

# Bible Echo

HOLY BIBLE

# AND SIGNS OF THE TIMES

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

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## Bible Echo and Signs of the Times.

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### BE TRUE.

Be true, be ever true,  
True to thyself and Heaven;  
Keep conscience clear as noonday sun,  
Life's every task of duty done,  
And every wrong forgiven.

Be true, be always true;  
True, since the hours that fly  
Convey the records traced below,  
Of thoughts and deeds and words we sow,  
To register on high.

Be true, while time is thine;  
The restless years that run,  
Unfolding moments as they go,  
Can know no pause or backward flow,  
Till all of life is done.

Be true, for God is true;  
He beckons thee to rest,  
Where all is perfect, changeless, pure,  
A heritage that must endure,  
Where all the true are blest.

Healdsburg, California.

R. HARE.

## General Articles.

### THE CHRISTIAN PATHWAY.

BY MRS. E. O. WHITE.

CHRIST promises: "He that followeth me shall not walk in darkness, but shall have the light of life." The way is plain; the will of God is manifest. We are not to live in doubt and uncertainty, and to rest satisfied while groping our way without a guide. Jesus does not, after giving us general directions, leave us to guess the way amid by-paths and dangerous passes. He leads us in a straight path; and while we follow him, our footsteps will not slide. It was Jesus that led ancient Israel, though the cloud by day and the pillar of fire by night concealed him from their view; and in this important period of the world's history, he will as manifestly lead his people. The path is no uncertain one. The way is marked out, and every step is ordered of the Lord.

God has ample light and grace to bestow upon all them that fear him. Especially will he help his people in these last days, when Satan's devices are so abundant, so deceptive, and so corrupting. To those who will walk in the truth, the God of truth will give grace according to their needs. He will fill their hearts with peace, and courage, and confidence. But mercy and truth are promised only to the contrite and obedient. God has said that justice and judgment are the habitation of his throne; and those who are disobedient and rebellious will not escape the visitation of his just anger.

We cannot afford to separate ourselves from Jesus for a single hour. Without him we are in danger of being overcome of Satan, who is ever watching to suggest doubt, unbelief, and error. The world is flooded

with error; it meets us on every hand. It is taught from the sacred desk, and lurks in theology, in literature, in philosophy, in science. Error perverts the judgment and opens the door to temptation, and through its influence Satan seeks to turn hearts from the truth; but an intelligent love for the truth sanctifies the receiver, and keeps him from the enemy's deceptive snares.

Satan uses some professed Christians to lead souls from the simplicity of the gospel of Christ. Worldly associates and amusements sow the seeds of doubt and scepticism. The sentiment of many worldly professors is, "Cause the Holy One of Israel to cease from before us." "Speak unto us smooth things; prophesy deceits." Many are daily cheating their souls with a form of godliness without the power; but the Lord has removed his smile and the inspiration of his Spirit from them. His displeasure is against them, because their deeds are evil. He demands decided changes in the life and character. Good intentions, good resolutions, good acts, cannot be accepted as substitutes for repentance, faith, and willing obedience.

The people are too willing to believe their teachers without careful thought and prayerful investigation of God's word. They love to have their consciences quieted—love to be rocked to sleep in the cradle of carnal security. In their blind selfishness, they deceive themselves in those things wherein they are willing to be deceived. Our Saviour declared to the Pharisees: "Ye will not come to me, that ye might have life." And in his conversation with Nicodemus he said: "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." So in this age; the church will neither search the Scriptures nor listen to the truth, lest her works be reproved. She is more willing to depart from the commandments of God than from the customs and friendship of the world. And because great men and worldly wise men are in her favor, because numbers and temporal prosperity are hers, she believes herself favored of God,—rich, and increased with goods, and in need of nothing."

But earthly prosperity is no evidence of the favor of God. Christ and his apostles teach us, both by precept and example, that the true child of God cannot enjoy the friendship of the world. If he seeks it, it will become a snare to him; he will adopt the customs, precepts, and standards of the world, and will finally become like them in spirit. But there can be no fellowship between the Prince of light and the prince of darkness. Says the apostle John: "The world knoweth us not, because it knew him not. Beloved, now are we the sons of God." They are unknown, unacknowledged by the world; but their names, cast out as evil by the lovers of sin, are written in the book of life. They are the adopted heirs of Christ, the nobility of heaven. "These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Many are not growing strong, because they do not take God at his word. They are conforming to the world. Every day they pitch their tents nearer to Egypt, when they should encamp a day's march nearer the heavenly Canaan. We need individually to ask strength and grace from Heaven, that we may resist the temptation to assimilate to the world. We cannot afford to be divided in heart and purpose, first serving God, and then yielding to temptations and paying homage to the world. Many of us have grown gray in the service of Christ, in pushing the triumphs of his cross. We have fought the battles of the Lord too long, and endured too much, to permit Satan to gain

the victory over us. The voice of our Leader is commanding, "Go forward," and we should obey, saying, as did Caleb, "If the Lord delight in us, then he will bring us into this land."

If we commit the keeping of our souls to God in the exercise of living faith, his promises will not fail us; for they have no limit but our faith. "All things are possible to him that believeth." We may make or mar our own happiness.

Many pet and excuse the defects in their characters; but these must all be remedied. Every deviation from the right is sin, and sin must be put away. We cannot afford to walk carelessly before our brethren or before the world. Many confess their sins again and again, but do not put them away by genuine repentance. Unless we have a firm purpose and the aid of the grace of God, strong resolutions and vigilant watchfulness will be vain and powerless when temptations assail the soul; and under such circumstances some give up in despair, fearing that they must ever remain the slaves of sin. These have not a living faith in Jesus. We cannot trust in ourselves; if we do, we shall fail. Jesus has spoiled the powers of darkness; and it is through faith in his might that we shall be made strong. He will lift up a standard against Satan in behalf of every trusting, believing soul. We have the assurance that his grace is sufficient for us, and that we shall not be tempted above that we are able to bear. This is our only hope.

The apostle says: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." When the Holy Spirit was poured out upon the Christian church at Pentecost, great wisdom and grace rested upon the whole body of believers. This blessing was given in answer to earnest, persevering prayer; and to-day God is just as willing to listen to the petitions of his people. "Faithful is he that calleth you, who also will do it."

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." When these fruits appear in the life, a telling influence will be exerted upon the world. The truly converted man will cease aspiring to be thought great. He will not seek for worldly honor, nor for luxury, ease, or wealth; neither will he be sensitive to reproach or neglect. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Self is no longer the supreme object of love; family and friends are no longer the boundary. His heart is enlarged. Jesus has the first place in his affections; he loves Christians, because he sees in them the image of his Master, and all mankind with a love that prompts him to do them good. This is the fruit growing on the true Vine, more precious in the sight of God than all the wealth and learning of earth's great men.

The unparalleled exhibition of love that was made on Calvary shows how God estimates souls. If we have this love in our hearts, we shall seek to win sinners to Jesus, that for them this great sacrifice may not have been made in vain. The language of the heart will be: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." We shall say with the psalmist: "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving-kindness and thy truth from the great congregation." We shall rejoice to speak of the wisdom and goodness of God as shown in the way he has led his people; for we shall have proved that "the path of the just is as the shining light, that shineth more and more unto the perfect day."

## THE STATE OF THE DEAD.

## OBJECTIONS CONSIDERED AND EXPLAINED.

On the other hand, those who assert that the soul is exempt from death, and that when divested of the body it wings its way, or is conducted by angels, directly to its appointed place of reward or punishment, where it remains in a separate state of existence to the end of the world, found their belief principally on the following passages of Scripture. Ps. 49 : 15 : "God will redeem my soul from the power of the grave." But this proves rather that the soul enters the grave with the body, as has been shown, from whence it needs to be redeemed, namely, at the resurrection, when "God shall receive it," as follows in the same verse. As for the remainder, "their redemption ceaseth forever," verse 8, and they are like the beasts that perish, verses 12, 14.

The second text is Eccl. 12 : 7 : "The spirit shall return unto God who gave it." But neither does this prove what is required ; for the phrase, the spirit returning to God, must be understood with considerable latitude ; since the wicked do not return to God at death, but depart far from him. The Preacher had moreover said before, Eccl. 3 : 20 : "All go unto one place ;" and God is said to have given and to gather to himself the spirit of every living thing, whilst the body returns to dust. Job 34 : 14, 15 : "If he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust." See also Ps. 104 : 29, 30. Euripides, in the *Suppliants*, has, without being aware of it, given a far better interpretation of this passage than the commentators in question :—

"Each various part  
That constitutes the frame of man, returns  
Whence it was taken ; to th' ethereal sky  
The spirit, the body to its earth."—*Line 599. Potter's Trans.*

That is, every constituent part returns at dissolution to its elementary principle. This is confirmed by Eccl. 37 : 9 : "Come from the four winds, O breath." It is certain, therefore, that the spirit of man must have previously departed thither, from whence it is now summoned to return. Hence perhaps originates the expression in Matt. 24 : 31 : "They shall gather together the elect from the four winds."\* For why should not the spirits of the elect be as easily gathered together as the smallest particles of their bodies, sometimes most widely dispersed through different countries ? In the same manner is to be understood 1 Kings 17 : 21 : "Let this child's soul come into him again." This, however, is a form of speech applied to fainting in general. Judges 15 : 19 : "His spirit came again, and he revived." See also 1 Sam. 30 : 12. For there are many passages of Scripture, some of which undoubtedly represent the dead as devoid of all vital existence ; but what was advanced above respecting the death of the spirit, affords a sufficient answer to the objection.

The third passage is Matt. 10 : 28 : "Fear not them which kill the body, but are not able to kill the soul." It may be answered, that, properly speaking, the body cannot be killed, as being in itself a thing inanimate ; the body therefore, as is common in Scripture, must be taken for the whole human compound, or for the animal and temporal life ; the soul for that spiritual life with which we shall be clothed after the end of the world, as appears from the remainder of the verse and from 1 Cor. 15 : 44.

The fourth text is Phil. 1 : 23 : "Having a desire to depart [*cupiens dissolvi*, having a desire for dissolution] and to be with Christ." But, to say nothing of the uncertain and disputed sense of the word *analu-sia*, which signifies anything rather than dissolution, it may be answered that, although Paul desired to obtain immediate possession of heavenly perfection and glory, in like manner as every one is desirous of attaining as soon as possible to that, whatever it may be, which he regards as the ultimate object of his being, it by no means follows that when the soul of each individual leaves the body, it is received immediately either into heaven or hell. For he had "a desire to be with Christ ;" that is, at his appearing, which all the believers hoped and expected was then at hand.† In the same manner, one who is going on a voyage desires to set sail and arrive at the destined port (such is the order in which his wishes arrange themselves), omitting all notice of the intermediate passage. If, however, it be true that there is no time without motion, which Aristotle illustrates by the example of those who were fabled to have slept in the temple of the heroes, and who, on awaking,

\*The more natural meaning of the expression "four winds," in the instance above referred to, is the four points of the compass, or four quarters of the globe, denoting, not the elements from which the elect are gathered, but the direction from which they come.

† Because Paul here looks forward to the appearing of Christ as the time when he should be with him, and expresses a desire for that time to come, as he does also in Rom. 8 : 23 and 2 Cor. 5 : 2, it does not follow that he thought that event to be at hand. Indeed, his second epistle to the Thessalonians, written ten years before, shows that he not only did not expect it himself, but also taught others not to expect it in that age.

imagined that the moment in which they awoke had succeeded without an interval to that in which they fell asleep, how much more must intervening time be annihilated to the departed, so that to them to die and to be with Christ will seem to take place at the same moment ? Christ himself, however, expressly indicates the time at which we shall be with him. John 14 : 3 : "If I go and prepare a place for you, I will come again and receive you unto myself ; that where I am, there ye may be also." See Col. 3 : 4.—*Milton.*

## THE RESURRECTION.

AWAKE and sing, ye prisoned hosts !  
Arise and shine, O fair immortals !  
The life-light pierces death's dark coasts,  
And hades opens her sunless portals,  
Spring from the dust with loud acclaim,  
And shout the glad triumphal story !  
Let ransomed tongues rehearse His fame,  
Who crowns Love's deathless years with glory.

Wave, wave your palms of victory high !  
Shout ! shout ! the long, dark night is over !  
Let rapturous anthems fill the sky,  
And greet with song the Bridegroom Lover !  
He comes ! his chariot rolls in flame,  
And jarring thunders lift their voices ;  
Hide, scoffer, hide thy brow of shame,  
While every faithful heart rejoices.

Ten thousand, thousand seraphs bright  
In robes of beauty bow before him,  
While all the pageantry of light  
And pomp of heaven linger o'er him.  
Swift lightnings leap athwart his path ;  
Fierce tempests wave their murky banners ;  
He comes in judgment—clouds of wrath—  
Go forth and meet him with hosannas !

And thou, pale phantom, potent Death,  
With whom earth's sons have vainly striven,  
All hurtless now thy with'ring breath—  
Thy charnel-house to ruins riven !  
In grandeur swing, O gates of joy,  
Whose portals time shall close—ah, never !  
No sin shall mar, nor foe destroy,  
While glowing ages roll forever !

—A. T. Gorham.

## AN UNWARRANTED CONCLUSION.

The *Congregationalist* a short time ago gave a brief notice of the Bible-class which was regularly held by Dr. Meredith, in Tremont Temple, Boston, noting especially the teaching of one of the International lessons. In this notice we find the following :—

"In teaching this lesson, as well as one or two others lately, Dr. Meredith has expressed the opinion that we are not living in the last days of the world, but says he expects it to continue for centuries and ages, adducing as evidence of this the immense quantity of coal and minerals of various kinds stored up in the bowels of the earth apparently for the use of mankind."

It is astonishing that Bible students will call such statements as this "evidence" that we are not in the last days. While we would not call Dr. Meredith a scoffer, he certainly is in the line of the fulfillment of Peter's prophecy that in the last days men shall say, "Where is the promise of his coming ? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3 : 4), and thus himself furnishes evidence that we are in the last days.

The argument, for such we will call it by courtesy, is this : Because there is an abundance of fuel in the earth, therefore it must be consumed. It would be just as reasonable to say that because a man has enough wheat in his barn to last him ten years, therefore he must of necessity live until he has consumed it all. The Doctor forgets that sometimes those things which are designed for the use of man are made the instruments of his destruction.

When the world was created, it was a watery mass. Peter says it was "standing out of the water and in the water." 2 Pet. 3 : 5. By the word of the Lord the waters were gathered together unto one place, and the dry land appeared. Much of this water was stored in the bowels of the earth. It was doubtless there for man's use, just as now we draw from the earth water to supply our needs. Now suppose we imagine Noah preaching that in a few years the Lord would destroy the earth. Up speaks some wise philosopher and says : "That cannot be ; for there are vast quantities of water stored up in the earth for man's use, and the earth cannot be destroyed until all that water has been consumed. But the water-supply can never be exhausted, and therefore the world can never be destroyed." No doubt he would have been applauded by the people for his wisdom. Nevertheless, "the world that then was, being overflowed with water, perished." 2 Pet. 3 : 6. And the water which was stored within the earth, together with that which came from heaven, was the means by which the earth was destroyed.

The apostle says that those who deny the Lord's soon coming are willingly ignorant of the facts which

we have just related. He says : "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3 : 7. In this we cannot fail to see that the apostle draws a comparison between the future destruction of the earth by fire, and its former destruction by water. Just as the water out of which the earth was formed, and which was stored within the earth, caused its destruction, even so now the combustible material stored within the earth, will, together with the fire that comes down from God out of heaven, cause the earth to be dissolved.

It is a very unsafe thing to draw conclusions from nature, contrary to the statements made in the Bible. It is true that God has abundant provision for the support of mankind on this earth for ages to come. But he has never pledged himself to support a people who are unworthy of support. When the people of the earth have forgotten him, or while professing to know him deny him by their works, he will count them as chaff fit only for the flames, and by the very things wherein they trust, he will destroy the world and them that dwell therein, and will create a new heavens and a new earth wherein the righteous shall dwell.

E. J. WAGGONER.

## PREPARING FOR FAMILY WORSHIP.

When we began housekeeping, said Mr. Lyman, we fell into the routine style of family worship—a chapter each day, in inexorable course, with a book-mark to keep the place, lest we should forget which chapter we read last, and a prayer which went the usual round of stereotype petition. We were not heartless in it by any means, though it seems almost heartless now as I look back upon it, and think how much more heart we might have put into it. But as the children grew up to an age when they ought to take some interest in it, I awoke with a sort of start one day to the fact of what a listless, innutritious exercise it was to them. I saw that John's thoughts were generally somewhere else, and that my "Amen" brought a welcome release to the body that had not been able to travel with them. One night we talked it over, my wife and I, after we had gone to bed. It seemed to us that family worship ought to be made more interesting to little folks than it was to us when we were children, or than it had been to our children.

And little by little we have felt our way into our present method. First, I determined to see what I could do to make our Scripture reading more interesting. I decided it was just as well worth while to prepare for the chapter I read at family prayers as for the lesson I taught at Sunday-school. At first it seemed impossible to do this seven times a week, and for a while I made floundering work of it, until I hit upon my present practice. I keep my Bible on my desk at the bank, and I find enough snatches of leisure in the busiest day by looking out for them, even if none of them are more than two minutes long, to familiarize myself with the portion to be read the next time. Then, as I go to and from my meals, I turn it over in my mind. If there are points that I am not clear upon, I take down my commentary for a few moments after supper or before breakfast, and post myself. I keep an eye out during the day for an incident that may illustrate any part of it for the children, or try to recall some fact from my reading or past experience that may serve the same purpose.

I am busier than most men, but I have no difficulty, by watching my opportunities, in finding time for all this. And the difference in the relish with which I take up the Bible at family worship after such preparation is more than any one can imagine who has not tried it. To have the word near me, as the reserve topic of thought in the intervals of business, I find a great gain also. It keeps me in just the spiritual atmosphere that I need ; and time and again has it happened that the truth in the chapter for the day has come to me in some exigency of temptation or some opportunity for Christian service, as if God had spoken it for that very hour. I feel as if I could not afford to get along in the old way at all. Besides, if it were not for some such plan as this, I should be apt to let months slip by with almost no systematic study of the Bible whatever. Mrs. Lyman does much the same thing during the day as she has opportunity, as she selects beforehand the hymn that we shall sing. Sometimes we sing the tunes the children have learned in the Sunday-school ; but more often the good old church tunes that wear so well, and that the children quickly learn to love full as much as the galloping Sunday-school music.—*Christian Advocate.*

It is strange, but it is nevertheless true, that human ire, or unforgiveness, or stubbornness can arrest God's work.

UNTEMPERED MORTAR.

Eze. 12 : 2.

"Thus said the Lord God: Woe unto the foolish prophets, that follow their own spirit, and have seen nothing." "Therefore thus saith the Lord God: Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God." "Because, even because they have seduced my people, saying, Peace, and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar. Say unto them which daub it with untempered mortar, that it shall fall; there shall be an overflowing shower; and ye, O great hailstones, shall fall, and a stormy wind shall rend it." "So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundations thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord." "Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Eze. 13: 3, 8, 10, 11, 14, 22.

THESE words spoken by the Lord God through his prophet Ezekiel, nearly twenty-five hundred years ago, and preserved for us of the nineteenth century, should be pondered well by all Protestants who desire to carry forward the work of protesting against error put forth by those set apart as exponents of the Holy Scriptures. Under the figure of a wall built and daubed with untempered mortar, we have a clear illustration of those who set up and continue, false doctrines, saying, "The Lord saith it; albeit I have not spoken," saith the Lord God. Further, all statements that do not bear the seal of "Thus saith the Lord" belong to lying vanities, and it is written: "They that observe lying vanities forsake their own mercy." Jonah 2 : 8.

The particular charge brought against these false prophets was that of preaching peace to Jerusalem and her people, teaching that the judgments written against them were "for many days to come," "times that are far off." Eze. 12 : 27. God sent Ezekiel to warn them of its near approach; but they heeded not, and were overtaken by the sword, famine, and pestilence. Have we a class of preachers in these days similar to those of old, who say Peace, when God hath declared judgment near? Do their hearers say now, as then, "Speak unto us smooth things, prophesy deceits" (Isa. 30 : 10) ? and do they despise those that declare the second coming of our Lord near, when he will take away the doers of his holy word from among those who do it not? 1 Thess. 4 : 14-18 ; 1 Cor. 15 : 50, 51, 52.

