural action, which results in various diseases, and cuts life short. Some of these articles, although very popular, are rank poisons, and are condemned by the ablest physicians living. Alcohol retards digestion, poisons the blood, and destroys the tissues of the body. The oil of nicotine, the active principle of tobacco, is one of the most deadly poisons known. There is but one more deadly, and that is prussic acid. Tea contains theine, an active poison. It is indeed strange that articles so destructive to the human body are cherished as the dearest idols. They are mowing down their devotees like a "simoon from the heart of hell."

From what has been stated in this article, it will be seen that there is a constant strain on the nervous

system. It has more to do than any other part of the body. It regulates all. Its condition affects every part of the system. It is to be hoped the reader will see sufficient importance in these facts to lead to further inquiry and investigation. A. G. DANIELLS.

SOCIAL WINE-DRINKING.

At an ecclesiastical convention, a discussion on temperance brought up the "wine question." A part of the clergy advocated its entire disuse, and a part took the other side. At length, an influential clergyman rose and made a vehement argument in favor of wine, denouncing the radical reformers for attempting to banish this token of hospitality from use. When he had resumed his seat, a layman, trembling with emotion, rose, and asked if it was allowable for him to speak. The Chair having signified that he would be heard, he said :—

"Mr. Moderator : It is not my purpose in rising to answer the learned argument you have just listened to. My object is more humble, and, I hope, more practical. I once knew a father in moderate circumstances, who was at much inconvenience to educate a beloved son at college. Here his son became dissipated ; but after he had graduated and returned to his father, the influence of home, acting upon a generous nature, actually reformed him. The father was overjoyed at the prospect that his cherished hopes of other days were still to be realized.

"Several years passed, when, the young man having completed his professional study, and being about to leave his father for the purpose of establishing himself in business, he was invited to dine with a neighboring clergyman, distinguished for his hospitality and social qualities. At this dinner wine was introduced, and offered to this young man, and refused ; pressed upon him, and again firmly refused. This was repeated, and the young man was ridiculed for his singular abstinence. He was strong to overcome appetite, but could not resist ridicule ; he drank, and fell, and from that moment became a confirmed drunkard, and long since has found a drunkard's grave.

"Mr. Moderator," continued the old man, with streaming eyes, "I am that father, and it was at the table of the clergyman who has just taken his seat that this token of hospitality ruined the son I shall never cease to mourn."—*Church Union.*

LATE SUPPERS.

EATING late at night, when the muscular and nervous systems are exhausted by the labor of the day, and then retiring soon to rest, is one of the most active dyspepsia-producing habits to which modern society is addicted. "A tired stomach is a weak stomach ;" and in addition, we may add, a sleepy stomach is a sluggish one. Secretion must of necessity be deficient in both quantity and quality, owing to the exhausted condition of the system ; and with the further obstacle afforded to prompt digestion by the slowing of the vital operations during sleep, it is almost impossible that there should be other than disturbed digestion and disturbed sleep in consequence. It is under these circumstances that people often suffer with obstinate insomnia, bad dreams, nightmare, and similar troubles, from which they arise in the morning unrefreshed and unrecuperated by Nature's sweet restorer, the work of assimilation, by which repair takes place, having been prevented by the disturbed condition of the nerves.

No food should be taken within three or four hours of retiring. This will allow the stomach time to get the work of digestion forward sufficiently to enable it to be carried on to completion without disturbing the rest of the economy. The last meal of the day, if three are taken, should be a very light one, preferably consisting of ripe fruit and simple preparations of the grains. The custom which prevails in many of the larger cities, of making dinner the last meal of the day, eating of articles the most hearty and difficult of digestion as late as six or even eight o'clock, is one that ought to be discountenanced by physicians. It is only to be tolerated at all by those who convert night into day by late hours of work or recreation, not retiring till near midnight.—*Good Health.*

LONGEVITY OF THE QUAKERS.

THE Society of Friends was founded on the great principle of temperance. They advocated temperance as a producer of a higher spiritual life. Although they did not advocate it from a health standpoint, yet the benefits they derived healthwise from their habits of life soon became very marked, and a matter of comment to others.