It is written: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were." 2 Pet. 3 : 3, 4. Is this prophecy being fulfilled? then know that we are in the last days, when there shall be the "great earthquake, such as was not since men were upon the earth;" and great hail will fall from heaven upon men, "every stone about the weight of a talent" (56 lbs.); see Rev. 16 : 18, 21. Do you reject this because it partakes of the miraculous? Listen to the word of God: "Hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Job 38 : 22, 23. Remember, miracle with God is simply his wisdom; so viewed by his creatures, they worship Him who made heaven and earth. Such have no other God; his word is their law; they believe what Joshua states, that the sun stood still and the moon stayed (Josh. 10 : 12), and that God spoke from heaven to holy men of old; but preachers to-day boldly declare from the pulpit "that we have only these men's word that it was so." Prophecy forewarns us of the last days as perilous times, when there shall be a form of godliness, but a denying of the power thereof. 2 Tim. 3 : 1-5.

Jesus said: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Notice the two facts here brought to view: All prophecy shall be fulfilled; and the law of God (the ten commandments), the basis of his government with men, shall stand intact. Prophecy shows us that some power will attempt to alter this law, and that it shall be permitted for a certain time. See Dan. 7 : 25. Has any part of this moral law, the ten commandments, been changed? What does the fourth commandment say: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20 : 8-11. Notice, one day of the week is set apart by the Almighty, and is blessed and hallowed. He tells us which day, the seventh, and why it is set apart,—as a memorial of Him who made the heavens and the earth.

Men have done what prophecy forewarned us they would do. They have thought to change the law of God, and have put the first day, Sunday, in place of the seventh day, the Sabbath of the Lord. "Teaching for doctrines the commandments of men," says our Saviour. Building up a wall, and daubing it with

untempered mortar, says the prophet; and God has said that it shall be thrown down, and its foundation be discovered. And a people shall be raised up who will keep the seventh day, the Sabbath of the Lord. "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14 : 12. And again: "And the dragon was wroth with the woman [the church], and went to make war with the remnant [end] of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12 : 17.

The apostle says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Pet. 1 : 19. Here, then, we find our guide to lead us out of the labyrinth of error into the right way. The Jews who rejected Jesus, neglected to use this guide; they who followed it received him. Let us beware, lest with our greater privileges of a fuller revelation, we fall from the same cause, covered by the walls built and daubed with untempered mortar. M.

Upper Hawthorn, Australia.

ROOM FOR JESUS.

"THERE was no room for them in the inn." Such is the statement of the evangelist. There was room for the rich and great, but no room for the lowly pair, Mary and Joseph; and so the Lord of life and glory was born in a stable and cradled in a manger. Later on, we find him saying to some who wished to follow him: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." No room for Jesus! and so, often the hill-side was his resting-place at night, and the dews of heaven his covering. "He came unto his own, but his own received him not." Ah, think of it! they too, had no room for Jesus.

Truly he was "despised and rejected of men, a man of sorrows and acquainted with grief." "Surely he hath borne our griefs, and carried our sorrows, . . . he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." After a life of suffering, and rejection, and of patient, earnest endeavors to benefit all he came in contact with, of sympathy for the sorrowing, help for the needy, love for every one,—there was room for him on Calvary's cross, room on his forehead for the sharp thorns, room in his dear hands and feet for the cruel nails. Was it any wonder that our dear Lord died of a broken heart? And all this he suffered for us. Do we really realize the cost of our salvation? For all this wonderful love are we willing to find room in our hearts for him, or do we have—

"Room for business, room for pleasure,  
But for Christ, the crucified,  
Not a place that he can enter,  
In the heart for which he died?"

Do we not want him to find room for us by and by in that home that he has gone to prepare?

How is it with us, dear brethren and sisters? Is Christ dwelling with us? Does he occupy the best room in our hearts? Is he a welcome, constant guest, or do we still have to say?—

"O Jesus! thou art standing  
Outside the fast-closed door,  
In lowly patience waiting  
To cross the threshold o'er;  
We bear the name of Christians,  
Thy name and sign we bear;  
O shame, thrice shame upon us!  
To keep thee standing there."

"O Jesus! thou art knocking;  
And lo! that hand is scarred,  
And thorns thy brow encircle,  
And tears thy face have marred;  
O love that passeth knowledge,  
So patiently to wait!  
O sin that hath no equal,  
So fast to bar the gate!"

"O Jesus! thou art pleading  
In accents meek and low;  
I died for you, my children,  
And will you treat me so?"

And shall not our hearts respond?—

"O Lord, with shame and sorrow  
We open now the door;  
Dear Saviour, enter, enter,  
And leave us nevermore!"

"Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." Rev. 3 : 20. A. M.

Carlton, Australia.

NOT AT REST.

WHY does the sceptic ever insist on talking about a religion which he says is a fable? Why does the stock-broker ever and unceasingly talk up a bad lot left

on his hands? Why did the foes of our Master refuse to be satisfied, until not only the victim of their hate was crucified and buried, but a seal must be placed on his grave, and a guard patrol the tomb night after night? They could not hush those mutterings of fear and remorse. There may not be a breath of wind, yet there comes to the silent ship resting on the silent ocean a ground swell that ever rocks it, but not to repose. Thus men try to seal down their sins, and lock the sepulcher that they cannot further disturb their peace, but all in vain.—Presbyterian.

THE MISSION OF CHRIST.

THE 49th chapter of Isaiah presents in vivid language the affliction of Christ because his mission to the Jews did not result in saving that nation; but it tells us that his Father comforted him by the declaration that the Gentiles would believe on his name. Isa. 49 : 5, 6. The 42d chapter of Isaiah presents the nature of Christ's mission and the result of his work in behalf of the Gentiles. In verse 1 the Father speaks of Christ as his Beloved in whom his soul delighted, and he says that he will put his Spirit upon him. In the New Testament the Father calls Christ his beloved Son, by a voice which came from heaven when Christ was baptized and when he was transfigured. Matt. 3 : 17 ; 17 : 5. The Father put his Spirit upon Christ when he was baptized by John. Matt. 3 : 16. And when the Saviour began to preach he said, "The Spirit of the Lord God is upon me." Luke 4 : 16-18.

Isaiah predicts the modesty and humility of Christ in these words: "He shall not cry, nor lift up, nor cause his voice to be heard in the street." Isa. 42 : 2. The New Testament records the accomplishment of this prophecy: "And great multitudes followed him, and he healed them all; and charged them that they should not make him known; that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant whom I have chosen, my beloved, in whom my soul is well pleased; I will put my Spirit upon him, and he shall show judgment to the Gentiles. He shall not strive nor cry; neither shall any man hear his voice in the streets." Matt. 12 : 15-19. The modesty and humility of Christ were such that he even forbade those who had been healed by him to speak of the mighty works that he had done. This is in marked contrast with many who are never happy except when speaking of their own good deeds. "Most men," says Solomon, "will proclaim every one his own goodness; but a faithful man, who can find?" Prov. 20 : 6.

The tenderness of the heart of Christ toward those in affliction and humiliation is expressed with remarkable force: "The bruised reed shall he not break, and the smoking flax shall he not quench." The slightest violence might break the bruised reed and quench the smoking flax, but Christ will not exercise this violence. He knows the proud afar off, but he delights to show mercy to those whose souls are humble before him. The self-righteous, who will never acknowledge their faults, will never receive the pardon of their sins; but those who feel the burden of their guilt, and who, like the publican, say, "God be merciful to me a sinner," will find from him the free pardon of their sins. The compassion of Christ toward those who desire to be delivered from their sins is infinitely great. He says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" and: "Him that cometh unto me, I will in no wise cast out." Matt. 11 : 28 ; John 6 : 37.

In Isaiah 49 we have seen the affliction of Christ because he was rejected by the Jews. But in Isaiah 42 we have a remarkable prediction concerning the steadfastness of Christ's purpose to carry forward the work which he had undertaken. "He shall not fail nor be discouraged," says the prophet, "till he have set judgment in the earth; and the isles shall wait for his law [Trad., laws]." This signifies that nothing would deter him from his purpose till he had fully accomplished the work which he had undertaken. Though he was denied by Peter and betrayed by Judas, though many of his disciples went back and walked no more with him, though the Jewish nation rejected him, and though when he was delivered into the hands of his enemies all his disciples forsook him and fled, he still remained steadfast to his purpose, and became obedient unto death, even the death of the cross.

The servants of Christ should imitate his example. It will many times seem to them that Satan has succeeded in bringing ruin upon the cause of God, and that it is no use for them to persevere in their efforts to save men. But there is one mightier than Satan who has all power in his hands. The work belongs to him, and as he was not disheartened while upon earth, he will not now be turned from his work till the number of the heirs of salvation is made up. Then he will



cease to plead as a great high priest, and he will come to our earth in power and great glory. He will destroy his enemies; he will make his people immortal; he will create new heavens and new earth, and the just shall dwell therein through endless ages.—*J. N. Andrews.*

#### 'THE SEVENTH-DAY ADVENTISTS AND THE LORD'S DAY QUESTION.'

A REVIEW.

THE April number of the *Victorian Freeman* contains the concluding article, under the above heading, by Rev. E. Harris, pastor of the George-street Baptist church.

The readers of the *Echo* will remember how weak and ineffectual his assaults upon the Sabbath of the Lord were, also that in the midst of his argument he became lost in the labyrinth of his subject, and argued on both sides of the question, thus affording a practical illustration of the words of Paul in 2 Cor. 13:8. Notwithstanding his utter failure in attempting to overthrow the Sabbath, he begins his second article as follows:—

"Having seen that we are not under obligation to keep the seventh day as a Sabbath," etc. It is surprising that the gentleman should manifest so little confidence in the good judgment of his readers as to intimate that, after having read his article, in which fallacies and sophisms predominate, they would feel warranted in believing that they were not under obligation to keep God's commandments. It is, to say the least, a wonderful display of assurance.

He then raises the question, "Why should we observe the FIRST DAY OF THE WEEK in any special religious manner?" The reader will remember that Mr. H. more than intimated that he would "show the Scriptural and all-sufficient authority for Lord's day observance." We certainly have a right to look for that authority in the answer to the question he has raised. And as this question is in his concluding article, he is sure to give all the "Scriptural and all-sufficient authority" that he possesses. Let us examine this authority carefully.

The gentleman then admits that "the seventh day is the Sabbath of the Lord thy God." And adds: "Wherever the Bible speaks of Sabbath-keeping, it is in connection with the seventh day." Further, that "there is no Scriptural or apostolic precedent for such a change." Since the seventh day is the Sabbath, and there is no Scriptural authority for a change, I ask the gentleman why he does not act in harmony with the teachings of the Scriptures, and keep the seventh day. Though he may be keeping the first day, he is not freed from seventh-day sabbatizing, according to his own admission.

If it is true, as the gentleman intimates, that Christ could not institute first-day (which he, without any Scriptural authority, calls "Lord's day") observance until the "resurrection had actually occurred," I ask, how could he institute the Lord's supper, which commemorates his death, before that death "had actually occurred"? He certainly could have set apart the first day of the week to commemorate his resurrection before that event took place, as well as he could institute an event that was to commemorate his death before that death had taken place. Will the gentleman arise and explain, making his statement consistent with existing facts?

Mr. H. seems to think, or desires to have his readers think, that none but the "Jewish murderers" of Christ kept the Sabbath following his death; but for his benefit I will ask him to read the last verses of Luke 23, where he will find that the disciples of Christ kept the same day "according to the commandment."

Commenting on the Pharisaic zeal for God's law while crucifying Christ, the gentleman says: "What better evidence could there be that the law, holy and just and good, had failed to make the sinful holy?" Law points out crime and defines the penalty. There is no law, either human or divine, that will save the guilty from merited punishment. He continues: "Unless God had dealt with man on the ground of grace, . . . there could be no hope for the world." Yet just above he has told us that "the dispensation of grace did not commence until the handwriting of ordinances was taken out of the way, and nailed to his cross, until the veil of the temple was rent."

The reader will notice, that, according to Mr. H.'s statement, without grace there is no hope for the world, also that the dispensation of grace did not begin until Christ was crucified. Mr. Webster defines dispensation as "a system of principles, promises, and rules ordained and administered." If, as the gentleman says, there is no hope for the world without grace, and, as he further tells us, the principles of grace were not ordained and administered until Christ's crucifixion, I

ask, What became of all the good old patriarchs and prophets who died previous to Christ's time, Abraham, for instance, who was a friend of God? The gentleman must take the position that they are lost, or that he is wrong. Which born of the dilemma does Mr. Harris choose to hang upon? All can see that he has committed himself, whichever position he takes.

He next speaks of Christ appearing to different persons on the day of his resurrection, which he says "was the first Lord's day." He follows this assertion by quoting poetry. Let me here remind the gentleman that logic does not admit of gushing poetic effusions in place of argument. I ask for his Scriptural authority for calling the first day of the week the "Lord's day."

Mr. H. tells his readers that "it is noticeable that the next appearance of our Saviour was . . . upon the first day of the following week." This statement I positively deny. Why does he not quote all the text which he relies upon to support the above assertion? Evidently because its weakness would be too apparent. It is John 20:26: "And after eight days again his disciples were within." etc. Admitting that his first meeting with his disciples was upon the day of his resurrection, the first day of the week, this second meeting could not have been earlier in the week than Monday. Count "after eight days" on your fingers, and it will bring you to the next Monday night. If the term is definite, it is Monday; if indefinite, it is uncertain what day. Compare Matt. 17:1 (a parallel expression) with Luke 9:28. See also 1 Chron. 9:25, 32.

Nothing is said of a religious meeting. There is no hint of its being a sacred day. If it was the "Lord's day," why not say so? Is it not strange that although these words were written about sixty-five years after the resurrection, John does not recognize the day as the Lord's? It is evident that Inspiration considered the day unimportant; but that point is vital to the Sunday theory. Speaking of this text, Dean Alford says: "It must be owned a weak one; for in all probability they had been thus assembled every day during the interval." He continues: "PROBABLY [capitals ours] Jesus had already told them to meet on that day; for we find them meeting together in Jerusalem, gathered in the name of the Lord, when suddenly, the doors being shut, the risen Christ appears in their midst." Reader, think of a Christian minister offering a "probability" to his flock, on a point of vital importance, instead of a fact. This is evidently his "Scriptural and all-sufficient authority" for Sunday "Lord's day."

Again, why does the gentleman tell us that the disciples had come together "in the name of the Lord," when Christ met with them? If he is a Bible student, he must know that the statement is a bare assumption, without a single text of Scripture to rest upon. I ask the gentleman to give me the text that says the disciples were met "in the name of the Lord" when Christ appeared unto them, or confess that his statement is without foundation.

The next position the gentleman takes is that the Pentecost signalized by the outpouring of the Holy Spirit, occurred on the first day of the week. For want of space I shall not enter into an argument on this subject here. I will, however, carefully investigate the subject in the Bible Student department of the next issue of the *Echo*, and will also examine Acts 20:7.

In commenting on 1 Cor. 16:1, 2, his whole argument rests, as may be expected, on ver. 2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." He says: "Paul's meaning is so apparent that it would be useless to offer an explanation, were it not that the new Sabbatharians profess to believe that Paul means them to put by their money at home, and therefore it does not imply that they met as Christian churches on that day." The gentleman has stated our views quite clearly in the latter part of the above quotation, and I am prepared to show him that it is not only the Sabbatharians, but some of the brightest lights in the theological world, who believe that "Paul means them to put by their money at home." He continues: "Such an interpretation may be ingenious, but it cannot commend itself to any candid mind." I will state our reasons for taking the position we do on the above text, and leave the reader to judge whether it commends itself to candid minds or not. I will first give a few translations of the expression "lay by him in store." Greenfield's Greek Lexicon: "At home."

Vulgate and Castellio, Latin: "With one's self, at home."

Martin, Osterwald, and DeSacy, Fr.: "At his own house, at home."

Luther's German Translation: "Lay by himself."

Diodati, Italian: "In his own presence at home."

Felipe Scio, Sp.: "In his own house."

Portuguese: "With himself."

The Swedish version is: "Near himself."

"The phrase rendered in our version 'by him,' is unquestionably an idiomatic Greek expression for 'at home.'"—*Christian Statesman.*

"'Let him lay up at home.' . . . The Greek phrase, 'by himself,' means, probably, the same as at home. . . . Let him do this *by himself*, when he is at home."—*Barnes.*

"Some are of the opinion that the sums thus set apart were brought to the treasury of the church at the time; but the words do not seem to admit of that interpretation."—*Comprehensive Commentary.*

To the authorities already quoted, I may add Matthew Henry's Commentary, Olshausen's Commentary, Justin Edward's Notes, Robinson's Lexicon, Tyndale, and others.

Shall we conclude that the learned men above referred to are not "candid minds"? I hardly think the gentleman would like to assume so much. So which horn of the dilemma will he choose to hang upon? Will he persist that his statement was correct, and that the above authorities are not candid minds, or will he confess his mistake?

The statement which we have just examined seems to have caused him to lose his equilibrium; for he immediately assumes that Monday is the first day of the week. If this be true, the gentleman should be calling his flock together on Monday, instead of Sunday to commemorate the resurrection of Christ, since that event occurred on the first day of the week. His language is as follows: "Why should the money be put by on the first day? Would not the sixth, corresponding to our Saturday, have been more appropriate than the first, corresponding to our Monday?" After asking the above questions, it seems to dawn upon his mind that he has left his position in the field, and, rallying his mental forces, he makes a desperate dash at his original position on the text, in the following: "It is a collection that is referred to here, and the reason for its being made on the first day of the week is because it was then, and not till then, that the Christians held their meetings." We conclude, then, from the above statements, that the Christians met on the first day, which the gentleman tells us "corresponds to our Monday." Here, again, he is arrayed against himself, having taken two opposite and conflicting positions on one and the same text, one line of argument devouring the other. He can only extricate himself by a confession.

Mr. H. next alights upon Rev. 1:10, and attempts to make the usual argument. Our space is too limited to admit of a careful examination of the text here; I will dwell upon the subject at length in the next issue.

He next states that "in the literature of the early church there were many allusions to Lord's day observance." The first witness he introduces in support of this position, is Ignatius. In the entire writings of this Father, the term "Lord's day" does not once occur, nor is there in them all a single mention of the first day of the week.

His next authority is "the so-called *Epistle of Barnabas*." The gentleman is evidently aware of the fact that the epistle to which he has referred is a gross forgery, or why should he say "the so-called"? It has long been decided by the best authorities that the epistle was written by some Jew about 136 A. D. Besides, the so-called Barnabas mentions neither the first day nor the Lord's day in his writings. Mr. H. might as well have quoted the infidel historian Gibbon in support of Sunday sanctity.

Justin Martyr (about A. D. 140) is next quoted. If the passage referred to is genuine, it furnishes the earliest reference to Sunday as a religious festival in the Christian church. It also says that bread, water, and wine were used in communion; and that these consecrated elements, used in celebrating the ordinances, were sent to the absent. Will the gentleman take Justin Martyr as good authority for the last-named service? Is he not as good authority for the use of water in communion, and sending the emblems to the absent, as for Sunday sanctity? If not, why not? If he is good authority, I trust the gentleman will immediately begin to practice what Justin teaches in regard to the communion service.

Dionysius (A. D. 170) is the next authority quoted. It is true that this author uses the term "Lord's day," though he says nothing identifying it with the first day of the week. It is a fact that the gentleman will not deny that no writer of the first century, and no one of the second, prior to A. D. 194, who is known to speak of the first day of the week, ever calls it the Lord's day.

The reader will remember that Mr. H. was to give us "Scriptural and all-sufficient authority for Lord's day observance." Does he call church history "Scriptural," or does he consider it "all-sufficient authority" on a purely Bible question? I was in hopes he would give

us some light on Sunday sacredness ; but, like all others who are pursuing the same phantom, I am once more disappointed.

May God give us a spirit to inquire, not, How can I avoid the claims of his truth? but, What is truth? And having found it, may we have hearts to obey.

WILL D. CURTIS.

A BUSY WORLD.

THIS is a busy world. The people are too busy in its affairs to attend to the interests of the future. All is bustle and hurry; railroad speed is too slow to suit the times. The pursuit of wealth is ardent. There is no lack of activity and zeal in this direction. Pleasures also are sought; and these only weigh anything against the pursuit of riches. The people being lovers of pleasures will sacrifice some of their time and wealth at the altar of pleasure. Hence the only successful appeal in behalf of religion or charity must be addressed to the love of pleasure and the gratification of the appetite. If means are to be raised for some charitable purpose, to aid the poor or to build places of worship, a grand festival is the best means to reach the sympathies of the people. If means are to be raised to support the minister, a pleasure party, a feast, and a ball is the surest bait.

But the people have no time to devote to the service of God; no time to learn what God requires of them; no time to pray; no time to seek for salvation in the world to come. Sometimes an hour can be spent at the prayer-meeting on the way to the theater; but religious meetings must be short, or they cannot be endured. Time is too precious to spend much of it in the duties of religion. The sick and needy would be visited and cared for, but that there is no time for it. An hour or two on Sunday is all there is to spare.

Ask people to hear upon the all-important subjects of the word of God, on the thrilling theme of prophecy and the signs of the times, and they have no time for it; no time to learn that the Lord is coming, no time to prepare for it; no time to study the Bible, or read papers and publications which teach the doctrines of the Bible. Really they have more reading than they can attend to without any of these. The farmer, the mechanic, the merchant, the teacher, and the professional man are all busy.

What shall be done? "The day of the Lord will come," whether men have time to prepare for it or not. It will not wait till each one has gained the whole world and had time to attend to a preparation for the world to come. Whether men are prepared for it or not, it will come. It will come as a thief in the night, because men have not had time to take warning. It will come as a snare. While the birds are feasting upon the wheat which has been spread out to allure them, suddenly the snare is sprung upon them, and they cannot escape. So while the world are absorbed in their feasting and pleasures, the day of the Lord will come on them as a snare.

Oh that they had time now to learn the truth and prepare for the day! But alas! alas! they are too busy; too busy to take warning and secure eternal life. The cry of "peace and safety" is in their ears from week to week, and they have no time to learn that "sudden destruction" is about to come, and they and their seducers who cry, "Peace," will not be able to escape. Oh that they might be saved from that awful destruction! Time flies; and soon it will be true that we have no time in which to prepare for the great day of the Lord. *Now is the time.*

R. F. COTTRELL.

THE LAW NECESSARY.

THE law of God should be distinctly set forth. The congregation should be gathered as around the base of Sinai, as from the summit is heard the voice of God in those commandments which are eternal and unalterable in their character. The effect of preaching the law will be that some hearts will be opened; others may be repelled, and say, "Let not God speak to us any more." Some will object to the preaching of the law, and say, "Prophecy better things." But still the law must be preached. It brings the sinner to a recognition of his sins, that he has transgressed God's holy law, and shows him the fearfulness of the doom which is impending over him. The law must be followed by the gospel. The awakened sinner must be pointed to the Saviour, that he may see that, deep as his transgression may be, the blood of Christ can wash it away. There are many preachers who love to talk of the gospel alone. They dwell especially upon the fatherhood of God and the brotherhood of Christ. This is well. It is more than well. It is essential. But sometimes they neglect these matters of the law, and assign them to a place in

the past age, claiming that men now can be best moved by love alone. They may thus rear a beautiful structure; but its foundation is on the sand. No true edifice can be raised without its foundation's being dug deep by repentance toward God. The gospel has no significance, except as it is based on the positive law, which Christ came not to destroy, but to fulfill. The law without the gospel leads to service; the gospel without the law leads to Antinomianism; the two combined, to charity out of a pure heart and of a good conscience and of faith unfeigned.—*Bishop Simpson, Lectures on Preaching.*

MAN'S BROTHERHOOD.

IF any man must fall for me to rise,  
Then seek I not to climb. Another's pain  
I choose not for my good. A golden chain,  
A robe of honor, is too poor a prize  
To tempt my hasty hand to do a wrong  
Unto a fellow-man. This life hath woe  
Sufficient, wrought by man's Satanic foe;  
And who that hath a heart would dare prolong  
Or add a sorrow to a stricken soul  
That seeks some healing balm to make it whole?  
My bosom owns the brotherhood of man;  
From God and truth a renegade is he  
Who scorns a poor man in his poverty,  
Or on his fellow lays his superstitious ban.  
—*Thomas Mackellar.*

BIBLE CONVERSION AND GROWTH IN GRACE.

SANCTIFICATION AS TAUGHT IN THE SCRIPTURES.

LIVING as we are in a time when much is said on the subject of sanctification, it seems proper and necessary, if we would entertain correct views of holiness of heart and purity of life, that with reference to these we should raise the question, "What saith the Scripture?" And having done thus we may inquire, "Understandest thou what thou readest?"

Through the fall of man, condemnation and death were introduced into the world—"every mouth" was "stopped," and "all the world" became "guilty before God." But "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And he "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." He "was delivered for our offenses, and was raised again for our justification."

We further learn from the Scriptures, "This is the will of God, even your sanctification." And we understand that just where the work of justification from "sins that are past" commences, there begins the work of sanctification. Sanctification, as applied to a moral agent, signifies not only purifying from sin and defilement, but also consecration, or setting apart to the work and service of God. And the Bible student who cannot see that a growth in grace, or sanctification of life, of the person, mentally and physically, is needful for the perfection of Christian character, does not comprehend with clearness the wonderful plan of salvation, nor does he look deep into the "riches both of the wisdom and knowledge of God," nor appreciate the victories we must obtain to be numbered with overcomers.

The pardon of sin, or justification from past transgressions, may be an instantaneous work; it may be effected as suddenly as the light from heaven shone upon Paul while on his way to Damascus. "Repentance toward God, and faith toward our Lord Jesus Christ," may secure peace and happiness without long and mournful delay. And when these priceless blessings are obtained, when one has passed from death unto life, he enters the school of Christ as a "babe" in his new life, to develop into a man in Christ Jesus. Says Peter, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

In the spiritual birth and life, the Scriptures recognize childhood, youth, and "full age." 1 John 2: 12-14; Heb. 5: 13, 14. As the work of growth in the Christian's experience progresses, sanctification of heart and life is developed. In this the individual must act a part, which he cannot do in justification, as is clearly proved by the following texts: "Sanctify yourselves therefore, and be ye holy; for I am the Lord your God. And ye shall keep my statutes, and do them; I am the Lord which sanctify you." Lev. 20: 7, 8. But in all the word of God there is no such command as, Justify yourselves. Yet man cannot sanctify himself, cannot be holy, cannot keep God's statutes, without divine aid; nor will God sanctify any man without his concurrence. He who says, "Sanctify yourselves," has provided the means for the accomplishment of this high and holy work; and in their use we act in harmony with his will.

Buck, in his theological dictionary, in speaking of sanctification, says: "It is distinguished from justifi-

cation thus: Justification changeth our state in law before God as Judge; sanctification changeth our heart and life before him as our Father: Justification precedes, and sanctification follows as the result and evidence of it. The surety righteousness of Christ imputed is our justifying righteousness; but the grace of God implanted is the matter of our sanctification: Justification is an act done at once; sanctification is a work which is gradual; justification removes the guilt of sin; sanctification, the power of it. Justification delivers us from the avenging wrath of God; sanctification conforms us to his image." Archbishop Usher said: "Sanctification is nothing less than for a man to be brought to an entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and as a whole burnt-offering to Christ." "Sanctification," says another, "is nothing less than a daily dying to self, and daily conformity to the will of God."

But the subject of the progressive character and work of God in the heart, sanctifying the entire being, mentally and physically, is clearly elucidated in the third chapter of Paul's letter to the Colossians: "If ye then be risen with Christ [i. e., if you have put on Christ by baptism. Chap. 2: 12], seek those things which are above, where Christ sitteth on the right hand of God." Then follows the injunction as to where to set the affection, as to mortifying the "members which are upon the earth," putting off the "old man," putting on the "new man," gaining victories over the carnal mind, and becoming spiritually minded; "and above all these things put on charity, which is the bond of perfectness."

Peter also presents this important theme in a clear and convincing light. Addressing those who had fled from "the corruption that is in the world through lust," he says: "And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1: 5-11. Now, who can fail to see that if the Christian does not work by this rule of addition with respect to the graces of the Spirit, his justification is rendered futile and unavailing?

A. S. HUTCHINS.

SWEET LIVES.

"Ah! lovely souls like those we've known,  
Whose lives, one sweet endeavor,  
All crowned with beauty and with bloom,  
The hand of death did sever,—  
Their memory, like the new-mown hay,  
Will linger round us ever."

In "Annals of a Quiet Neighborhood" there is this gem: "So for my part, I said to myself as I walked home, 'if I can put one touch of rosy sunset into the life of any man or woman of care, I shall feel that I have walked with God.'"

Walking with God! What a strengthening, comforting, beautiful thought! God by our side, helping us, guiding us, leading us safely, whether the way be smooth or rough. We cannot, perhaps, be like the mountains, grand, stately, magnificent, seen from afar and admired by the multitude; but we can be like the grassy dell, with sunshine and refreshment, fragrant with sweet flowers, and jubilant with the songs of birds. The helpfulness in the family circle, if given in a gentle, unobtrusive way, is a training which rapidly uplifts lives. Those are sweet lives which seek to remove obstructing thorns from another's rough path; and there is never a thorn thus removed from the path of another, without a rose being scattered on one's own. Mild forbearance in regard to other people's faults is a necessity to every sweet life; the suppression of unkind words, another necessity.

The sunshine of such lives brightens darkened homes, warms chilled hearts, and illuminates groping souls. Indeed, the power of such lives is wonderful. They point out the right path to the wayward feet, and beckon homeward the lost. They hold cups of water to parched lips, and offer the bread of life to human souls. They scatter good seed with generous and never-tiring hand. What a harvest of golden sheaves will be theirs!—*Christian at Work.*

RELIGION is the best armor in the world, but the worst cloak.

## NOT WITHOUT WITNESS.

WHEN Paul and Barnabas were trying to persuade the people of Lystra to turn from the vanities of idolatry, they said unto them that although God "suffered all nations to walk in their own ways, nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." These are some of the means by which God witnesses of himself to all nations. When the prophet Isaiah shows the absurdity and inexcusableness of idolatry, he gives as illustration: a man plants a tree, which the rain nourishes; it grows till large enough to be used, then he cuts it down, and with part of it he makes a fire, and warms himself and cooks his food, and the residue he makes into a god, and falls down to it and worships it, and cries to it, "Deliver me, for thou art my god." Isa. 44:14-17. Then the prophet shows where such people fail to use the common sense that belongs with nature itself. As it is the rain that nourishes the tree from which he makes his god, if he does not know who is the God, why don't he worship the Power that gives the rain? If he would but do that, he would be walking in the light of common sense, of reason, and of faith, and would soon find out God. Man can, by searching, find out God. But God expects him to search, and in the search to use the common sense and the faculties generally that God has given to him. And men are without excuse who do not do it. Rom. 1:20.

But it is not alone by the giving of rain and fruitful seasons that God has "left not himself without witness." He has done it by revelation and through living testimony. When Egypt stood at the head of the world in power, wisdom, and influence, God made manifest in that land his power and his glory in such a way that all the nations heard of it. The Canaanites heard of it, and knew that the God that delivered Israel was God of heaven and earth. Josh. 2:9-11.

The next nation that arose to power and influence in the world was Assyria. And when Assyria had grown corrupt and had gone far away from God, the Lord graciously sent a Hebrew prophet to them and called them to repentance. Jonah 1:2, 3. After this, again and again, he bore witness to Assyria that he is God above all, the most notable instance perhaps being the slaughter of the host of Sennacherib. Isa. 37.

Babylon next spread her empire over all nations, and to them God left not himself without witness. He bore witness directly to Nebuchadnezzar, in the dream of the great image and its interpretation by Daniel, the captive Hebrew. Again, in the affair of the three Hebrews and the fiery furnace, God bore witness of himself to all the power and all the provinces of that mighty empire, both by the representatives that were present (Dan. 3:3), and also by the decree of the king which followed. Verse 29. Again, when Nebuchadnezzar, after being warned of God (Dan. 4:4-27), was driven out from the presence of men and run wild for seven years, he learned by it that Jehovah rules in the affairs of men, and that he is above all gods; and when he recovered his understanding, he published "unto all people, nations, and languages, that dwell in all the earth," that he "thought it good to show the signs and wonders that the high God" had wrought. Verses 1, 2. Again, when that empire was on the brink of ruin, God, by the handwriting on the wall of the palace, bore a last parting witness to the lascivious king that he was weighed in the balances and found wanting, and that his kingdom was given to the Medes and Persians. Dan. 5:27, 28.

The power of Media and Persia came after, and through that power, also, God again bore witness of himself "unto all people, nations, and languages, that dwell in all the earth." For Daniel, the servant of God, was cast into a den of lions, and came forth unharmed, because God sent his angel and shut the lions' mouths, that they should do him no injury. "Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth," that the God of Daniel "is the living God, and steadfast forever, and his dominion shall be even unto the end." Dan 6:25, 26. When Darius was dead and Cyrus reigned, he also "made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God)."

When Alexander the Great was in the full tide of his career of conquest, he stood in the temple of the Most High in Jerusalem, and heard read from the Hebrew Scriptures, the witness of God concerning himself.

And through the Greek language, which the career of Alexander was instrumental in spreading throughout all the Eastern world, God chose to give witness of himself in the salvation wrought for man in the death and resurrection of his own dear Son.

And when Rome ruled the world, God not only left not himself without witness in the preaching of the gospel to every nation under heaven, but also, by the apostle Paul, he bore witness more than once to the head of the Roman world himself. And from that day to this, God has left not himself without witness to all nations.

Nor was it only to these great empires and nations that the Lord bore witness of himself. In Jer. 27:2-11 is the copy of a message from the Lord that was written by the prophet Jeremiah, and was sent "to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem." And the time would fail us to tell of all the testimonies that God bore by Jeremiah, and Ezekiel, and Joel, and Amos, and Obadiah, and Zephaniah, and Zechariah, not only to Assyria, and Babylon, and Egypt, and Me-do-Persia, but also to Edom, and Moab, and Ammon, and Tyre, and Zidon, and Syria, and Arabia, and all the nations round about. It is literally true that God has "left not himself without witness" unto "all nations" in all ages. And when in that great day the great trumpet shall be blown, there shall gather before the glorious throne of the most high God, "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues," and will cry "with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." A. T. JONES.

## SANDING THE AXLES.

A PERSON who is able to help but little is sometimes able to hinder a great deal. It requires but very little talent to stand in the way of one another's usefulness. It would require but small ability for a roguish boy, standing by a machine, to sprinkle a little sand upon the oiled and polished axles on which the wheels revolved. It might be done easily and quickly, and remain unobserved; but that sand, mingling with the lubricating oil, and being carried around on the axles, would decrease the speed, consume the power, cut the axles, injure the box, hinder the work, and derange and ruin the machine. If the boy was trying to introduce pebbles or rocks into the machine, he would do less damage, for they would be observed and could be removed; but the mischief would come from introducing the sand, so fine that it makes its way everywhere, so small that no one would notice it.

There are men in the church of Christ who never have shown great ability to plan or execute anything of importance. Their main forte seems to be sanding axles. They can get in the way of others; they can hinder, find fault, pervert, and sow jealousy, dissension, and suspicion, as invisibly and as effectually as a boy can sand the journals of a machine. No one suspects what they are doing, nor can any one fasten their misdeeds upon them; but the air grows thick with distrust, and work is hindered by secret contrivances and combinations; good men are burdened, disheartened, and worn out; noble enterprises falter, fall, and are abandoned. Every one notices that things go hard, and that something hinders their progress; but no one seems to know what the trouble is, until the day comes for a general clearing up, and then, lo and behold, the axles are found covered with sand.

It requires very little ability in a man to fill the position of sand-thrower. Neither intelligence, talent, grace, nor godliness are absolutely necessary for this work. Conceit, envy, jealousy, sourness, and meddlesomeness are sufficient qualifications, under ordinary circumstances. It does not take much religion for a man to find fault; some men have been known to find fault who did not have any. It requires no skill or long apprenticeship to throw sand on axles; a man who does not know enough to oil a machine properly, could sand it effectually.

Here, for instance, is a church, where there are a few people who try to do something, and a number who succeed in doing nothing except grumble because what is done is not done in a different way. Here is a person, who, from love to the cause of God, desires to labor earnestly, energetically, and effectually in the Master's work; but by the time he is under way, others, who have not succeeded in accomplishing anything of importance, are ready to throw sand on his axles, and neutralize his efforts, until the workers are discouraged, and the work abandoned; after which the sand-throwers relapse into a condition of quietude. They have done what they could, which was simply to hinder others from doing anything, and now their song is, "I

told you so; I knew that nothing would be done." Most churches have a surplus of these sand-throwers, who could be spared; and if in their place could be substituted a few of those men who oil the machinery, who lubricate instead of irritating, feed the fires instead of throwing water upon them, and who are as ready to work as these sand-throwers are to grumble, nobody would be damaged by the change. Better still would it be, if some of these very men would cease throwing sand, and begin pouring on oil. They might be a power for good, and men might thus be spared one of the grievous vexations of their lives.—*Safeguard.*

## The Home Circle.

## THE HARP.

IN the stormy days that marked the reign  
Of the iron monarch, Charlemagne,  
When, wheresoe'er the traveler went  
Over the war-worn continent,  
A lofty castle with stony frown  
From every commanding hill looked down;  
At that time of terror a Christian knight,  
Across the vally from height to height  
Stretched a cord of iron, a mighty wire,  
Anvil-hammered and tried with fire.  
He hoped, he said, that the gentle hand  
Of summer winds in the iron strand  
Would wake a music diviner, higher,  
Than the sounds of warfare that filled the land.

Over the wire the breezes swept,  
But the soul of music within it slept;  
It felt the north wind's fiercer stroke,  
But still the touch no answer woke,  
No throbbing sweetness the silence broke.  
Loud the people laughed and said:  
"This is no harp, but a wire instead;  
And he who made it, how little he knows!"

But once at midnight a storm arose.  
As the terrible rush of the angry blast  
By turret and tower swept hurrying past,  
The harp awoke! and above the beat  
Of the roaring tempest, sublimely sweet,  
The sound of its music swelled and rose,  
Till the people cried in the valley below:  
"Surely the trumpets of angels blow;  
The skies above us are tempest riven,  
For we hear the songs of the saved in heaven!"

O'er harp-string or heart-string the storm must break  
Before its divinest notes awake;  
Not gentle breezes, but winds that smite;  
Not the zephyr's breath, but the whirlwind's might;  
Not joy, but chastening, strikes the tone  
Sweet as the notes the ransomed raise,  
Who lift forever their songs of praise  
Through the spaces around the Throne!

—*Hosca G. Blake.*

## THE DIAMOND FIELDS OF SOUTH AFRICA.

THE value of the diamond was appreciated at a very early period in the history of the world. India seems to be the only country of ancient historic renown that produced this precious stone. It was originally found in different parts of that country, but of late years there have been paying mines in only one or two different localities. Nearly all the celebrated crown jewels of Europe have been brought from India. Until the beginning of the present century, diamonds were practically unknown in other countries. Until twenty years ago the products of South Africa had been very meager, and the country was not very highly appreciated; but then a new page in her history was commenced. The English possessions of South Africa consisted of Cape Colony, Natal, and Griqualand West. The last named was the youngest, and was considered by far the least important of the three divisions. This country is wholly inland; and in extent of territory is about one hundred and fifty miles east and west by one hundred north and south. Here, in 1867, diamonds were found, which led to the opening of mines, which, in the richness of their products, have surpassed all others. Diamond-digging now became not only the great source of industry of Griqualand West, but one of the greatest industries of South Africa.

The reports as to the first "finds" of diamonds are not altogether harmonious, but they may be summed about as follows: A trader, in passing through the country "outspanned" (unhitched) his team, and while waiting for them to rest and "grass," he called at the house of a Dutch farmer near by. He there noticed a collection of rare and pretty stones, which were preserved as ornaments and playthings for the children. Being impressed with the appearance of one of these stones, he offered to purchase it; but the idea of selling a stone was treated lightly, and it was presented to him. This stone was sent to Grahamstown to be tested, and it was there pronounced "a veritable diamond, weighing twenty-one and one-fourth carats, and worth five hundred pounds." This was the price sub-



sequently received for it. "It has spoiled all the jewelers' files, in Grahamstown, and where that came from, there must be lots more," is what was said about it at the time. During the two following years, a few more diamonds were found; but the efforts of the seekers were so unsuccessful that their hopes of finding them in any paying quantity grew faint, and the diggings were not fully developed till some years later.