The following, published at the commencement of the year 1887, will speak for itself :—

"The longevity of Quakers is shown by statistics kept by a member of the monthly meeting of Friends of Philadelphia. The membership of that meeting at the first of the year was 680. The average number of members per annum for the past twenty years was 630. During that period there have been 263 deaths, or a little more than thirteen a year. Of the 263 members who died (all infants are included in the statistics) only twenty-three died below the age of ten years. The average length of life was sixty years. Forty-three men and eighty-four women lived to be over seventy; fifty-four of them reached ages over eighty, and one attained the age of one hundred years."

COST OF INTEMPERANCE IN EUROPE.

We hear much of the enormous waste of money in the maintenance of the colossal armies which every European government constantly keeps in training as a menace to its neighbors; but if the following paragraph be true, this enormous expense is but a drop in the bucket compared with the waste entailed by alcoholic liquors: "A German statistician, in speaking of the liquor traffic, says: 'Germany spends about 500,000,000 francs annually for her armies, but 2,200,000,000 francs for drink;' i. e., more than four times as much. The French spend three times as much for liquors as for their soldiers, the English four times as much, and the Belgians over ten times as much. Truly such figures furnish a good temperance argument."—*Sel.*

DR. FRANTZEL, of Berlin, reporting on the effect of tobacco on the heart, says that smoking may not seem to affect a person for many years, and then there will suddenly come a trouble of the heart. Common cigars, he says, are not so likely to produce the disease as the finer ones.

News Summary.

RELIGIOUS.

The receipts of the British Foreign and American Bible societies last year amounted to £1,096,000.

A German paper makes the statement that in Vienna 363 Jews were last year converted to Christianity.

The jubilee of Pope Leo XIII. was celebrated in Melbourne on Jan. 1, Archbishop Carr conducting the services.

It is said that the Mormons have asked permission to establish a community in Turkey. Their polygamous practices would not be objectionable in that country.

The *Catholic Standard* believes that while the religion of the United States will cease to be Protestant, it will never become Catholic; but just what kind of a religion that country is likely to have, the *Standard* does not inform us.

The Pope's jubilee was celebrated in Rome on Jan. 1, in the presence of 22,000 persons. There was a grand opening procession, in which 48 cardinals and 239 archbishops and bishops appeared, wearing their ecclesiastical robes.

The Catholic Assembly of Hungary has voted to present to the Pope an address signed by 1,586,000 persons. As this address favors the restoration of the Pope's temporal power, it is believed in official circles that it will make a bad impression in Italy.

The statement is made that the Mormon church property at Salt Lake City, Utah, including the temple, Assembly Hall, the large tabernacle, the parsonage, and the church historian's office, is in the hands of a receiver, and a demand has been made for all books, papers, securities, and other personal church property. This is a bad showing for the Mormon hierarchy.

A grand Catholic congress, to be composed of lay and clerical delegates from all English-speaking countries, is under contemplation, and it now seems probable that it will soon be held in London. "Three main topics for discussion have been suggested: the attitude of the Catholic Church toward education in general; the possibility of arranging for greater co-operation on the part of the laity in church work, and the further diffusion of Catholic literature among the masses."

Among the Protestant denominations in China, there are 79 persons who devote themselves chiefly to medical work. Of these 27 are women. The Medical Missionary Association has just issued the first number of a medical journal, which contains valuable papers from native and foreign physicians of high standing. It is believed that the articles by the Christian Chinese doctors will have a wide influence among their countrymen in removing the prejudice against foreign physicians.

At a meeting of the New Haven, Connecticut, Congregational Club, not long since, the Rev. T. T. Munger presented a paper, in which he makes these remarkable assertions: "What may be a good Sabbath for one man or one nation may not be at all suit another man or another people." "The Sabbath is not a religious institution; it is a human necessity." "The church, better than the State, can spare the Sabbath." "So because the Bible does not sustain the claims of Sunday, they will make it a political institution, and exalt it above the command of Him who has said, 'I, the Lord thy God, am a jealous God.'"