Here may be mentioned a fact showing, not any lack in science, but the foolishness of scientific teachers. News of the discoveries in South Africa going through the world and attracting the attention of fortune-seekers, a London dealer in precious stones obtained the services of a learned geologist to go to South Africa and determine, by a scientific research, the possibility of diamonds being found there in any paying quantity. After a careful examination, in harmony with the English method (slow and thorough), the scientist was prepared to give, not his opinion, but the facts in the case. The age and nature of the geological formations were readily discovered, and the existence of diamonds was found to be an absolute impossibility. He now returned to England and reported, first in private circles, then in public speeches, and then in a geological magazine that "the whole diamond discovery of South Africa is an imposture—a bubble scheme." But, as with the Irishman's tale, future revelations made it appear "so much the worse for the facts," and none the worse for the diamonds. They were there, as subsequent diggings and researches have proved, and they were not affected by man's scepticism any more than are the truths of the Book of the Author of all science. In this very locality where a careful scientific investigation of the geological formations deliberately determined that diamonds could not exist, mines have been opened which have eclipsed all other diamond mines that the world has produced, both in the quality and number of gems and in extent of territory. It has been officially reported that from the Kimberly and adjacent mines alone from £2,000,000 to £3,000,000 worth of diamonds are produced annually.

Diamond-digging has become a settled source of industry for this country; but it is an industry that is principally in the hands of organized companies, and there is but little chance for private individuals to engage in the business. The stealing of diamonds by workmen and illicit traffic in them was carried on to such an extent that the most stringent, and to some it seems unjust, laws have been formed to protect these companies. No one except such as are licensed by the law can buy, sell, or possess a raw diamond, but at the risk of eight years of hard labor under a guard armed with a club and a shooter, with Africa's scorching sun pouring down upon him. To illustrate the working of this law one case may be of interest: A young man was anxious to get an official position as detective, and to show his aptness at the business played the following game: He secured a diamond, went to a personal friend, and requested him to purchase it. Knowing the nature of the law, and that to purchase it would be illegal, he declined. The young man urged it upon him as a matter of accommodation, he being in need of money, and not daring to present it publicly. The friend purchased the diamond, and the young man went and informed a detective, who at once arrested the man. The diamond was found in his possession. In his trial the above-mentioned facts were brought out and sustained; but he was sentenced to seven years of the above-mentioned punishment.

In 1869 the diamond "finds" increased. In this year ten valuable diamonds were found in the possession of a Kaffir chief. The celebrated "Star of South Africa" was found in the possession of a Kaffir witch-doctor. It was purchased for a small consideration, and afterwards sold for £10,000. Before being cut, it weighed eighty-three and one-half carats, and was of a very fine quality. It was of the size of a small walnut, and of first-class brilliancy. As the news of these "finds" was circulated, there was a rush for the diamond fields, from the different colonies of South Africa, and to some extent from other countries. In 1872, and the years that immediately followed, great changes took place in diamond-digging. It had been previously supposed that they were only to be found on and near the surface; but it was now found that they were deep down in the earth.

The manual labor in these mines is mostly performed by the natives, of whom thousands are employed. Each small gang of men has an overseer, and over these are still other overseers, each watching those under his care to see that they do not steal diamonds. At noon and at night the workmen are required to lay aside their clothes for inspection, and the men themselves are carefully examined to see that no theft is being practiced. If a man is suspected of having swallowed a diamond, he is tested with a large dose of oil. If found guilty, there is but one decree, that be-

fore mentioned. In the mines shafts are extended for hundreds of feet below the surface, and the earth is drawn forth by machinery. It is then crushed and washed, and the stones are sorted.

The climate in this section of the country is pronounced quite healthful; but on account of the unsanitary condition of the camps, the death-rate is very large. Much is said to have been done during the past few years to improve the healthfulness of these camps, and it is quite certain that much more should be done.

C. L. BOYD.

Beaconsfield, S. Africa.

#### MRS. WILBRAHAM'S REMEDY.

MRS. WILBERFORCE WILBRAHAM was richly arrayed, preparatory to making several conventional calls. Mr. Wilbraham had been very successful in business the last two or three years, and his wife found it agreeable in the extreme to be enabled to go and do very much as she pleased, without being hampered and concerned about expenses, as had been the case in previous years. It certainly was pleasant, and many a less ambitious woman than Mrs. Wilberforce Wilbraham would have realized the comfort arising from the possession of ample means to employ plenty of servants, set a sumptuous table, and dress daintily, without continually having to stop and count the cost.

Mrs. Wilbraham was a "New England girl," and had enjoyed the rare benefits of good old New England training. In early girlhood she had experienced religion and joined the church, so consecrating her young life to the Saviour's service. But now she could not imagine why it was that she was not happy. She was just as regular in her attendance at church and the prayer-meeting as ever, and no one could say that prosperity had interfered with her religious life at all; and they never had given so bountifully to the church and charitable objects as at present.

She had thought it all over the night before, and wondered helplessly why it was that her heart felt so at variance with itself, and so sadly out of tune. Then she remembered how many calls she owed fashionable acquaintances, and, concluding that dyspepsia must be the trouble, resolved on the morrow to dispense with her easy carriage, and take a good long walk. Having but one call to make at a distance, she would get into a horse-car on just this occasion. As she entered the open summer conveyance, directly in front of her sat Mr. Westcott, superintendent of the Sabbath-school connected with the church of which Mrs. Wilbraham was a member.

So earnestly engaged in conversation with another gentleman was Mr. Westcott, that he did not notice who entered and seated herself behind him. But as the car went rattling along, he raised his voice so that every word he uttered was distinctly heard. Evidently he was perplexed and annoyed by the subject under discussion. His further remarks fell as clearly on Mrs. Wilbraham's ears as if addressed to herself. They were uttered with great vehemence; for the sincere man was deeply concerned for the good of all connected with the large school over which he presided with fatherly interest.

"I wish God would mercifully relieve my anxieties with reference to that class. It is one of the hardest in the entire school. There are nine great unruly boys, poor unfortunate waifs many of them, inhabiting wretched homes, and probably the only good they hear, from one week's end to another, is just what they learn in the Sabbath-school. The greatest mystery to me is that they are so regular in their attendance; for I insist on decent behaviour, and any one would suppose they would not only chafe under the imposed quiet, but absolutely resist it, and prefer to stay away rather than submit to the temporary restraint. Poor fellows! I have their good at heart. Well! I must pray still longer and harder, if necessary, in their behalf."

The check bell rang, and Mr. Westcott left the car, without having seen his well-known neighbor just at the rear.

That evening, do what she would, Mrs. Wilbraham heard, saw, and felt Mr. Westcott's earnest, anxious words continually before her. The next day it was just the same. Suddenly she confronted the troublesome sentences with something like a definite query: "Why do these words haunt me so? Should I go from my comfortable home to teach a class at all, and that class of all others? Preposterous! I'll think no more of it; perhaps Mr. Wilbraham might undertake it, but no; he works very hard all the week, and must rest some part of the day."

It was Friday, and as usual when evening came, she went with her husband to meeting; but she almost wished she had remained at home, when Mr. Westcott, conducting the service in the pastor's absence, began reading Christ's searching words contained in the

twenty-fifth chapter of Matthew, from the thirty-first to the forty-sixth verses, inclusive.

It was all about having seen Christ's necessities, and not ministering to them, with the consequent curses in the one case; and having recognized and relieved them, with the following blessings in the other.

On the way home, Mr. Wilbraham noticed that his wife never spoke; and that night she hardly slept a wink.

A few days after, on going up to speak to Mrs. Wilbraham, who, he supposed, had kindly come in to visit the school, Mr. Westcott was nearly petrified with astonishment,—in fact, could hardly credit his own hearing, when the lady said, in a humble, tearful voice, "Mr. Westcott, God has sent me here in answer to your urgent prayers for a teacher for a class of 'nine unruly boys;' no matter how I heard of them," she continued, "I know about them, that is enough. I am here to-day prepared to do my utmost for their good."

Let me add a fragment of a long conversation Mrs. Wilbraham had one year later with Mr. Westcott concerning "her dear boys." He had been commenting upon her unheard-of success in managing them, when she said brightly, "I can never tell you the blessing that class has proved to me. I was getting morose and morbid, and at times feared a settled melancholy was brooding over me. At first, upon attempting to perform the duties of teacher, there was so much about the boys really repulsive, that it was a trial to meet them from week to week; but once having put my hand to the plow, I never for an instant thought of abandoning the effort. My good mother's teachings had been too thorough to admit of that. Gradually, by visiting them at their miserable homes, and alleviating some of the pressing wants of the families to which they belonged, I was enabled to suggest very kindly some improvements in their personal appearance, and it was simply wonderful how quickly they took the least hint. It has kept me pretty busy, it is true, but oh! the comfort and delight that has come to my own soul through ministering to the spiritual and physical wants of some of,—it may be,—'the least of these,' my Saviour's brethren. I never can thank God enough for revealing to me, as he graciously did, the fact that I was drifting into a state of spiritual uselessness and mental disquietude and distress."

And that night Mr. Westcott said to his pastor that "if there was a devoted, happy Christian in his society, surely such a one was Mrs. Wilberforce Wilbraham."—*Mrs. H. A. Cheever, in S. S. Times.*

#### THE VALUE OF WORK.

"WHAT is your secret of success?" asked a lady of Turner, the distinguished painter. He replied, "I have no secret, madam, but hard work." Says Dr. Arnold, "The difference between one boy and another is not so much in talent as in energy." "Nothing," says Reynolds, "is denied well-directed labor, and nothing is to be attained without it." "Excellence in any department," says Johnson, "can now be attained only by the labor of a lifetime; it is not to be purchased at a lesser price." "There is but one method," says Sydney Smith, "and that is hard labor, and a man who will not pay that price for distinction, had better at once dedicate himself to the pursuit of the fox." "Step by step," reads the French proverb, "one goes very far." "Nothing," says Mirabeau, "is impossible to the man who can will. 'Is that necessary?' 'That shall be.' This is the only law of success." "Have you ever entered a cottage, ever traveled in a coach, ever talked with a peasant in the field, or loitered with a mechanic at the loom," says Sir Edward Bulwer Lytton, "and not found that each of those men had a talent you had not, knew something that you knew not?" The most useless creature that ever yawned at a club, or counted the vermin on his rags under the suns of Calabria, has no excuse for want of intellect. What men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labor. I am no believer in genius, but I believe that labor, judiciously and continually applied, becomes genius.—*Sel.*

#### WATCH YOUR WORDS.

KEEP a watch on your words, my darlings,  
For words are wonderful things;  
They are sweet, like the bees' fresh honey—  
Like the bees, they have terrible stings;  
They can bless, like the warm, glad sunshine,  
And brighten a lonely life;  
They can cut, in the strife of anger,  
Like an open two edged knife.

WHO goes carefully goes safely, and who goes safely goes far.

A MAN is known by the company he keeps away from.

## Bible Echo and Signs of the Times.

"What is truth?"

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

Melbourne, Australia, May, 1888.

### RISE AND PROGRESS OF PRESENT TRUTH.—No. 4.

#### NATURE OF THE DISAPPOINTMENT.

THERE was a general agreement among Adventists in Europe, Asia, and America, as to the fact, and as to the time when it was expected Christ would come to set up his kingdom, placing it about 1843. Some placed this event a few years earlier, some a few years later. But in no country were the prophetic periods dwelt upon with the earnestness and accuracy that attended the movement in America; hence it was that when the time passed, the disappointment was greater there than in other portions of the world. The stereotyped methods of thought which held the people in those countries of the Old World where customs had been fixed for centuries, found no counterpart in the young nation where people from every country were flocking in, and the forms of labor and thought were being remodeled; and it was too evident that the movement had been accompanied by the power of God to readily allow the minds of the believers to regard it wholly as a delusion.

They re-canvassed their position, based upon the 2300 days of Daniel 8:14, which they applied symbolically, a day for a year, according to the rule laid down in the Scriptures. Eze. 4:6; Num. 14:34. They had reasoned that the seventy weeks of Dan. 9, dating from the commandment to restore and build Jerusalem in 457 B. C., must be a part of the 2300 days, which latter period would also date from that time. The best authorities placed this decree in the year mentioned, and the correctness of that date was confirmed by the history of the seventy weeks, or 490 literal years.

It is by the canon of Ptolemy that the great prophetic period of the seventy weeks is fixed. This canon places the seventh year of Artaxerxes in the year B. C. 457; and the accuracy of this canon is demonstrated by the concurrent agreement of more than twenty eclipses.

The first seven weeks (forty-nine years) the angel said were to be allotted to the building of the wall, which Prideaux says was completed in 408 B. C., exactly fulfilling the prophecy. Then sixty-two weeks, or 434 years from this date, brings us to A. D. 27, when Christ was baptized and anointed by the Holy Spirit, becoming the Messiah. Luke 3. These sixty-nine weeks were to reach to the Messiah, and the angel further said that in the midst of the seventieth week he should cause the sacrifice and the oblation to cease, and he himself should be cut off. From the Gospel of John we learn that there were four Passovers only during Christ's ministry. Coming down three and one-half years this side of the ending of the former period at Christ's baptism, we are brought to his crucifixion, in the spring of A. D. 31, at which time also the sacrifices were ended by the sacrifice of his own body. Three and one-half years later, A. D. 34, the seventy weeks were completed, which marked the time allotted to the Jewish nation ("seventy weeks are determined upon thy people"), at which time Stephen was stoned, and the apostles turned to the Gentiles. See Acts 7.

The first seventy weeks were undeniably terminated in the autumn of A. D. 34, and from this date the remaining portion of the 2300 days, or years, is to be reckoned, which bring us to the autumn of 1844, as a mental calculation will at once show: 2300—70 weeks or 490 days=1810 add 34=1844. Thus far the position was incontrovertible, and had stood the test of the most searching criticism. They also reasoned that the sanctuary of Dan. 8:14—"Unto two thousand and three hundred days; then shall the sanctuary be cleansed"—was this earth, and its cleansing would be by fire at Christ's coming. But this position was more assumed than arrived at by scriptural argument, as it was generally accepted, and had not been questioned by friends or opposers. After the disappointment, however, it was discovered that the Bible contained no proof that the earth was the sanctuary, but testimony to the contrary.

The term was first applied to the temple built by Solomon in prophetic song (Ex. 15:17), and second to the tabernacle of Moses (Ex. 25:8), in connection with which were offered gifts and sacrifices. The more glorious building erected by Solomon took the place of the latter,

and this being destroyed at the time of the Babylonian captivity, the one built by Zerubbabel succeeded. This was again rebuilt by Herod, just prior to Christ's advent. The services in this earthly sanctuary were only typical of the work of Christ in the heavenly temple. Here the priests served unto the example of the ministrations in heaven. The apostle sums up the matter as follows: "Now of the things which we have spoken, this is the sum: we have such an high priest who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. . . . For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things." Heb. 8:1-5. The earthly priests had an earthly sanctuary; the heavenly priest has a heavenly sanctuary. The work of the priests on earth was but a shadow of the actual putting away of sins by Christ as he pleads his blood before the Father in behalf of sinful man.

As the earthly sanctuary was cleansed on the day of atonement from the sins which had been typically placed there by the blood of animals offered (See Lev. 16), so was the heavenly sanctuary to be cleansed from the sins of the penitent, through the offering of a better sacrifice, even the blood of Christ. "It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these." Heb. 9:23. This cleansing was the atonement, or the investigative Judgment, of which the day of atonement, the last day of the yearly round of the earthly sanctuary services, when the sins of the people were put away in figure, was a type; and as the sins of repentant Israel were put away in figure, so were the sins of the righteous to be blotted out in reality in the end of the world. Acts 3:19-21. This was the conclusion reached by those who saw the light on the sanctuary question; and thus they found that they had unwittingly fulfilled the first angel's message of Rev. 14:6, 7, and were brought by the 2300 days to the opening of the investigative Judgment, which begins upon the church of Christ, or house of God. 1 Pet. 4:17, 18.

They then saw that a third message was to follow the first and second, which latter was an announcement of the fall of Babylon. This indicated the moral fall of the professed church, into which worldliness and discord had crept. Rev. 14:8. The third message of verses 9-12 was to bring out a people keeping "the commandments of God, and the faith of Jesus." Rev. 14:12. The question of the ministration in the sanctuary in behalf of those who had broken the law led them to an examination of the law itself. Thereupon they found that the fourth commandment taught the observance of the seventh-day Sabbath. Like a golden clasp, this precept lay upon the bosom of the decalogue, binding together our duty to God and duty to our fellow-men. To their surprise, they found,—

1. That the Sabbath was instituted at the creation by three distinct acts pertaining to the day; God rested on the seventh day; he blessed that particular day, because that in it he had rested from all his works which he had created and made; he sanctified the day, or set it apart for man's use. Gen. 2:2, 3. Hence the seventh day was the Sabbath, not because it was the seventh day or a seventh part of time, but because of certain acts performed on that particular day.

2. That in the New Testament the Sabbath was the day preceding the first day (Matt. 28:1; Mark 16:1, 2), and that the disciples kept the Sabbath according to the commandment, which is the seventh day, this side of the cross. Luke 23:56; Ex. 20:11.

3. That the disciples did not regard the first day as sacred, but came to anoint the body of Christ on that day, a work which they had refrained from doing on the Sabbath. Luke 24:1.

In the third angel's message, we have a warning which is to call for a restoration of those truths regarding the commandments of God and the gospel of Jesus Christ, which had been lost sight of during the corrupting reign of the papacy, the power symbolized by the beast of Revelation 13, against allegiance to whose authority the third angel utters his warning. They saw that the three messages constituted a solemn warning of the investigative Judgment and the coming of Christ, pointing out those truths which would prepare a people for those events.

When the truths concerning the Judgment as revealed by the sanctuary question dawned upon their minds, it affected them much as the resurrection of Christ affected the mourning disciples after their disappointment. Peter

thus expresses his joy: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Pet. 1:3. The disappointed ones in the second-advent movement of 1844 were comforted by many scriptures to which their experiences gave verity never realized before, some of which are the following: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:35-37. "Hear the word of the Lord, ye that tremble at his word: your brethren that hated you, that cast you out for my name's sake, said, let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." Isa. 66:5.

God did not forget his faithful children in their disappointment. "The path of the just is as a shining light which shineth more and more unto the perfect day." As advanced light dawned upon them, men were found who were willing to accept an unpopular truth, and carry to those around them the words of life. Those who never had any experience in a movement of that kind could not appreciate the feelings of those who experienced a joy in the anticipation of Christ's coming, and then realized the disappointment which came over them. But God sustained them, as he always has his people in every age. Their experience was faithfully delineated by the seer on the Isle of Patmos: "And I took the little book out of the angel's hand, and ate it up; and it was in my mouth as sweet as honey; and as soon as I had eaten it my belly was bitter." The next verse contains a prophecy which relates to their future experience: "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:10, 11. We will refer to this in future articles. S. N. H.

### ANTICHRIST.—No. 3.

WE will now turn our attention to the testimony of the prophet Daniel, who is the third witness concerning this cruel power. In doing this we are simply following the instructions of our Saviour, who, in answer to the questions of the disciples respecting the destruction of Jerusalem, and his second coming at the end of the world, referred them to the book of Daniel, with the words: "Whoso readeth, let him understand." Why should the Saviour refer to Daniel unless the prophet had an important testimony to bear respecting the history of the future, and the development of agencies which should mark in some way the approach of the end? for it was upon this point that the minds of the disciples were exercised. We will now place by the side of the testimonies of John and Paul, another which mentions some of the same characteristics referred to by them, more than sufficient, we shall find, to establish the identity of the power described by each.

In Daniel 7, the prophet vividly portrays the history of the four great universal monarchies, which, with their divisions, span the time from the days of Babylon to the establishment of Christ's everlasting kingdom. The lion represented the Babylonian kingdom, the bear the Medo-Persian kingdom, the leopard with four wings and four heads the Grecian kingdom, while the dreadful and terrible beast is admitted by all commentators to refer to Rome. This beast is described as dreadful and terrible, and strong exceedingly. It had great iron teeth, and devoured, and brake in pieces, and stamped the residue with its feet, and it was diverse from all the beasts that were before it. It had ten horns; "and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." In the explanation of this vision, the angel says in the 17th verse: "These great beasts, which are four, are four kings [kingdoms] which shall arise out of the earth." "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of time." Verses 23-25.

The kingdom from which the little horn should grow,



was the fourth universal kingdom. From Luke 2 : 1, as well as from profane history, we learn that Rome was a universal monarchy in the days of Christ and the apostles. But between the years 356 and 483 A. D. it is very generally admitted by Protestant commentators that the Roman kingdom was broken up by the northern barbarians into ten distinct monarchies, answering to the ten horns which were upon the head of the fourth beast. See Scott, Cummings, Bagster, Nelson, etc. The little horn came up after these, but plucking up three of the first horns by the roots. Without stopping to discuss the various dates at which the ten kingdoms arose according to prophecy, the fact is before our eyes that the Roman empire has been divided, and that the various nations of Europe are simply the outgrowth of the division.

In the days of the apostles, Rome had not been divided. The apostles also were looking for the development of a power mighty in working evil, to arise soon after their day. The question then arises, Is the little horn here referred to, which was to arise after the dividing of Rome, identical with the blasphemous power which is spoken of by the apostle Paul? Let us notice a few of its characteristics :—

1. He speaks great words against the Most High. This certainly is setting himself up in opposition to God.

2. He wears out the saints of the Most High, which is carrying on a warfare against the work of God and Christ upon the earth.

3. He thinks to change times and laws ("the times and the law."—*Revised Version*). And these times and laws will be given into his hand for a certain period of time, at the expiration of which the Judgment is said to sit, and his dominion is taken away to be consumed and to be destroyed unto the end. See verse 26. Again, from the 11th verse we learn that this power is to exist until the coming of Christ, when it is destroyed and its body given to the burning flame.

We have only to inquire, Has a power arisen which has made war with the saints, assuming a religious form, since the days of the apostles? Has it spoken great words against the Most High, and thought to change the times and law of the Most High? Has it continued the specified length of time? If so, then we have the man of sin spoken of by Paul, and the antichrist of John's testimony. S. N. H.

#### A LAW FOR RESTING ON SUNDAY.

IN our last issue consideration was given to the edict issued by Constantine in behalf of Sunday. This edict of Constantine greatly accelerated the current already setting strongly against the ancient Sabbath. It furnished some authority, if it was heathen, in behalf of the Sunday. Every advance it made correspondingly depressed the Sabbath, inasmuch as keeping two days in each week as a rest-day would be absurd. An able writer thus expresses the result throughout the Roman empire: "Very shortly after the period when Constantine issued his edict enjoining the general observance of Sunday throughout the Roman empire, the party that had contended for the observance of the seventh day dwindled into insignificance. The observance of Sunday as a public festival, during which all business, with the exception of rural employments, was intermitted, came to be more and more generally established ever after this time, throughout both the Greek and the Latin churches. There is no evidence, however, that, either at this, or at a period much later, the observance was viewed as deriving any obligation from the fourth commandment; it seems to have been regarded as an institution corresponding in nature with Christmas, Good Friday, and other festivals of the church; and as resting with them on the ground of ecclesiastical authority and tradition."—*Cox's Sabbath Laws*, pp. 280, 281.

We see, therefore, that that which caused the Sabbath to be greatly neglected was the heathen decree of the Emperor. Heathenism and corrupted Christianity united their forces in putting down the Sabbath and exalting Sunday in its place. It might be said that this decree was the expiring act of heathenism. In one sense it was so; but the kind of Christianity which took its place really resembled heathenism more than it did the pure and humble religion of Christ and his apostles. This remark may at first seem harsh and incredible; but the reflecting, observing mind must admit its truthfulness. What resemblance is there between the plain, simple forms of worship observable in the ministry of Christ and the apostles, and the gorgeous, pompous ceremonials of the Catholic Church? What resemblance is there in the appearance, manners, and dress of the two,—in our Saviour going about on foot, a man of

sorrows and acquainted with grief, healing the sick, and benefiting all, clad in his seamless coat, the garb of the poor, and the lordly priest, clad in his official robes of purple or scarlet, bowing before images with his train of attendants, and exacting the highest homage? What resemblance is there between the doctrines of the two? Christ taught the need of repentance, faith, baptism, and the living of a humble, pure, holy life of obedience to the truths of God's word and the principles of God's law. But look at the Catholic ceremonials, the confessions to the priest, the prayers for souls in purgatory, the holy water, vows of celibacy, worshiping of images, elevating and adoring the bread, believing it to be the actual flesh of our Lord and Saviour!

And what resemblance is there in the *spirit* of the two? Our Saviour was ever seeking to alleviate suffering, to benefit all within his reach. He wept over the people of Jerusalem because they would not let him save them, prayed, even for his enemies, while hanging on the cross in the greatest agony. On the other hand, look at the bloody Crusades, at the massacre on St. Bartholomew's day, when the blood of the poor Huguenots ran down the streets of Paris, when the papists surprised them through deception; and look at the Waldenses, butchered by thousands, men, women, and children, because they would not take the pope's authority, instead of the Scriptures, as their rule of action. See the Inquisition with its horrors, men and women there tortured on the rack, or starved to death in deep dungeons. These things were done when the Roman Church had the power. What, we say, are the resemblances between their practices and the pure religion of Jesus?

But there is a striking resemblance on the other hand between the ceremonies, the manners, the forms of worship, the bowing to images, the resplendent robes and persecuting spirit of Catholicism, and heathenism; indeed, Catholics themselves admit that many of their customs were derived from the heathen. On this interesting point we will venture to quote from two eminent Catholic writers. Cardinal Baronius, perhaps the most authoritative Catholic writer, says: "That many things have been laudably translated from Gentile superstition into the Christian religion, hath been demonstrated by many examples and the authority of the Fathers. And what wonder if the most holy bishops have granted that the most ancient customs of the Gentiles should be introduced into the worship of the true God, from which it seemed impossible to take off many, though converted to Christianity?" Bervaldus, another Catholic writer, speaks as follows: "When I call to mind the institutions of the holy mysteries of the *heathen*, I am forced to believe that most things appertaining to the celebration of our solemnities and ceremonies are taken thence; as, for example, from the Gentile religion the shaven heads of priests, turning round of the altar, sacrificial pomps, and many such like ceremonies which our priests solemnly use in our mysteries. *How many things in our religion are like the Roman religion! How many rites common!*" Truly our remark that Catholicism resembles the heathen worship more than it does the religion of Christ, cannot be denied. Catholicism is a system of mixed Christianity and heathenism, with the latter predominating.

The edict of Constantine, and the full adoption of the heathen Sunday by the church, marks the point where this heathen union was consummated. Constantine at that point represented the heathen, being an ardent sun-worshiper. Pope Sylvester, at that time bishop of Rome, represented that church. In its efforts to elevate Sunday, it joyfully accepted this heathen decree and heathen day, and thus fully blended the heathen system with their corrupted form of Christianity. From that point the barriers were broken down, and heathens and heathenism largely took possession of the church. At this point, so history informs us, many of the humble, God-fearing Christians withdrew into retired places, where they could still worship God according to the Scriptures. Pope Sylvester, by his apostolical authority, changed the name of the day, giving it the imposing title of "Lord's day." See "Ecclesiastical History of Lucius," cent. 4, cap. 10, pp. 739, 740. It had been called by that title by a few writers before; but Sylvester, as head of the church, now officially decided that its title should be "Lord's day." Thus Constantine elevated the Sunday as a heathen festival to be observed throughout the empire, while Pope Sylvester changed it into a Christian institution, dignifying it by the title of "Lord's day."

Concerning the grounds upon which Sunday stands, we will here give a quotation from Dr. Heylyn: "Thus do we see upon what grounds the Lord's day stands: *On custom first, and voluntary consecration of it to religious*

meetings; that custom countenanced by the authority of the church of God, which *tacitly* approved the same; and *finally confirmed and ratified by Christian princes* through out their empires. And as the day of rest from labors and restraint from business upon that day, [it] received its greatest strength from the supreme majesty as long as he retained that power which to him belongs; as after from the canons and decrees of councils, the decretals of popes and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them."—*History of the Sabbath*, part 2, chap. 3, sec. 12.

Here we have truly set before us the authority on which the Sunday Sabbath rests. How different from that of the Sabbath of the Lord! The former is wholly human; the latter wholly divine. The former originated in heathenism and idolatry, and was finally adopted as a rest-day by a corrupted church on the authority of a Roman tyrant; the latter began by the act of God himself, at the creation of the world, in resting, blessing, and setting apart the day for man to keep; and in commanding his people to observe it for all time.

Eusebius, who was a bishop, and a great flatterer and favorite of the Emperor Constantine, seems to admit that the change wrought in the Sabbath at this time was by human authority. He says: "All things whatsoever that it was duty to do on the Sabbath, we have transferred to the Lord's day."—*Cox's Sabbath Literature*, vol. 1, p. 361.

We see at last a change of the Sabbath quite fully wrought; at least to this extent, that the Sabbath was put down by a Catholic council, and denounced under a curse as heretical, and that the Sunday was generally considered a day for public worship, and, at least, for partial rest. We will next notice other steps by which the latter was rendered still more sacred in the eyes of the people.

#### ISRAEL.

SINCE it has become a point of some importance, in view of the theories entertained by some upon this subject, to determine whether or not ten tribes have been lost, as is claimed, or whether they were recognized as existing in the land of Palestine, from their first settlement there till the days of Christ, we wish to offer the following considerations bearing upon the point:—

1. The ten tribes which revolted from Rehoboam, and were carried away captive in the days of Hoshea, were not, after their removal "out of the sight of the Lord," recognized as Israel. 2 Kings 17 : 1, 23.

2. After these ten tribes, as many of them as still persisted in their revolt, were carried away, the twelve tribes still existed in the land of Judah; for all such as set their hearts to seek after the Lord God of Israel, *out of all the tribes* of Israel, disgusted with the idolatry of Jeroboam, came to Jerusalem to sacrifice unto the God of their fathers. 2 Chron. 11 : 13-16.

3. At the end of the seventy years' captivity, when Cyrus made proclamation for the restoration of the house of the Lord at Jerusalem, he gave liberty to all the people of Israel throughout his realm, who were so minded, to return to their native land. Ez. 1 : 2, 3. And this favor was granted throughout all Media where the ten tribes were in captivity, as well as in Chaldea and Assyria, where the Jews were in captivity. *Prideaux's Connection*, vol. 1, book 3. Many of those who belonged to the ten tribes availed themselves of this decree; and hence we read in 1 Chron. 9 : 1, 3 that there dwelt in Jerusalem, not only the children of Benjamin and Judah, but also of Ephraim and Manasseh; and we find again still later (Neh. 7 : 73), that *all Israel* (an expression never applied to any other than the twelve tribes) dwelt in their cities.

4. We learn from the history above quoted, p. 160, that, according to the authority of Jewish writers, the "Urim and Thummim" was established "to ask counsel only about that which belonged to the common interest of all Israel; and therefore, whenever the high priest asked counsel of God in this way, it was with the names of all the tribes of Israel upon his breast to denote that what was asked was for the common interest of all of them." Let us apply this fact to the question under consideration. In the ministrations of the sanctuary, this side the captivity, did not the high priest, on the day of atonement, bear into the most holy place upon his breast the breast-plate of judgment, which contained the names of the twelve tribes of Israel?—Of course; as much as he did before. Then was not the ministration then performed, for the common interest of all Israel?—Certainly. Every tribe whose name was on the breast-plate of judgment had an interest in the services therewith performed; and

had there been but two tribes recognized as existing about Jerusalem at that time, it would have been proper that they only should be represented on the breast-plate. But as we find no notice of anything of this kind, we conclude that each tribe retained its name upon the breast-plate of judgment, and maintained its existence in the land, and that those only were recognized as Israel, who still persevered in adhering to the worship of the true God, as ordained for that dispensation.

From these few considerations alone, regardless of many others which might be offered, it is sufficiently evident, that the twelve tribes maintained an uninterrupted existence in the land of Canaan, except, perhaps, during the seventy years' captivity, till the days of Christ, since which time he is an Israelite indeed who is one at heart, and not outwardly. And the view, therefore, which claims that there are ten tribes of literal Israel somewhere existing, who must at some time in the future be restored in order that great and gracious promises which are supposed to concern them may be fulfilled, is a dangerous fallacy, unworthy of our serious belief. U. S.

### THE LAST DAYS.

THESE words are used by Peter in Acts 2:17, and they give us an inspired rendering of the term "afterward," in Joel 2:28. By itself, the phrase, "the last days," is not determinate; it may refer to many or few, according to the connection in which it is used. They who use it as parallel to the same expression when used in 2 Tim. 3:1, or in 2 Peter 3:3, make a mistake. When used by the prophet in the Old Testament, it refers to the last dispensation of grace to a fallen race, the gospel age, and no doubt covers the whole dispensation. It cannot refer to the first part of the dispensation exclusive of the last part, as some would explain it, when quoted in Acts 2:17. In this chapter it is evident that it covers the entire period from that day of Pentecost to "the great and notable day of the Lord," or to the signs and wonders ushering in that notable day.

But in 2 Tim. 3:1 and 2 Peter 3:3, the same phrase cannot cover the same dispensation, for a part of it was then already past when these words were written. Of course it there refers to the latter part of the gospel dispensation. And there is this difference to be noted: When Paul and Peter wrote it, they used it in such a manner as to show that they referred it to the last days of the dispensation in which they wrote. But when used in the Old Testament it did not refer at all to the dispensation in which it was written, but to the last dispensation.

Now this fact gives wonderful force to the expression, "the last days," as used by our Saviour. Four times in John 6 (verses 39, 40, 44, 54), the Saviour said he will raise up his people in the last days. But in 1 Thess. 4:16 we learn that he will raise them up in the day of his coming. That day is also the time of the harvest, the end of the world. Rev. 14:14, 15; Matt. 13:39-43. This is the utmost limit of the preaching of the gospel. Matt. 28:19, 20. And this is the last day, whether the expression be used in this dispensation or a preceding one. It is "the last day" for all dispensations of grace to a fallen race.

And this proves most conclusively that the gifts of the Spirit of God, which were given on the day of Pentecost, and which Paul says in Eph. 4:12 are for the work of the ministry, are given only for the present age; that by the Spirit Jesus is with his ministers in the work of the gospel until the last day. Then comes the harvest; then his saints are raised from the dead; then they are immortalized, and made like unto their Lord. 1 John 3:2.

Paul says the gifts will cease when that which is perfect is come; and at that time we shall see as we are seen, and know even as we are known. But that cannot be until we are immortalized—until the Lord comes, as shown in 1 Cor. 4:5. Then the saints will judge the world, and judge the fallen angels (1 Cor. 6:2, 3); then first will they be qualified to understand "the hidden things of darkness" and "the counsels of the hearts."

And all this most conclusively shows that the preaching of the gospel, and the presence of the Spirit for the work of the ministry, are confined to the present dispensation. "Now is the day of salvation," to be succeeded by "the great and notable day of the Lord," sometimes called "the age to come." Of this the prophet says: "The day of the Lord is darkness and not light, . . . even very dark, and no brightness in it." Amos 5:18, 20.

They who preach that the future age is an age of salvation, of mercy to sinners, are greatly deceived, and are deceiving others, often to their ruin. It leads them to close their eyes against the warnings which the Lord has uttered, and to hope where the Lord has given no hope. It is a work of presumption. When Jesus comes, he will give rest to all his saints, but he will take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," J. H. W.

## Bible Student.

### HOW READS THE BIBLE?

'Tis said the Lord will soon return,—  
The Saviour, thine and mine;  
That he will come to earth again;  
What says the word divine?

1 Thess. 4:16, 17; John 14:1-3; 2 Thess. 2:8; Acts 1:9-11; Heb. 10:37; James 5:8, 9; 1 John 3:2; Rev. 1:7; 22:20.

'Tis also said he spoke of signs  
Which should precede that day,—  
Of signs in sun and moon and stars;  
What do the Scriptures say?

Matt. 24:29, 30; Mark 13:24; Luke 21:25; Rev. 6:12; Mark 13:25.

'Twas said that some would look for him  
While evils dire should rage;  
That some would hail their Lord with joy;  
How reads the sacred page?

Isa. 25:9; Heb. 9:28; Titus 2:13; Col. 3:4; 2 Tim. 4:6-8; 1 Pet. 5:4; 1 John 2:28.

Some say the dead are still alive,  
And oft are seen and heard;  
In fact, know more than e'er before—  
Not so declares the word.

Ecc. 9:5, 6; Job 14:21, 10-14; 7:10; 10:21, 22; Ps. 146:3, 4; Isa. 63:10; John 11:11-14.

Some say the wicked e'er shall burn  
In endless torments vexed,  
And suffer on in conscious pain!  
Please rise, and read the text.

Mal. 4:1-3; Ps. 21:9; 97:3; Matt. 3:12; 13:30-40; John 15:6; Heb. 6:8.

They say Christ changed the Sabbath day,  
And stoutly this declare;  
They say the Bible shows he did:  
Will some one tell us where?

Luke 23:56; Matt. 12:11, 12; Mark 6:1, 2; Acts 13:42-44; 16:13; 17:2; 18:3, 4, 11; 15:21.

They say the world, before Christ comes,  
(Oh, what a wondrous libel!)  
Shall dwell in peace a thousand years!  
Please prove it from the Bible.

Joel 3:9-14; Matt. 13:24-30, 37-40; 2 Tim. 3:1-9; 4:3, 4; 1 Tim. 4:1, 2; Matt. 24:11-14; Luke 18:8; Matt. 24:37-39; Luke 17:26-30; 2 Tim. 3:13.—M. B. Duffie.

### THE FUTURE LIFE.

#### SOME TEXTS BEARING ON THE SUBJECT.

In the interview between Christ and Martha, just prior to the raising of Lazarus, the great central truth of a future life, a resurrection through Jesus Christ, is brought out. In John 11:23, we read: "Jesus saith unto her, Thy brother shall rise again." "That is, directly; for it was by raising him immediately from the dead that he intended to comfort her."—Dr. Clarke. Martha, in common with all who believed in the God of Israel, understood that there is to be a resurrection of the dead. She replied: "I know that he shall rise again in the resurrection at the last day." Then follow the words of Jesus:—

"I am the resurrection and the life. He that believeth in me though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." John 11:25, 26.

Dr. Adam Clarke, who is deservedly held in high esteem as a commentator, and whose orthodoxy is unquestioned, says on these verses:—

"I am the resurrection and the life] Thou sayest that thy brother shall rise again in the resurrection in the last day; but by whom shall he arise if not by me, who am the author of the resurrection, and the source of life?"

"Though he were dead] Every man who has believed or shall believe in me, though his believing shall not prevent him from dying a natural death, yet his body shall be reanimated, and he shall live with me in an eternal glory."

"Shall never die.] Or, Shall not die forever. Though he die a temporal death, he shall not continue under its power forever; but shall have a resurrection to life eternal."

"For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you." Phil. 1:21-24.

"Willing to go with our friends as far as we can in their interpretation of any passage, we raise no issue here on the word depart. Paul probably means by it the same as in 2 Tim. 4:6, where he says, 'The time of my departure is at hand,' referring to his approaching death. Then Paul, immediately on dying, was to be with Christ. Not so fast. The very point intended to be proved has, in such a conclusion, to be assumed."

"The state, or condition, to which he looked forward was one which he greatly desired. About four years before he wrote these words to the Philippians, he had written to the Corinthians, telling them what he did

desire, and what he did not desire, in reference to the future. Said he: 'Not that we would be unclothed.' 2 Cor. 5:4. By being unclothed, he meant the state of death, from the cessation of mortal life to the resurrection. This he did not desire; but he immediately adds what he did desire, namely, to be 'clothed upon, that mortality might be swallowed up of life;' and when this is done, all that is mortal of us is made immortal, the dead are raised, and the body is redeemed. Rom. 8:23; 1 Cor. 15:52, 53.

"Let us then see if there is anything in Paul's language which contradicts the idea that a period of utter unconsciousness, of greater or less length, intervenes between death and our entrance into the future life. In the first place, if the unconsciousness is absolute, as we suppose, the space passed over in the individual's experience is an utter blank. There is not the least perception, with such person, of the lapse of a moment of time. When consciousness returns, the line of thought is taken up at the very point where it ceased, without the consciousness of a moment's interruption. This fact is often proved by actual experience.