SECULAR.

New Guinea is soon to be proclaimed a part of the British empire.

The United States Congress has voted £10,000 to defray the expense of representation in the Melbourne Centennial Exhibition.

The largest ironclad ever constructed is the "Trafalgar," recently launched at Portsmouth, England. She is a vessel of 11,940 tons, and 12,000 horse-power.

It is estimated that the Windsor railway accident, which occurred some months ago, will cost the Victorian Railway department £120,000 for compensation of injured persons.

When Prince Ferdinand ascended the throne of Bulgaria, everybody knew it was an insecure seat, and nobody will be surprised that there are already rumors that he intends to abdicate.

An Italian paper has published an article, believed to be written or inspired by the Prime Minister, which speaks decidedly against granting the Pope a slice of Italian territory.

A proposition has been made to open a tunnel through the Simplon Mountain, and the preliminary agreements have been signed. The tunnel will open in Italian territory. The Swiss and Italian Governments are each to contribute 15,000,000 francs.

The Duke of Norfolk, who represented Great Britain at the Pope's jubilee, is said to be the bearer of a second letter from the Queen to Pope Leo, on the subject of the pacification of Ireland.

An act has just been passed by the Imperial Parliament which is designed to facilitate colonization by protecting the interests of British subjects who may settle where there is no civilized government.

The national debt of Europe incurred by war aggregates about £5,000,000,000, on which an annual interest of more than £200,000,000 is paid. The annual expenditure for fleets and armies is £773,300,000.

By the terms of a treaty just negotiated with the Sultan of Zanzibar, a British trading company gains exclusive rights in a territory extending over 200 miles of coast line. The treaty is to remain in force 50 years.

On the 8th ult, a very destructive fire swept the pastoral belt along the southeastern coast of South Australia. Growing crops and a large amount of farm property were destroyed, and it is estimated that over 10,000 sheep perished.

A very successful exhibition of telegraphing to and from a train was given on an American Road last October. While the train was running at the rate of a mile a minute, messages were sent, and news and stock quotations were handled perfectly.

The Czar has projected a scheme for the construction of a great Siberian Railway, that shall traverse the Asiatic continent from Russia to the Pacific. Should this scheme be carried out, travellers can make the trip around the world in less than 40 days. It would take five years to construct the proposed railway, and the cost is estimated at £38,000,000.

Recent outbreaks of a serious character have taken place among the students in the St. Petersburg University. As the revolutionary sentiments of the students are well known, the Government has seen fit to impose some restrictions upon them, and it is for the removal of these restrictions that they are clamoring.

The health of the Emperor of Morocco is very precarious, and his death might involve a disputed succession, and endanger the lives and property of Christian subjects. For this reason the Spanish Government has sent a circular note to the powers, requesting them to send representatives to a conference to be held at an early date, to consider the propriety of establishing a European protectorate.

The work of reclaiming the great Pinsk marshes, to the east of Russian Poland, was commenced in 1870, under the supervision of a staff of military engineer officers. Toward the close of 1886, it was estimated that 4,000,000 acres had been reclaimed, and converted into meadow land and profitable forest; 120,000 acres are already under cultivation. It is in the vicinity of this district that Russia has of late been massing her troops, causing great uneasiness in Austria and other European countries.

Publishers' Department.

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THE GREAT CONTROVERSY

BETWEEN

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Bible Echo and Signs of the Times.

Melbourne, Australia, February, 1888.

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A SHIPMENT of Bibles has just been received from London. There is a good variety to choose from as to both style and price. Now is a good time to buy; they are very cheap.

A NEW book entitled "Sacred Chronology" has just been published by the Pacific Press, Oakland, California. The work is highly recommended, especially the part which treats of the peopling of the earth. It will soon be for sale at this office.

THE article on the "Progressive Nature of Truth," which appeared in last month's ECHO, is introductory to the series of articles on the "Rise and Progress of Present Truth," the first paper of which appears in this month's issue. As will be seen, the articles show the relation which this movement sustains to the gospel work as a whole. They will repay a careful reading.