"So with the dead. They are not aware of the lapse of a moment of time between their death and the resurrection. A wink of the eye shuts out for an instant the sight of all objects, but it is so instantaneous that we do not perceive any interruption of the rays of vision. Six thousand years in the grave to a dead man are no more than a wink of the eye to the living. To them, consciousness, our only means of measuring time, is gone; and it will seem to them when they awake that absolutely none has elapsed."—*Man's Nature and Destiny*, pp. 200-204.

#### THE RICH MAN AND LAZARUS.

Luke 16:19-31. "How can we account for the fact that the rich man is represented as conscious, intelligent, and active, in *hades*, when Moses and the prophets have taught us that *hades* is a place of darkness and silence, without knowledge, wisdom, or device? If the record of the rich man and Lazarus is a parable, the use of such language is at once accounted for; for if it is a parable, the language is allegorical, and in allegory life and action are often attributed to inanimate objects, for the sake of enforcing or illustrating some particular truth.

"Some notable instances of this style of writing are furnished us in the Old Testament. In Judges 9:7-15, the trees are represented as going forth to anoint a king over them; and they appealed to the olive tree and the fig tree and the vine, and received answers from them in which they declined to leave their stations of usefulness to be promoted over them. Finally, they appealed to the bramble, and the bramble accepted the trust. Now this representation was not designed to teach that trees ordain civil government, walk about, and converse together; but it was to illustrate the folly of the men of Shechem in electing Abimelech king. Again in 2 Kings 14:9. . . .

"In the case of the rich man and Lazarus, what was the object in view?—To rebuke the Pharisees for their covetousness ('And the Pharisees also, who were covetous, heard all these things; and they derided him.' Luke 16:14); to show them, since they thought that riches in this life was a mark of the divine favor and would secure God's blessing in the next, that if they gave themselves up to the sensual enjoyment of their riches, neglecting and oppressing the poor, they would, in the future, meet God's wrath instead of his favor; and that the poor, whom they despised and oppressed, might attain to that very state of felicity, set forth under the figure of Abraham's bosom, of which they thought themselves so sure.

"That this is a parable seems abundantly evident: 1. It stands in connection with a long list of parables. The preceding chapter, Luke 15, contains three. This chapter opens with the parable of the unjust steward; and there is no intimation of a change from parable to literal narration in this case. 2. It is said that this cannot be a parable, because it is introduced by a direct assertion: 'There was a certain rich man,' etc., but others which are parables are introduced in exactly the same manner. Thus verse 1: 'There was a certain rich man which had a steward.' And chapter 15:11: 'A certain man had two sons.' 3. The prophets speak of the dead in *sheol*, in the nether parts of the earth, as conversing together, taunting each other, weeping bitterly, refusing to be comforted, etc.; representations exactly similar to those made in the case of the rich man and Lazarus, and full as striking, but which no one can regard as setting forth the actual condition of the dead. Isa. 14:9-20; Eze. 31:15-18; 32:17-32; Jer. 31:15-17; Matt. 2:17, 18.

"But these were all figures to set forth great and salutary truths. May not our Lord, then, for once, be permitted for a like purpose to use a like figure, so largely employed by the prophets, and so well known to his hearers, by personifying persons in *hades* to per-

form actions which were not there literally to occur?

"Those who held in their hands the Old-Testament Scriptures were perfectly familiar with such figures. There the 'trees of the field' converse and 'clap their hands,' the 'floods' lift up their 'voice,' the hills and mountains 'sing,' stones from the wall 'cry out,' and beams 'answer,' the blood of Abel finds a 'voice,' and 'cries out from the ground,' and dead men rejoice over the fall of their rivals slain by the sword. In a volume abounding with such figures, cannot for once a rich man, representing a class of living persons, be endowed in *hades* with life and speech? must this one figure of personification be singled out from all others, as a rigidly literal narrative, and be made to sustain the weight of the most terrific doctrine of which the mind of man can conceive?

"Sufficient evidence has been produced to show that this is a parable. And now we invite the attention of the reader to the testimony of two eminent authors respecting the use which should be made of parables.

"Dr. Clarke (note on Matt. 5 : 26) says :—

"Let it be remembered that by the consent of all (except the basely interested), no *metaphor* is ever to be produced in *proof* of a doctrine. In the things that concern our eternal salvation, we need the most pointed and *express evidence* on which to establish the faith of our souls."

"And Trench, in his work on parables, lays down this very important rule :—

"The parables may not be made first sources of doctrine. Doctrines otherwise and already grounded may be illustrated, or indeed further confirmed, by them, but it is not allowable to constitute doctrine first by their aid. They may be the outer ornamental fringe, but not the main texture of the proof. For from the literal to the figurative, from the clearer to the more obscure, has ever been recognized as the law of Scripture interpretation. This rule, however, has been *often forgotten*, and controversialists, looking round for arguments with which to sustain some *weak position*, one for which they can find no other support in Scripture, often invent for themselves supports in these."

"But some persist that this is not a parable, but a literal narrative; and not to seem captious, we will consider it in this light. If this is veritable history, all the particulars must be taken literally. Then the wicked, tormented in the flames of hell, are within sight and speaking distance of the saved in heaven. In other words, heaven is but the shore of hell; and on that shore the redeemed can sit and watch the damned in their fearful contortions of agony for which there is no name, and listen to their entreaties for relief and their shrieks of fathomless despair, to an extent, it would seem, sufficient to satisfy the fiercest vengeance and the most implacable revenge. If this be so, our friends must certainly abandon the argument they build on Rev. 6 : 9, 10, where they have it that the souls of the martyrs, disembodied and conscious, cry to God to visit vengeance upon their persecutors. If they were where they could look over into the fiery gulf, and behold their persecutors vainly battling with its flaming billows, or if not already there, destined in a few short years to be plunged therein, let no one say of the holy martyrs that they would, under such circumstances, cry impatiently to God to hasten or intensify his vengeance. The arguments based on the narrative of the rich man and Lazarus, and Rev. 6 : 9, 10, must, one or the other of them, be given up; for they devour each other.

"The beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried. Let it be noticed that the persons themselves, as a whole, are spoken of, not any of their essential elements, or immaterial appendages. Nothing is said of the soul of either the rich man or Lazarus. As we are now considering this as a literal transaction, a question vital to the argument is, *When* do the angels bear those who have died, as persons (for there is nothing anywhere said about the angels' carrying their souls), into Abraham's bosom, or the state of the blessed? Such scriptures as Matt. 24 : 30, 31; 1 Thess. 4 : 16, 17, answer this question very explicitly. 'And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.' When?—At the second advent of the Son of man in majesty and glory; for then it is that the voice of the archangel, ringing through the long galleries of *hades*, shall wake the righteous dead from their silent slumbers, and angels bear them upward on wings of light, to be forever with the Lord. As a literal transaction, the scene is inevitably located, by the concurrent testimony of all Scripture, beyond the resurrection.

"One view, only, maintains harmony between this and other portions of the sacred writings; and that is the one which is here, imperfectly it may be, but yet sincerely, advocated: that Christ, following the example of the prophets, uses the figure of personification, and anticipates, as transpiring in the grave, scenes which substantially occur beyond the resurrection; and that the object of the parable was to rebuke the Pharisees for their covetousness by indicating the fate that

awaited a life of avarice and oppression here, however sumptuous that life might be.

"That it does not teach the existence of conscious souls between death and the resurrection, is forever settled by the fact that Lazarus could return only by a resurrection from the dead. When the rich man requested that Lazarus might be sent to warn his brethren, Abraham replied that they had Moses and the prophets, and if they would not hear them, they would not 'be persuaded *though one rose from the dead*.' The conversation did not therefore relate to the coming back of the immortal soul of Lazarus; and indeed no mention is made of any such thing in the whole transaction."—*Man's Nature and Destiny*, pp. 161–171.

#### REMARKS ON ZECHARIAH 14.

VERSE 15. "And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in those tents, as this plague."

This verse simply states that the plagues shall affect those beasts that are used as cavalry and for other purposes of war—the horses, camels, mules, asses, etc. The prophet Ezekiel doubtless speaks of the same host of mounted troops in chap. 38 : 15; and in verse 22 he says that God will visit them with pestilence, an overflowing rain, hail, fire, and brimstone. Compare also Rev. 19 : 19, 20. Also it should be kept in mind that the use of the word "plague" locates these events at the time just prior to the second advent.

VERSE 16. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

The "left of the nations" here refers to the last generation of Christians—the 144,000 who keep the commandments of God and have the faith of Jesus. They are mentioned as the "few men left," when the inhabitants of the earth are burned, and as the "gleaning grapes" and "the shaking of an olive tree," when the vintage is done; also as the "left in Zion." See Isa. 24 : 6, 13, 14; 4 : 2. Other texts speak of the same company as "the remnant," and "little flock." Rev. 12 : 17; Luke 12 : 32. The last church will have nothing to do with the rushing of the nations to the valley of Jehoshaphat. See other predictions of this gathering in Isa. 17 : 12, 13; 13 : 2–5.

*Shall go up—to keep the feast of tabernacles.*

This is a plain prediction of what the redeemed will do in the new-earth state. See Isa. 66 : 22, 23.

The immortal saints, from Sabbath to Sabbath, and from one new moon to another, appear before the Lord for his worship. Note also Rev. 22 : 2, 14, where the tree of life is mentioned, with its monthly products, which will be eaten by the redeemed. In Rev. 21 : 3, it is said: "Behold the tabernacle of God is with men." The feast of tabernacles will doubtless be some heavenly service connected with the city which may not at present be fully understood. Among the Jews it was one of their three great annual feasts. It commemorated the forty years' wandering in the wilderness. Perhaps it here refers to the grand re-union in the redeemed state after the pilgrimage of the church militant is over.

VERSE 17. "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain."

This verse, with the two following, teaches a fearful truth. Those "families," or nations, or peoples, who do not heed the last merciful call to men, will have no part in the heavenly Jerusalem, and also upon them there will be "no rain,"—they will not share in the latter rain which ripens the saints for the heavenly city, and in the time of trouble they will die of thirst and famine, and will wilt beneath the scorching rays of a burning sun. When the rivers of water are dried up (Joel 1 : 20), and the streams are turned to blood (Rev. 16 : 4), and the sun scorches men with fire (Rev. 16 : 8), those who have rejected the last call to the marriage supper will pine, and wither, and thirst, and hunger and miserably perish. Truly they will have "NO RAIN."

VERSE 18. "And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, where-with the Lord will smite the heathen that come not up to keep the feast of tabernacles."

The same thought presented in the previous verse is continued in this, with the additional idea that the family of Egypt will not go up "that have no rain." Mark, in Egypt it seldom or never rains, the country being nourished by the inundations of the Nile. But when the rivers of water are dried up, in the time of the plagues, it will be to them the same as if there was no rain. In the last call to men, Egypt, as a nation, will have no particular interest, and so will not be prepared to keep the feast of tabernacles in the kingdom of God. The word "if," in verse 18, is used in a hypothetical sense, as in Heb. 4 : 5. It amounts to a strong affirma-

tion that Mohammedan Egypt will not "go up," and so will not participate in the heavenly festivities of the nations of the saved.

*There shall be the plague*] Note, the plagues will come upon all who do not enter heartily into the closing work of preparing for the feast of tabernacles. Also these plagues are at the commencement of the one thousand years. And mark, the Lord will smite *all* the heathen who do not have a part in the closing message. The difference between the righteous and the wicked in the time of trouble is well set forth in Isa. 65 : 13, 14, which should be carefully read.

VERSE 19. "This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."

That is, the Egyptians and some other nations will take no special part in the closing work, and so will have no part with the nations of the saved when the tabernacle of God shall be with men. In this connection it may be proper to call to mind the prophecy of Ezekiel, that Egypt should be "a base kingdom," "the basest of the kingdoms." Chap. 29 : 14, 15. It has been cursed by Moslem despots for many centuries. It is used in Rev. 11 : 8 as a symbol of infidelity and lewdness.

VERSE 20. "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar."

This is a prophecy of the holy, happy state of the family of the redeemed, when He whose right it is to rule shall be seated on the throne of his father David and reign forever. Luke 1 : 32, 33.

VERSE 21. "Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

The idea presented in verse 20 is here continued. But in describing the heavenly rest, such terms are employed as have direct reference to the temple service. This kind of language is frequently used in the Scriptures when speaking of the worship under the new covenant.

*Every pot in Jerusalem*] In the New Jerusalem, shall be holy. *In that day there shall be no more the Canaanite in the house of the Lord*] This is equivalent to Isa. 52 : 1: "Henceforth there shall no more come into thee the uncircumcised and the unclean." The wheat and tares grow together only until the end. This verse looks forward to the time when the subtle principle of sin shall be entirely exhausted, and God again have a clean universe.

May the glad time hasten, when both reader and writer shall keep the feast of tabernacles in the kingdom of God. G. W. AMADON.

#### WHAT LAW?

"TILL heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5 : 18. What law did our Lord mean? It was a written law, for a law not written has no jots or tittles. All Christians are agreed and know that circumcision, and the sacrifices and ceremonial ordinances of the former ages, have entirely passed away, being abolished, blotted out, nailed to the cross. The law of which Jesus spoke can be no other than the moral or primary law, briefly comprehended in the ten commandments, written by the finger of God on tables of stone, and also in the books of Moses. Does he mean some new law which was to take the place of the old,—a "law of Christ," or a New Testament law? Not a word of the New Testament was written for years after the Lord made the emphatic announcement, "Think not that I am come to destroy the law or the prophets." A fool would know, without being told, that he did not come to destroy that which did not exist. He spoke of the law and the prophets then existing, and in the possession of the people. This law was not to be destroyed, nor even a jot or a tittle—a letter or a mark—to pass from it, till heaven and earth pass, or till all the prophecies, promises, and purposes of God should be fulfilled. The law of which the Lord spoke was law before he came, and was still to be law; for from the fact that he did not come to destroy the law, or to change it so much as a jot or a tittle, he draws this conclusion: "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." This language applies to all future time, unlimited duration. Who, then, can be so hardened as to teach the people in this enlightened age and land of Bibles, that the primary law of God, the moral law, has passed away, wholly or in part? Who dares to do so?—*Gospel Sickle*.

"SEARCH the Scriptures." John 5 : 39.



## Missionary.

### JUST AS NEAR.

BESIDE the palmy well,  
Where shimmers of warm sunlight fell  
Upon a woman stained with sin,  
He spoke sweet words of graciousness—  
Sweet heavenly words to soothe and bless,  
To wash away the guilt within,  
And give eternal peace of mind;  
To-day our Christ is just as near,  
And just as kind.

One whose sad, longing eyes,  
Sealed to the splendor of the skies,  
Sealed to the brilliant flowers of earth,  
The trees whose murmuring song he heard,  
The graceful form of beast or bird,  
Had wept in darkness from his birth,  
Found the thick curtains drawn away  
By Jesus' hand; and on his night  
Dawned the bright day.

One whose closed ears had heard  
No tender, sympathizing word,  
Because no tones had yet been found  
Heavenly enough to pass the gate  
Of unvibrating chords, with great  
Joy heard the music of that sound,—  
The Ephphatha of his blest voice;  
And thus all sounds could enter in,  
And there rejoice.

Behold the flushed, pained face,  
Her tossings for one quiet place!  
This mighty fever through and through  
Has scorched her slender frame; yet He,  
Soon as his eye had drooped to see,  
Distilled his speech like evening dew;  
And, as the blazing heats of day  
Fly when the night distills her drops,  
It fled away.

Yea, one whose low-laid head  
Four days had rested with the dead,  
Waked at the sound of Jesus' tears,  
Powerful to break death's strongest band,  
To loose the captive from the hand  
Of the corruptible long years,  
They were, to free from death and fear;  
And now, to-day, he is as kind,  
And just as near.

And when the angry waves  
Threatened them all with silent graves,  
He rose from out his still, sweet sleep,  
And when the dashing billows heard  
The gladness rippling through his word,  
They lay down calm in the great deep.  
All storms his sweet tones hear,  
For now, to-day, he is as kind,  
And just as near.

Come, then, and tell your grief!  
He still holds treasures of relief;  
A touch divine for your sickness,  
Courage to bear each hidden dread,  
The oil of gladness for your head,  
His very heart is tenderness.  
Come, seek, and ye shall find!  
Because, to-day, he is as near,  
And just as kind.

—Sel.

### AUCKLAND, NEW ZEALAND.

WE closed our tent effort in this city Sunday night, April 1, having had the tent up eleven weeks. We regretted closing when we did, but the weather was so wet and cold that the people could not attend. This has been a very wet and cool summer in this part of the colony. We have also had quite severe storms, which have blown down telegraph lines, etc. Our tent was blown flat during one of the gales.

We feel grateful to the Lord of the harvest for the help he has bestowed on our efforts this summer. During the eleven weeks, we held eighty-five meetings. Twenty-eight persons signed the covenant, and we know of four or five others who have begun to keep the Sabbath. The attendance was good from the first until the wet, cool weather set in. The people contributed liberally, and purchased about £20 worth of books.

Twelve of those who have recently accepted the truth have been baptized, and have united with the church. There are others who will unite with us soon.

During the past month, we have organized a Health and Temperance Society. About thirty-six have signed the total-abstinence pledge, and others have signed pledges not quite so broad. We hope every member will yet sign the broadest pledge.

The Auckland church are looking, with much interest, to the arrival of Bro. Tenney, who is to remain with us one month before proceeding to Melbourne. We are preparing for a good time in the way of meetings.

We are of good courage, because we know that Israel's God is in the work, and it is onward.

A. G. DANIELLS.

## MELBOURNE TRACT AND MISSIONARY SOCIETY.

THE regular quarterly meeting of this society was held in Protestant Hall, April 8, 1888. In the absence of the President, Bro. Scott called the meeting to order. After an opening hymn, Bro. Curtis offered prayer.

The chairman stated that he was pleased to see so many present, and took it as an indication of the interest the members had in the work. It is a great privilege to be connected with Heaven in this great work of disseminating the light of present truth, and all should endeavor to realize it. Time should be taken for meditation with a prayerful desire to be imbued with the true missionary spirit, as shown in the life of our great Exemplar. We should remember that time is short, and that there is much to be done. While we have a time of comparative peace, we should make the best use of it; for the time will soon come when it will be much harder to get the truth before the people. What we neglect to do now will have to be done under adverse circumstances. All were urged to greater efforts, and a hope was expressed that the conviction of duty in regard to the missionary work would take a deeper hold on each heart.

The minutes of the last quarterly meeting were then read and confirmed, and a Committee on Resolutions appointed, consisting of Brn. W. H. B. Miller, A. Ballingall, and C. Prissall.

Elder Curtis, being requested to address the meeting, said that his heart was in the missionary work, and he wished he could inspire all with more earnestness in it. Broader fields were opening before us, that would call for more earnest labor than had ever been expended. It was evident that we were just on the eve of the greatest war that had ever been; and when this war begins, there will be no definite settlement of the matter until the great final struggle of the last days. England can hardly escape being involved in the conflict, and such a time of peace as the world at present enjoys, will probably never again be experienced. How would the message go when men's minds were completely engaged with the subject of war? It must go, and if God's people did not proclaim it, the very stones would cry out. He spoke very clearly in regard to our having a thorough system of working, and in his remarks suggested that our canvassers and the society could work together to good advantage, by the former furnishing the latter with the names of those who subscribe for the books. While he believed the society was doing a good work, he did not think it was doing one-twentieth part of what it might do. Angels would be glad to do the work that we are called upon to do. The privilege of laboring for souls is one that we will not enjoy in eternity. This should increase our zeal and cause us to put forth greater efforts.

Reports of individual labor were then called for, and several responded by relating some of their experiences, which were very interesting, as they showed how the truth, like leaven, was working through the colonies. The reports showed, also, that the distributors taken at the last quarterly meeting had been placed in public places, and that a great deal of reading matter had been circulated through this means. Only one did not seem to be patronized. Several members volunteered to put up packages for these distributors, so that the reading matter would go out consecutively, and in a manner to produce the best effect.

It being mentioned that the stock of tracts for the use of members was low, and that funds were scarce, quite liberal contributions were made at the close of the meeting to enable the secretary to replenish the stock.

The Committee on Resolutions then reported as follows:—

"WHEREAS, It has been the experience of S. D. A. churches in various parts of the world; that one Sabbath day per month should be set apart as a missionary Sabbath, wherein all the services have a bearing on this branch of the work; and whereon voluntary envelope contributions are made for the support of the missionary work; therefore let it be—

"Resolved, (1.) That the fourth Sabbath in each month be set apart by the Melbourne church as a missionary Sabbath; (2.) That on said day the services all have a bearing on the missionary work, and that envelopes calling for voluntary contributions be printed and placed in the church for the use of members, and all contributions thus received be placed to the credit of the Tract and Missionary Society."

The adoption of the report was moved by Bro. Rowe and seconded by Bro. Stockton. After several had spoken in favor of the resolution, the motion was unanimously carried.

The secretary's report of labor for the quarter was then read. It showed a membership of 58, an increase of five over last quarter. Forty-one reports were returned, showing that 775 ECHOS were taken, 27 visits had been made, 59 letters written, 13 readings held, 16 subscriptions for Echo taken, and 3 for Good

Health; 2,950 pages of reading matter loaned, 464 pages sold, 19,499 pages given away, 316 ECHOS sold, and 747 periodicals distributed. Seventy-two vessels visited were reported this quarter that should have been given in last quarter. On these had been placed 730 periodicals.

The financial report showed the society in a fair condition so far as money matters are concerned.

The meeting then adjourned. H. SCOTT,  
MISS M. HELLIER, Vice-President.  
Sec. pro tem.

### ESTABLISHED FACTS IN THE MISSIONARY WORK.

1. THE tract and missionary enterprise is in harmony with the providence of God, and is one of the means by which the people of this world are to be warned of their approaching doom.

2. The means employed in this work, our periodicals and other publications, are efficient in conveying the light of present truth, and fastening conviction upon the minds of those who peruse them.

3. The distribution of these publications is constantly resulting in the conversion of persons to the truth, in the removal of prejudice and the dissemination of Biblical knowledge; and thus the way is preparing for a mighty ingathering of souls, when the message shall go with power.

4. Every one who will maintain a living connection with God, and with humility and patience labor in this department of the cause, will be successful, and sooner or later will see the fruit of his efforts.

The question at once arises, If these statements are true, why is it that individuals ever become discouraged, and cease their efforts in the missionary work? Another question might be asked which would admit of nearly the same answer,—Why is it that any who believe, in connection with other important truths for our day, that Christ is soon to come in the clouds of heaven, should become indifferent and careless respecting the necessary preparation for that event? Both are questions which all would do well to consider.

In the past, God's professed people have often failed to comprehend and appreciate their opportunities and privileges. The joyful news of the Saviour's birth was first proclaimed by angels; but the Jewish people were far from God, and not in a condition to comprehend and appreciate that event and its attendant blessings and privileges. In these days, God has unfolded to his people truths connected with the second coming of his Son, and conferred upon them the duty and privilege of making known these truths to others. For the accomplishment of this work, simple but efficient means have been placed in their hands; and the angels are watching the development of character, to see who will now appreciate the blessings thus bestowed. Every individual member is deciding this question by the course he pursues.

The nature of the missionary work is such as to test the faith and devotion of those who engage in it. Could persons always see good resulting from their efforts, this would not be the case; still, the results manifested have been, and still are, sufficient to show that God approves the work. Having this assurance, it remains for us to go bravely forward, meeting the difficulties and discouragements of the way with fortitude, and a firm reliance upon God.

M. L. HUNTLEY.

### THE KING COMETH.

COURAGE, brethren, courage! the night is not forever; the morneth cometh! Watchman, what sayest thou? Are there not streaks reddening the east? Hath not the God of day, the Lord Jesus, begun to shoot his divine arrows of light upward into the thick darkness?—It is even so. As I think of the signs of the times, I would fondly hope that we shall live to see brighter and better days. "Now," says the text, "shall he be great unto the ends of the earth." Prophet, I would that thy "now" were true this day.

Now, even now, let him reign! Why doth he tarry? Why are his chariots so long in coming? Will it be, my brethren, that Christ will come before the world is converted? If so, welcome Jesus. This we do know, he shall have dominion from sea to sea, and from the river even unto the ends of the earth. They who dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The day shall come when the fifth great monarchy shall be co-extensive with the world's bounds, and everywhere the great Shepherd shall reign.—*Spurgeon.*

It was a pretty bright and sensible man, a physician, who said of a certain church that "it was dying of the foot-and-mouth disease; the members spent all their time going about talking against each other."

## Timely Topics.

THE MILITARY STRENGTH OF EUROPE  
AT THE DAWN OF 1888.

SHALL we have war? When? These are the questions which everybody is asking of everybody else. Meanwhile business enterprise is lagging, exchanges oscillate, all trade hangs in awful suspense. Even if peace should be the outcome of all this agitation, it is hardly possible to figure up the amount of damage which this crisis causes to the economical life of Europe. If we have a war at all, in all probability it will be such a conflict as history has not yet seen. No campaign was ever undertaken with such enormous masses of men, with such dreadful weapons as those which are now at the disposal of the great military powers.

In the meantime, in the awe of such a terrible revolution, it is important to know the relative strength of each of the powers. Italy has now in Africa, preparing for a possible campaign against Abyssinia, four brigades, with the usual divisions of infantry, cavalry, sharpshooters, artillery, *alpini*, engineers—altogether, about 20,000 men. In case of a European war, Italy can dispose of ninety-four regiments of infantry, twelve of *bersaglieri* (sharpshooters) seven of *alpini*, twenty-four of cavalry, nineteen of artillery, four of engineers. These troops, which form the Italian standing army, are in detail as follows:—

	In actual service.	On leave.	Total.
Royal Carabineers,	22,396	2,083	24,479
Infantry,	126,562	180,703	307,265
<i>Bersaglieri</i> ,	15,189	29,908	45,097
<i>Alpini</i> ,	9,850	40,392	50,242
Military districts,	9,260	255,867	265,127
Artillery,	26,370	74,327	100,697
Engineers,	7,713	17,173	24,886
Cavalry,	25,430	8,850	34,280
Sanitary companies, schools, etc.,	5,408	11,112	16,520
Total,	248,178	620,415	868,593

To these there must be added the *milizia mobile* (*Landwehr*), the *milizia territoriale* (*Landsturm*), and the special militia belonging to the Sardinian Island.

The artillery commands 1,254 guns. Summing up, the Italian land forces consist of 17,800 officers, and 871,299 men belonging to the standing army; of 2,916 officers and 278,714 men belonging to the *milizia mobile*, besides 17,129 men belonging to the Sardinian Island; then, of 5,393 officers and 1,400,838 men belonging to the *milizia territoriale*; so that we have a grand total of 32,248 officers and 2,475,533 men.

The naval forces comprehend 18 men-of-war of the first class, 16 of the second, 25 of the third; besides 18 torpedo boats of the first class, 23 of the second, 47 of the third; altogether, with an adequate number of transport ships, 235 ships, of which, however, about 50 are now being built.

The French army has acquired of late an enormous development. In time of peace France keeps under arms 25,532 officers, 499,118 men, and 122,394 horsemen; her artillery has 1,856 field-guns, and 99 fortress batteries. Then there is the territorial army with 145 regiments of infantry, 144 squadrons of cavalry, 18 regiments of artillery, 18 battalions of engineers. In case of war, France can call to the ranks over two million men.

The French navy is also exceptionally strong. It has altogether over 400 ships, with some iron-clads of enormous size. Her yearly expenditure on her navy is 230,000,000 francs (£9,200,000).

The land forces of the German empire, after its new military laws, consist in time of peace of 19,264 officers, 468,409 men, with 84,091 horses. The artillery has 364 batteries, 47 of which have six pieces each, and 317 have four. In time of war those 317 batteries have also six pieces, bringing up the total to 2,184 guns. No other parts of the army, in time of war, are increased in the same proportion. Now there is before the *Reichstag* a bill tending to prolong the military service of the *Landwehr* and the *Landsturm*. In case of war, Germany can muster 1,753,000 men of the standing army, and 993,000 men of the *Landwehr*. The *Landsturm* numbers 3,955,000 men. Altogether, about six million men!

The navy of the German empire, wholly of recent building, is strengthened by all the improvements which science has introduced of late. It consists of 13 iron-clads (from 7,000 to 9,000 tons), 9 frigates, 23 gun-boats, and 63 other ships; besides 75 torpedo boats. Several of the torpedoes are built after a new pattern, and loaded with gun-cotton, from 40 to 115 kilos. each.

The land forces of the Austro-Hungarian empire are also divided into standing army, special troops, *Landwehr* and *Landsturm*. In time of war the strength of these several departments is represented by the following figures: Standing army, 26,711; officers, 778,889

men, with 188,224 horses and 1,720 guns; *Landwehr*, 2,870 officers, 131,758 men, 6,496 horses; Hungarian *Landwehr*, 4,178 officers, 171,634 men, 14,814 horses; special troops, 429 officers, 19,000 men; *Landsturm*, 9,582 officers, 431,540 men, 7,500 horses. Altogether, 43,774 officers, 1,533,296 men, with 207,034 horses. The navy consists of 106 ships, with 295 guns.

The English army has now under arms 218,557 men, with 24,242 horses and 624 guns. The navy, by far the most powerful in the world, has nearly 700 ships.

The Russian empire can dispose in time of war of 43,681 officers, 2,001,379 men, 590,000 horses, 4,876 guns. The Russian navy is also considerably strong. It consists of four divisions: the Baltic navy and that of the Black Sea, the Siberian flotilla and that of the Caspian Sea. The most powerful is the Baltic navy, with 19 iron-clads, 13 turreted ships, 106 torpedo boats, 20 cruisers, and 17 gun-boats. The other three have together 142 ships of various sizes and forms.

The Turkish standing army has 12,000 officers, 170,000 men, 30,000 horses, 1,888 field pieces, and 2,374 fortress pieces. Turkey's navy is no longer strong enough to do much damage in an offensive war; but as this is not likely to be the case with Turkey, its service may yet prove effective enough in a defensive war.

The Spanish army numbers 131,400 men; namely, 100,000 in the peninsula, the rest in the colonies. In time of war this army can swell up to 869,353 men, 23,467 horses, and 484 guns. The navy has six iron-clads, 14 cruisers, and 134 other ships.

This array of figures may have tired out the reader, I fear, and proved dry and uninteresting enough; but only at first sight they may appear dry. Just look at them awhile, and you will see with what a ghastly light they appear circumscribed. Think not of the waste of wealth and toil they represent, a waste which is past imagination, but yet is the least damage. Think, on the contrary, of these millions, no one of whom can call himself a free man, as no one is the free master of his own life, but may be summoned from day to day to imperil it for a cause in which he does not believe. Think of the rivers of human blood that will run when such forces come to clash; think of men's brotherhood destroyed, and crops of hatred sown to be reaped with bloody scythes by the coming generations. Alas! poor Europe!—*P. Garlanda, in Independent.*

## THE ISTHMUS OF PANAMA.

A LATE number of the *Illustrated Christian Weekly* publishes an interesting article on the Isthmus of Panama and M. de Lesseps canal, from which the following facts are condensed. The Isthmus of Panama is a strange remarkable territory, a land still comparatively unknown, though for more than three centuries it has been one of the world's bustling highways. The sovereign State of Panama, whose connection with the Republic of Colombia is an extremely loose one, has a population made up of 100,000 each of Indians and negroes, with about 50,000 Creoles, Yankees, and other white inhabitants; but in this climate the white man must ever be a transient guest.

With the exception of a few plantations of banana trees, there is no attempt at agriculture; and in this country, which is capable of producing an abundance of the finest food, all the necessities of life must be imported. Wages are extravagantly high, and the cost of living is greater than anywhere else in America, or perhaps in the world. The entire region back from the coast is a wooded, almost uninhabited wilderness, divided into different portions by hills and mountains of moderate height overgrown by impenetrable forests.

The earth can afford no greater contrast in point of landscape than that between the Isthmuses of Suez and Panama. The former presents a yellow, monotonous, sandy desert, without tree or bush, but steeped in glowing hues of crimson, while on the far horizon rise massive but barren cliffs; the latter, a bewitchingly lovely landscape, through which winds an insignificant little river that swells in November to the width of the Rhine, while from the decay of the luxuriant vegetation, under the influence of a warm, damp, temperature, which shows little variation, are developed the germs of the fever that during the construction of the Panama railway (1850 to 1855) destroyed thousands of laborers. In this land of idleness and fever, a work whose completion could be calculated in Europe with mathematical accuracy depends upon many contingencies.

An American civil engineer employed on the Panama Canal has written a report, published by the State Department, on the realities and prospects of that famous enterprise. He computes that at the rate of progress made in what is already done it will take twenty years to complete the canal, and that the money necessary will be £40,000,000 in addition to what is already spent. Assuming as a basis of calculation the price at which Panama securities have hitherto sold, he computes that

the nominal capital upon which this money can be raised, added to the existing capital upon which was raised the money already spent, will give the company a total nominal capital of £100,000,000. If the canal can ever be put upon such a basis as to earn £3,600,000 a year—an extreme probability—it will then have an annual deficit of £1,800,000. Supposing, therefore, that anybody can be found to keep the great scheme on foot for twenty years, and that the French people will continue to be gullible enough to lend this company one thousand million francs, taking in exchange paper for two or three times the amount, it will finally result in the organization of a grand annual ruin, whose deficit will completely swamp it once in three years.

## MOHAMMEDANISM AND CHRISTIANITY.

THE assertion that Mohammedanism is advancing more rapidly than Christianity in Asia and Africa, has often been made of late years, but when it was repeated a short time ago in the English Congress, by a dignitary of the church, it was received with surprise and anger.

The speaker was the Rev. Isaac Taylor, Canon of York, and his exact declaration was that "in Asia and Africa, Islam, as a missionary religion, is more successful than Christianity, and our efforts to convert the Mohammedans have failed." Having since the Congress been challenged to prove these statements, Canon Taylor answers his critics through the *London Times*.

He points out that according to the census returns, the Mohammedan population in India increased 9,239,062 between 1871 and 1881, or about twenty-five per cent. After making ample allowance for the natural increase of births over deaths, this shows that the conversion of heathen and Christians to Mohammedanism had been going on at the rate of 600,000 a year. During the same period the conversions to Christianity barely amounted to one-tenth of that number.

Yet the Mohammedans have no paid missionaries and no organized missionary agencies. Their conversions must therefore be due to the voluntary efforts of individuals and the intrinsic attractions of their faith. Meanwhile the Christians, on the other hand, have all the prestige of a Christian, governing power, and are expending vast sums on proselytism, for which they have a long-established and carefully methodized system of missionary effort. Of the total number of conversions to Christianity, too, all, except a comparatively small part, are in the extreme south of the Madras Presidency, where Christianity obtained a firm footing at a very remote period, and Christians are more numerous than anywhere else in India. Canon Taylor also finds as a "startling result," that four-fifths of the Christian converts are Roman Catholics.

In the northern and central provinces, where Islam is strong and the conversions to Mohammedanism are at the rate of half a million a year, the conversions to Christianity, to use his words, "are practically nil." The most active and powerful of the English missionary societies at work in India is the Church Missionary Society, according to whose report 841 missionaries and native agents, employed at a cost of toward £50,000, made last year only 297 converts out of a population of 220,000,000 in those provinces, if the number of genuine converts be measured by the number of adult baptisms. Of these converts, only seventeen seem to have been Mohammedans, out of a Mohammedan population of 55,000,000, and some of them were very suspicious, as, in fact, conversions from Islam almost invariably are.

Then he turns to countries distinctively Mohammedan, and in the four missionary fields of Persia, Palestine, Arabia, and Egypt finds that 109 missionaries and native agents, employed by the Church Missionary Society at a cost of £12,000, converted and baptized last year only one adult convert. This solitary convert, according to the report, was "a certain Moslem girl in the orphanage at Jerusalem, whose conversion," Canon Taylor suggests, "is perhaps accounted for by the statement that 'she is easily influenced and requires constant guidance.'" In all Egypt and Arabia the whole number of "native Christian adherents" is put at nineteen only, and they, perhaps, as he surmises, are largely made up of the wives and children of the four "native lay teachers."

The practical results of eastern missionary labors, in the way of actual conversions, are not more encouraging elsewhere. In Ceylon, last year, 374 agents made only 207 converts, at a cost of more than £10,000; in mid-China, 71 agents made 63 converts, at a cost of £9,000; and in South China, 148 agents made 297 converts, at a cost of about £8,000.

These are the facts and statistics with which Canon Taylor meets the challenge of his critics, and they are quite interesting. As to Africa, he will speak in another letter; but the spread of Islam there has been so remarkable within recent years that he will have no difficulty in proving his point.—*N. Y. Sun.*

## Health and Temperance.

### NOTHING AND SOMETHING.

"It is nothing to me," the beauty said,  
With a careless toss of her pretty head;  
"The man is weak if he can't refrain  
From the cup you say is wrought with pain."

It was something, when, in after years,  
Her eyes were drenched with burning tears,  
And she watched in lonely grief and dread,  
And startled to hear a staggering tread.

"It is nothing to me," the mother said;  
"I have no fear that my boy will tread  
In the downward path of sin and shame,  
And crush my heart and darken his name."

It was something to her when her only son  
From the path of right was early won,  
And madly cast in the flowing bowl  
A ruined body and sin-wrecked soul.

"It is nothing to me," the merchant said,  
As over his ledger he bent his head;  
"I am busy to-day with tare and tret,  
And I have no time to fume and fret."

It was something to him, when, over the wire,  
A message came from a funeral pyre,  
A drunken conductor had wrecked a train,  
And his wife and child were among the slain.

"It is nothing to me," the voter said,  
"The party's loss is my only dread."  
Then he gave his vote for the liquor trade,  
Though hearts were crushed and drunkards made.

It was something to him, when, in after life,  
His daughter became a drunkard's wife,  
And her hungry children cried for bread,  
And trembled to hear their father's tread.

Is it something for us to idly sleep,  
While the cohorts of death their vigils keep?  
To gather the young and thoughtless in,  
And grind at our doors a grist of sin?

'Tis something, yes, all, for us to stand  
Clasping by faith the Saviour's hand;  
To learn to labor, live, and fight  
On the side of God and unchanging right.

—Mrs. F. E. W. Harper, in *Sabbath Recorder*.

### FRUIT FOR DAILY USE.

THE best corrective for dyspepsia, nervousness, and a host of inflammatory diseases, is a generous diet of wholesome, seasonable fruit. To those who make it a daily element in their bill of fare, thirst is almost unknown, and fever, in any form, almost an impossibility.

Set fruit—fresh fruit—in abundance on your tables at every meal, for yourselves, your children, and your servants, and you will soon find the health of your household an easy matter to look after, and your druggist's bill a light one. The best pills going, not even excepting the far-famed Holloway's or Cockle's, are the golden ones so plentiful in all our fruit shops at the thirsty season. They are not only anti-bilious, anti-scorbutic, and anti-rheumatic, but they are also nerve-strengthening, blood-purifying, and regenerating to the whole system. They have all the valuable qualities of the much-used, much-aborred nursery "boggles"—the senna, rhubarb, and quinine, and such like familiar "family friends"—without the after-taste of regret and the foretaste of pains to follow. They are refreshing to the young, who need no pressing or coaxing to "double the dose;" while to all they come as the most welcome visitors from nature's fair laboratory. Just try the children with a morning dose of this "sweet pill," and see how quickly the pulse will be regulated to its normal beat, and the cross, peevish cry be replaced by joyous laughter and delight. No nursery should be without its plateful of oranges for morning use. Taken the first thing on awaking, they prove their value as a preventive to cross temper all the day through, by their anti-stimulating influence on the nerves of nurse and children. Oranges, oranges! sweet, fresh oranges! making our mouths water at the very thought of them! What a revolution in the drug trade (and in the dram trade) would a free use of this divine medicine soon bring about in our fevered lives!

You grudge the cost, do you? Well, it is the worst economy to stint yourselves, your children, or even your servants, of a plentiful supply of fresh fruit. Why, a whole box of oranges can be had for the price of a moderate-sized roast of beef or mutton! And apples, and grapes, and dried fruits are equally cheap. Just try the children, at least, with their unsophisticated tastes, and their healthy instincts, and see which would be the most welcome and the most healthful. But you still think the beef and mutton are necessary, and the fruit a luxury and a superfluity. That is only because you know *no better*; because you were brought up in times when fruit was for the rich, and beef and mutton the recognized every-day bill of fare for all who could get it. But we

have learned a few things since those days of scarce and dear fruit, and plentiful and cheap beef and mutton, and the rising generation require food that will build up the nervous system without inflaming the blood and quickening the pulse.