THE central publishing office, at Battle Creek, Michigan, last year commenced the publication of a paper in the Holland language, called the *Bible Reader*. And so great has been the call for the truth in that language, that in less than a year the paper had a paying subscription list of twenty-two hundred. A Holland edition of "Thoughts on Daniel and the Revelation" also has been published by that office.

LABBARTON'S "New Historical Atlas and General History," as its name indicates, gives an outline of the history of the world, embracing the chief nations and historical events, from the time of the Egyptian, Assyrian, and Babylonian empires to the year 1885; illustrated with maps. It gives a mass of reliable information, and shows you the world at a glance. For sale at this office. 213 pp. Price 10s.

SINCE Elder Haskell went to England last May, he has made London the headquarters of the Sabbath-reform work in that country. Two rooms have been secured in Paternoster Row as a business center. This address is Paternoster Chambers, 48 Paternoster Row, E. C., London. The mission address is "The Chalonsers," Anson Road, Tufnell Park, North; and the publishing office is at 451 Holloway Road, North, London, England. "These," Bro. Haskell says, "will be our permanent addresses for the present, as we have secured leases of each of these places."

HEREAFTER the addresses on the wrappers of papers sent from this office to regular subscribers will be printed, and the date when the subscription expires will be given. Do not fail to notice these printed labels, and if your subscription has expired, or is about to do so, please remit promptly. If you feel the need of economizing, do not begin with your religious paper. You cannot afford to deprive yourself and family of the good influence of its monthly visits.

FROM the article, "A Few Earnest Words," in the Missionary department, it will be seen that one brother pays for one hundred copies of the ECHO to be used by the tract-society workers. There are several others in the Melbourne church who take from twenty-five to fifty copies. While all may not be able to do so much as these have done, there are few who cannot do something if their heart is in the work. "Let us consider one another to provoke unto love and to good works."

LETTERS from America speak of the recent session of the General Conference as both profitable for the cause of truth, and pleasant for those who had the privilege of attending. Although short, a large amount of business was transacted, and plans were laid which will no doubt tell favorably on the future advancement of the work. The Australasian field was not neglected. Bro. G. E. Langdon will assist Bro. Daniells in New Zealand, while Bro. G. C. Tenney will be a welcome addition to the corps of laborers now in Australia.

THE first number of *Our Australasian Youth and Sabbath-School Guide* was printed in December, 1887. Already letters have been received speaking of it in terms of praise. Besides attractive reading for the young—reading which children of more mature years will find both interesting and profitable—the paper will contain lessons for each week on important Bible subjects. The truths taught in these lessons will not be fully grasped without some effort, but they will be of a character to well repay careful study. If you have not already subscribed for this excellent little paper, do not fail to do so at once. Price, post-paid, 2s. 6d.

THE need of greater consecration and more fervent personal piety was recognized by the General Conference in the following preamble and resolution:—

WHEREAS, The great religio-political crisis, in which will be involved the last conflict between truth and error, is even now overshadowing our land; and—

WHEREAS, In these troublous times the Lord by the prophet (Dan. 12:1) has assured protection to those only whose names are written in the book of life, and whose robes are washed and made white in the blood of the Lamb; and—

WHEREAS, The success of the cause of truth depends not upon human efforts, but solely upon the power of God, which power can be secured only by bringing ourselves into such harmony with his will that we may become partakers of the divine nature, therefore—

4. *Resolved*, That we will, by the help of God, strive as never before to heed the injunction of the Scriptures, "Be ye holy, for I am holy," and so separate ourselves from all sin and impurity of heart and life, that the divine counsel may guide, and the divine power attend, all our efforts.