Whole-wheat bread and fresh, ripe fruit form our best nursery diet, our best invalid diet, our best workingman's diet. The most thoughtful, most experienced physicians of the day are more and more convinced of the necessity for a reform in our food habits, if we would save the generations to come from the evils of our present false system of dietetics.

Finer, as food, cannot be had than sweet Persian dates, and luscious figs, and plums, and raisins. Dearer you may have—a luxury for those who will peck at a bit of fruit, after their solid dinner of flesh-meat. Dates and figs, prunes and raisins, oranges and apples, with pure wheaten bread! what a delicious bill of fare for the nursery breakfast! And for the children's dinner, what is more satisfying, or more wholesome, than one of the many varieties of light puddings of rice or hominy, or sago, or tapioca, or even barley, eaten with good, sweet milk (if it can be had), and roasted apples, steamed prunes, or well-cooked raisins? These should all be prepared *without* sugar. The apples are most delicious simply rubbed with a clean towel, and placed in an earthenware dish in the oven, till soft and juicy; the small fruits may be covered with water, and steamed in a can.

Never eat cooked and uncooked fruit at the same meal, if you would avoid acidity or indigestion; they digest unequally.

Nuts are generally considered very bad for children; but this is only when they are given *after* a sufficient meal. As food, with or without the more juicy and acid fruits, they are excellent. The kind known as Brazil nuts are the richest in oil, and with chestnuts, Barcelona, and even peanuts—better known among the American cousins—are good substitutes for the elements provided in our daily produce, being highly concentrated forms of casein and oil, or butter. But nuts must be given as food, and not as extras between meals.

Variety of food is as necessary to health as it is pleasant, and man's higher development requires a purer basis to work from. With such an abundant provision of fresh fruit in our markets, we are independent of diseased and disease-bringing flesh-meat in all its forms. We have *all* the necessary requirements for health and pleasure drawn from the vegetable kingdom.

At least, let us spare the children from a grosser diet while we have so many wholesome dainties to give them.

As a corrective to the use and abuse of alcoholic liquors at table, the daily use of fresh fruit would soon tell on the habits of society. No one who acquires a love for fruit cares for the stimulating pleasures of the decanter. A morning orange will soon lessen the desire for a morning nip, and the most confirmed dipsomaniac, if *willing*, may restore his self-control by rebuilding his shattered nerves by a generous fruit diet. Our temperance societies would find their arduous labors lightened by advocating such a preventive measure, especially among our juveniles, whose tastes are not yet perverted by the use of nerve-destroying "spirits."

Let every one who desires to leave his country better than he found it, encourage the elevating, purifying influence of a less stimulating national diet, as a means both of restraining the brutality, and strengthening the mentality of the population.—*Food Reform Magazine*.

### NATURE'S DANGER SIGNALS.

THE power which rules the universe, this great tender power, uses pain as a signal of danger. Just, generous, beautiful Nature never strikes a foul blow; never attacks us behind our backs; never digs pitfalls, or lays ambuscades; never wears a smile upon her face when there is vengeance in her heart. Patiently she teaches us her laws, plainly she writes her warnings, tenderly she graduates their force. Long before the fierce, red danger-light of pain is flashed, she pleads with us—as though for her own sake, not ours—to be merciful to ourselves and to each other. She makes the over-worked brain to wander from the subject of its labors. She turns the over-indulged body against the delights of yesterday. These are her cautionary signals, "Go slow." She stands in the filthy courts and alleys that we pass daily, and beckons us to enter, and realize with our senses what we allow to exist in the midst of the culture of which we boast.

And what do we do for ourselves?—We ply the whip, and spur on the jaded brain as though it were a jibbling horse, force it back into the road which leads to madness, and go on at full gallop. We drug the rebellious body with stimulants; we hide the signal, and

think we have escaped the danger, and are very festive before night. We turn aside, as the Pharisees did of old, and pass by on the other side with our handkerchief to our nose. At last, having broken Nature's laws, and disregarded her warnings, forth she comes—drums beating, colors flying—right in front to punish us. Then we go down on our knees and whisper about its having pleased God Almighty to send this affliction upon us, and we pray him to work a miracle in order to reverse our disobedience, or save us from the trouble of doing our duty. In other words, we put our fingers in the fire, and beg that it may not hurt.—*Temple Bar*.

### THE WORLD'S DRINK TRADE.

THE Foreign Office has issued a report on the trade of various countries, and in this paper some remarkable facts are given in reference to the liquor traffic. France made 4,000,000 gallons more spirits in the twelve months than in any previous year; but she imported 3,500,000 gallons besides, or 200,000 more than before, while she exported considerably less than she has hitherto done; in other words, her home consumption rose a half a quart of alcohol per head in a single year. With what result?—That her trade all around in other articles materially decreased. The United States made in the year 1886, 80,344,380 gallons of spirits, as against 174,915,363 gallons in 1885, and of this quantity 69,096,900 gallons were consumed at home, as against 67,649,321 in 1885. The amount of money wasted in the States alone therefore in spirits reached a total of nearly £50,000,000 sterling; to say nothing of beer or wines, of which an enormous quantity was made and consumed. Russia, England, and Sweden are the only three countries in the world where a decrease in the drinking habits of the people is noted, and these are countries which have had a bad pre-eminence as regards drink. In Russia the decline has actually been one-half, in Sweden, one-third, and in England one-eighth. All the other countries from which returns are given, including Central Africa, South America, and even China, show a largely-augmented bill. The infernal traffic is spreading all over the world, and in every country is confronting the "Christianity" which introduced it.—*The Christian Commonwealth (London)*.

### "THEISM."

It is not a little curious, says the *Lancet*, that the diseases arising from the wrong use of tea should be met with in greater frequency in countries foreign to its growth. The diseases due to this cause are well known to doctors; but the public seem to be strangely indifferent to the teachings of their medical advisers in these matters. Recently in France M. Eloy has reminded medical men how vast is the number of diseases owing an allegiance to the dominion of Queen Tea. America and England are the two countries that are afflicted most with the maladies arising from its excessive consumption. Individuals may suffer in a variety of ways. It is customary to speak of acute, sub-acute, and chronic "theism," a form that has no connection with theological matters. The predominance of nervous symptoms is a characteristic of theism. General excitation of the functions of the nervous system may be observed, or the weakness may be noted more especially in the brain as distinguished from the spinal cord. Perversion of the sense of hearing is not at all an uncommon symptom, patients hearing voices that have no real or objective existence. The irritability that overtakes women so frequently may sometimes be clearly traced to an excessive indulgence in afternoon tea. No doubt the tannin which tea that has been standing contains, does a great amount of mischief; but theism belongs rather to that class of diseases in which morphinism, caffeism, and vanillism are found. The habit of tea-drinking is one that grows on its victims, like the similar ones of opium or alcohol.—*Illustrated Christian Weekly*.

### WATER-DRINKING BEFORE MEALS.

WHEN the stomach is empty, its walls are often covered with mucus. This is especially true in cases of dyspepsia and slow digestion. A person who has a bad taste in his mouth and a foul coat on the tongue may be sure that his stomach is in this state. Mucus is indigestible, and thus often interferes with the digestion of food. By swallowing a glass or two of water half an hour before meals, this adhesive mucus may be washed off. Cold water may be used by persons who are strong and comparatively well, but warm or hot water is usually to be preferred.—*Good Health*.

ECONOMIZE time, health, and means, and you will never beg.



**News Summary.**

**RELIGIOUS.**

The mission halls of London have accommodations for 250,980 persons.

The estimated Roman Catholic population of the United Kingdom is 5,641,000.

It is estimated that the missionary force furnished by Christian nations numbers 6,646, while the native churches furnish 33,600 workers.

Central Asia, including Thibet, is the only large region destitute of missionaries; yet at this late day, there is but one Protestant missionary to 20,000 pagans.

General Booth reports that 476 new army corps have been added to the Salvation Army during the year, with 1,492 officers. The Army is now firmly established in Holland, Denmark, France, Switzerland, and Sweden, and has made some progress in Italy, India, and Ceylon.

English Christians in Constantinople are doing an interesting and efficient work for sailors. The sailors are welcomed at an attractive resort called the "Rest," where there is an excellent coffee-house, a regular prayer-meeting, and reading matter is furnished. Letters of gratitude are often received from sailors who have been converted through these agencies.

The Bishop of Rochester (England) thus warns his clergy and laity on the subject of disestablishment: "Any moment a chasm may yawn under our feet, should personal ambition or party tactics make the privileges of either the Church of England or the Church of Scotland a good rallying cry. If the Church in Wales is thrown to the wolves, we know what will follow."

"It is noteworthy that all the men who have recently been in prison, O'Brien and Burns, Sullivan and Graham, read the Bible with avidity while in gaol; Burns and Graham read it through. It is a pity some ministers that we know cannot be sentenced to a month's imprisonment. They would then be likely to gain a knowledge of the Book which they are supposed to preach."—*The Christian Commonwealth, London.*

A Jesuit, writing from Mexico to a Catholic journal, says that Protestantism in that country exists only in the American papers, and that the Bible work amounts to nothing, as there are 7,000,000 Indians and 3,000,000 whites that cannot read. But he adds: "Now that the country is aroused by the cry, 'Look out for Protestantism,' clergy and people stir themselves; schools are being erected promptly, instruction is being organized." So it seems that the work of the Protestant missionaries does have an influence.

**SECULAR.**

The issue of rum is to be discontinued in the British army in India.

During the year 1887, 371,619 immigrants landed at Castle Garden, New York City.

The coronation of the Emperor Frederick III. and the Empress Victoria of Germany is to take place next June.

It is rumored that the Turkish Government is revising its school laws, with the aim of suppressing foreign schools.

A successful experiment in the use of oil on the waves in case of a hurricane was recently made by the captain of a Boston schooner.

The loss by recent floods in Germany is estimated at over £5,000,000, and more than 30,000 persons have been rendered homeless.

At latest accounts, there were 60,000 miners and railroad men on a strike against the Philadelphia and Reading Railroad Company.

Quang Su, the boy Emperor of China, rules over 404,856,000 subjects. He succeeded to the throne when he was three years old.

According to official returns, the Imperial revenue for the past year amounted to £89,589,000, an excess of £2,165,000 over the expenditures for the year.

Manual training is to be introduced into the public schools of New York. The girls will be taught cooking and sewing, including dressmaking.

During the year 1887, 13,000 miles of railroad were built in the United States, at a cost of £65,000,000. This increases the railroad mileage of that country to more than 150,000 miles.

The Nile, the new ironclad just launched at Pembroke, is covered with an iron plating from 14 to 20 inches thick. She has 12,000 horse power and a capacity of 11,940 tons, and is the most expensive vessel belonging to the British navy.

In a recent crucial test of Edison's new phonograph, it was found that whistling, whispering, half tones, and modulations were accurately reproduced. The instrument is to be used for taking testimony in court, reporting speeches, reproducing vocal music, teaching languages, also for correspondence, for civil and military orders, for reading to the sick in hospitals, and for various other purposes.

A clergyman who has spent forty years in a parish in the north of Scotland, says that during that time no less a sum than £200,000 was taken from the pockets of the crofters and small farmers in increased rents imposed in consequence of improvements made by the tenants themselves. The Crofter Commission have examined 274 cases, and have reduced the rents 50 per cent., and cancelled 79 per cent. of the arrears.

Josef Hoffmann, an Austrian lad ten years of age, has been pronounced by Rubenstein "the greatest musical genius since the days of Mozart." His playing is said to be simply indescribable.

Baron Hirsch has given £2,000,000 to be used in improving the educational facilities of Russian Hebrews. Russia has cordially approved of the Baron's plan, and will co-operate in perfecting the organizations required to give it efficiency. This gift is the most munificent benefaction ever contributed for educational purposes.

A remarkable cave recently discovered in Kentucky has been explored for more than two miles underground. Pottery, bronze articles, a sepulcher, and mummified bodies testify that the cave had been the abode of cave-men. The formations within the cave are said to be beautiful beyond description, translucent stalactites abounding. A beautiful little lake was discovered, in which were many eyeless fishes.

**Publishers' Department.**

**NOTICE!**

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## Bible Echo and Signs of the Times.

Melbourne, Australia, May, 1888.

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<b>PUBLISHERS' DEPARTMENT</b>	

THE tent-meetings in Collingwood, under the care of Bro. W. D. Curtis, still continue, with a very encouraging interest.

SUCH facts as are brought out in the articles on "Mohammedanism and Christianity," and the "Military Strength of Europe at the Dawn of 1888," do not seem to indicate the speedy advent of the millennial period.

THE meetings in Tasmania, conducted by Brn. Israel and Baker, still continue. At latest accounts, eighteen had signed the covenant, and the Sabbath-school consisted of forty-three members.

A LETTER from Bro. Butler states that through the German editor in Battle Creek, Michigan, news has been received of a company of Germans in Brazil who have embraced the truth. About three hundred families there are deeply interested, and many others would like to know more about our faith.

THE gentleman in Tasmania who suggested some queries on the nature of man, will find part of the texts which he mentioned explained in the article "The Future Life." Others have been taken up in previous numbers. A fuller explanation of these and other passages on this subject is given in "Man's Nature and Destiny," by U. Smith. The work is for sale at this office; price 6s. 9d.

Seventh-day Adventists accept the words of Christ, that those who believe in him shall have eternal life—through the resurrection. "Life and immortality are brought to light through the gospel,"—the good news that Jesus of Nazareth, the Son of God, has borne the death penalty for us. Had he not done so, man would have no hope beyond the grave.

It is astonishing to what devices men will resort, in order to evade the claims of the fourth commandment. One of the latest is a position taken by a correspondent of the *Sword and Shield* in its issue of March 16. Reasoning from the fact that according to the creation order of time the evening of each day precedes the morning, he concludes that Christ was raised, not on Sunday, but on Monday morning. His reckoning of the days of the week is slightly confusing. He exonerates the chief priests from the charge of breaking the Sabbath by going to Pilate on that day, as he says this occurred on the sixth day; and

that the "Sabbath according to the commandment" which the disciples kept while the Saviour lay in the tomb was Sunday. And yet the Jews kept the seventh-day Sabbath then, and are keeping it now, though the gentleman says that they "have no doubt seen their error," as they "are talking of commencing their Sabbath on Saturday evenings after this century." Is Sunday the first day of the week or the seventh? Is the Sabbath the sixth day, the seventh, or the first? The numerals denoting these days seem to change places and dance around like so many puppets. What can have happened to them? The fact is, the truth is simpler, and will answer better in the Judgment.

IN acknowledging the jubilee gift to the Pope of £2,000 from the Archdiocese of Melbourne, Dr. Kirby, rector of the Irish college at Rome, took occasion to say that the Sultan of Turkey, the Shah of Persia, and the Emperors of China, Japan, and other non-Christian countries, had vied with Catholics in presenting congratulations and costly gifts to the "chief of the greatest religious organization in the world." Nor are Protestant nations one whit behind. Their course leads the *Age* to say:—

"At present Protestant England would probably have thought it ungracious if the Queen had not taken part in the general rejoicings; and it is quite conceivable that a generation hence the Archbishop of Canterbury and the moderators of Presbyterian synods, will be exchanging friendly compliments with the Vatican."

The *Age* offers, to account for this state of things, the suggestion that perhaps it is "impossible for men of any country or any creed to feel the passionate conviction that animated our fathers' fathers." Though it hastens to add: "We do not mean, of course, that there is no bigotry left in the world. Our own religious press is at hand to give the lie to such a supposition." The *Age* is not so far out of the way when it explains that for this state of things, "the real triumph rests with the secular thinkers." Church-members find worldly aims and maxims in harmony with their own hearts. Worldliness grows apace. "They seek for some way of forgetting God that shall seem like remembering him." And it is no wonder that they cease to have the positiveness of character, the strength of conviction that characterized the Reformers and the Scottish Covenanters.

## THE ONLY WAY OUT.

THE advocates of such fundamental errors as keeping Sunday for the Sabbath, sprinkling for baptism, the immortality of the soul, etc., sometimes find themselves in a dilemma from which they can make no way of escape except by a virtual confession of the truth. The following from the *Morning Star* furnishes a good illustration on the subject of baptism:—

A good story is told of a certain Presbyterian professor in a college, who was also a minister, who labored hard in the pulpit to prove that *baptizo* meant "to pour," not "to plunge." In the class of the professor there was a wag who was called upon to translate a passage from one of the Greek authors. The passage gave an account of a man who became so enraged with another that he seized a red-hot poker and "*ebaptize eis ophthalmion*." Newlett, the wag, with a mischievous twinkle of the eye, but with a grave manner, translated it thus: "He seized a red-hot poker and 'sprinkled' it into his eye." "How is that?" said the professor. "He 'sprinkled' it into his eye," repeated Newlett. "But," said the doctor, "the word *ebaptize* does not mean to 'sprinkle.'" "Well, sir, it did mean 'sprinkle' on last Sunday night," replied the mischievous fellow, amid suppressed laughter from the class, who keenly relished the joke. The doctor looked grave, was silent a moment, and then remarked: "You may translate it 'plunge' here, sir."—*Review and Herald*.

LATE telegrams respecting the health of the Emperor Frederick III. of Germany have been of a very unfavorable character, and have indicated that the world's long watch around his death-bed was about to be terminated. To-day, April 19, the reports are a little more favorable; but it seems incredible that there can be any permanent improvement.

THE national debt of the United States is now about £250,000,000; the revenue is £69,000,000, expenses, £50,000,000, leaving a surplus of about £19,000,000. The bill now before Congress providing for reductions in import duties and the tax on tobacco, would reduce the revenue about £16,000,000.

THERE is great destitution in Western Ireland, and food has been sent from England to save the people from actual starvation.

## WHERE IS GOD?

THIS question may be answered in various ways, and yet the answer be true. God is in nature, in the lofty tree, the tiny grass, the rushing gale, the mighty sea, and the babbling brook that runs noisily at our feet. David says: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and I dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee."

If we ask, Where is his throne established? the answer comes, "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all." As to his dwelling place on earth he says: "Where is the house that ye build unto me? and where is the place of my rest? For all those things hath my hand made, and all those things have been, saith the Lord; but to this man will I look, even to him, that is poor and of a contrite spirit, and trembleth at my word."

But under what circumstances will God come into the hearts of his people, and there take up his abode? Is it in the rush and turmoil of life, or when, like a ship in the tempest, the heart is driven before the storm of temptation? Is it when the weary soul is like Noah's dove, that "found no rest for the sole of her foot"? In such cases the promise of Christ comes to us with the sweetness of the choicest fragrance, and though uttered over eighteen hundred years ago, has lost none of its freshness or power: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. 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." Come, ye tempest-tossed one, come to the rock that is higher than yourself, and you shall find rest. He who once trod this earth, and partook of our human nature; he, our Saviour, who said, "The birds of the air have nests, but the Son of man hath not where to lay his head;" he who drank of the cup of sorrow and was acquainted with grief, invites you to bring your cares, and burdens, and sorrows, and lay them at his feet, and he will give you rest. Friends may forsake, cares may multiply; the soul, like a boat before the gale, may be tossed upon life's uneven sea, almost overwhelmed by vexations and temptations, doubts and fears. But there is a towering shelter, a harbor of rest. The Christian's refuge is none other than our Lord Jesus Christ.

Let the soul, then, return to him. Meditate upon his word; talk of his kingdom, his glory, and his power. Give yourself time to think of his tender, loving care for his creatures. The soul of every child of God needs retirement. There must be seasons when we can commune with our own heart, and be still. Listen to the words of the prophet Isaiah, which have come down the stream of time twenty-six hundred years to our own day: "Thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." The ancient servant Job beautifully says: "When he giveth quietness, who can make trouble?" There is rest in Christ; but the soul should meditate on his love, his promises, and his character. Stop in the hurry and bustle of life, and spend a little time in the cool shadow.

But these promises belong to him only who loves righteousness. For "the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." "And it shall be our righteousness if we observe to do all these commandments before the Lord our God, as he hath commanded us." The satisfaction we have in knowing that we have obeyed God cannot be valued in gold and silver. It brings peace to the soul, and joy and rest to the troubled spirit. Said the prophet to rebellious Israel: "O that thou hadst harkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Righteousness and peace are closely related. David says they "have kissed each other."

There is therefore rest and peace in Christ; the way to it is righteousness, and the enjoyment of it is quiet meditation. It is at such seasons that we find God, and enjoy his holy presence.

S. N. H.