THE Sabbath-schools in America have adopted the plan of systematically giving a portion of the income derived from class contributions to aid the work in foreign fields. This subject was discussed at considerable length at the late session of the International S. S. Association held in connection with the General Conference; and the universal testimony was, that while the united contributions of all the schools make a generous sum, the schools have never felt the burden, or realized a pecuniary loss. It is quite consistent to believe that God will put means into the hands of those who show themselves good stewards. One of the good results of this plan is a growing interest on the part of the young people in the work in fields outside of their native land. So great is this interest that nearly the whole programme at the Christmas reunion of the Oakland, California, Sabbath-school, was devoted to historical sketches, descriptive of the various countries where the truth has gone, and giving an account of the work in each. The story of Pitcairn Island is told in agreeable verse; and the whole forms a very attractive and instructive programme.

COPIES of an Extra dealing with Mr. Canright's relations to Seventh-day Adventists, published at the office of the *Review and Herald*, Battle Creek, Michigan, have been sent to all our churches in Australia. It is believed that this Extra will be a sufficient answer to all attacks that Mr. Canright may make on Seventh-day Adventists, or that

his friends may make in his name. A paragraph appeared in the *Southern Cross* of Dec. 2, in which Mr. Canright is spoken of as the "chief leader" among S. D. Adventists. Those who read the Extra will see how much reliance can be put upon the statements there made. But were they all true, and had Mr. Canright been the "chief leader" in the denomination, that would not affect the truthfulness of our positions at all. The question is, What is truth? What does the Bible teach? Judas, one of the twelve chosen apostles, betrayed Jesus of Nazareth into the hands of his enemies. Did this action invalidate the claim of Jesus that he was the promised Messiah? No one claims that it did. Truth is eternal, and is quite independent of any course that men may take.

SOME FEATURES OF OUR TIME.

THIS is an age of brilliant pretensions, but sad realities. Its professions and practices, its facts and theories, present a climax of contradictions.

There never was so much of the form of godliness, and never so little of the power.

Never were there so many professors of religion, and never so little religion itself.

Never so many assurances of peace, and never so extensive and urgent preparations for war.

Never so many tokens of coming danger and calamity, and never such a feeling of security, expressed and implied, on the part of the people.

There never was a time when the doctrine of the immediate opening of the temporal millennium was more universally cherished and talked of, and never a time when every feature of society, social, moral, and political rendered such an idea more preposterous.

There never was a time when there was so much money in the world, and never a time when there was more widespread and distressing poverty.

There never was a time when there were so many remedies for every disease, real or imaginary, which profess to be sure cures, absolutely infallible, and never a time when there existed so much disease, sickness, suffering, and death.

There never was a time when there was so much boasting of progress and advancement on the part of the race, and never a time when they gave more palpable evidence of fast descending into every depth of iniquity and sin.

And what does all this show?—It shows that the pretensions on which men build themselves up are a sham, and their professions hypocrisy. They are willing to deceive others, and to be deceived themselves. This is the time when the prophet tells us that evil men and seducers shall wax worse and worse, deceiving and being deceived. We see this work going on before us, which proves that we have reached the time to which the prophet's words apply. There is nothing to which men will not put their hand for gain. With worthless nostrums, which the vendors know will not accomplish what they claim, the confidence of the afflicted is secured, and their means filched. Falsity and hollow-heartedness exist on every hand. Truth is fallen in the streets, and equity cannot enter. Nor will this state of things improve till He whose right it is, the Prince of the house of David, takes the throne.

We rejoice that this event is at the door. Hasten, O King of kings, the glad day. U. S.

"IN brief, acquit thee bravely; play the man;
Look not on pleasures as they come and go;
Defer not the least virtue; life's poor span
Make not an ell by trifling in thy woe.
If thou do ill, the joy fades, not the pains;
If well, the pain doth fade, the joy remains."

EVERY solitary kind action that is done, the world over, is working briskly in its own sphere to restore the balance between right and wrong. Kindness has converted more sinners than either zeal, eloquence, or learning, and these three never converted any one, unless they were kind also. The continual sense which a kind heart has of its own need of kindness keeps it humble. Perhaps an act of kindness never dies, but extends the invisible undulations of its influence over the breadth of centuries.—F. W. Faber.

It is said that the action of the Government in sanctioning a reduction of 14 per cent. in the land rents of Ireland will totally alienate the sympathy of the landlord party from the Salisbury Government.