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HOLY BIBLE

AND SIGNS OF THE TIMES

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

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STAND FOR THE TRUTH.

WORKMAN of God, O lose not heart,
But learn what God is like;
And on the darkest battle-field
Thou shalt know where to strike.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field, when he
Is most invisible.

Blest, too, is he who can divine
Where truth and justice lie,
And dares to take the side that seems
Wrong to man's blinded eye.

Then learn to scorn the praise of men,
And learn to lose with God;
For Jesus won the world through shame,
And beckons thee his road.

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

—F. W. Faber.

General Articles.

EFFORTS TO HINDER NEHEMIAH'S WORK.

MRS. E. G. WHITE.

THOSE who under Nehemiah were restoring the defenses of Jerusalem did not go forward in their work unmolested. Satan was busy in stirring up opposition and creating discouragement. The principal agents in this movement were Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian. These idolaters had exulted in the feeble and defenceless condition of the Jews, and had mocked at their religion, and ridiculed their devastated city. And when the work of rebuilding the wall was entered upon, they with envenomed zeal set themselves to hinder the undertaking. To accomplish this, they attempted to cause division among the workmen by suggesting doubts and arousing unbelief as to their success. They also ridiculed the efforts of the builders, declared the enterprise an impossibility, and predicted a disgraceful failure.

"What do these feeble Jews?" exclaimed Sanballat, mockingly; "will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?" Tobiah, endeavoring to be still more contemptuous and sarcastic, added, "Even that which they build, if a fox go up, he shall even break down their stone wall."

The builders on the wall were soon beset by more active opposition. They were compelled to guard continually against the plots of their sleepless adversaries. The emissaries of the enemy endeavored to destroy their courage by the circulation of false reports; conspiracies were formed, on various pretexts, to draw

Nehemiah into their toils; and false-hearted Jews were found ready to aid the treacherous undertaking. Again, the report was spread that Nehemiah was plotting rebellion against the Persian monarch, intending to exalt himself as king over Israel, and that all who aided him were traitors.

Emissaries of the enemy, professing friendliness, mingled with the builders, suggesting changes in the plan, seeking in various ways to divert the attention of the workers, to cause confusion and perplexity, and to arouse distrust and suspicion. And the plans formed for the advancement of the work were reported, by these spies, to the enemy, and thus they were enabled to labor with greater effect to thwart the purpose of the builders.

But Nehemiah continued to look to God for guidance and support, and the work went forward until the gaps were filled, and the entire wall built up to half its intended height. As the enemies of Israel saw that all their efforts had been unavailing, they were filled with rage. Hitherto they had not dared to employ violent measures; for Nehemiah and his companions were acting by the king's commission, and any active opposition might bring upon themselves the monarch's displeasure. But now, in their blind passion, they themselves became guilty of the crime of rebellion of which they had so eagerly accused Nehemiah. Having assembled for united counsel, they "conspired all of them together to come and to fight against Jerusalem."

The experience of Nehemiah is repeated in the history of God's people in this time. Those who labor in the cause of truth will find that they cannot do this without exciting the anger of its enemies. Though they have been called of God to the work in which they are engaged, and their course is approved of him, they cannot escape reproach and derision. They will be denounced as visionary, unreliable, scheming, hypocritical,—anything, in short, that will suit the purpose of their enemies. The most sacred things will be represented in a ridiculous light to amuse the ungodly. A very small amount of sarcasm and low wit, united with envy, jealousy, impiety, and hatred, is sufficient to excite the mirth of the profane scoffer. And these presumptuous jesters sharpen one another's ingenuity, and embolden each other in their blasphemous work. Contempt and derision are indeed painful to human nature; but they must be endured by all who are true to God. It is the policy of Satan thus to turn souls from doing the work which the Lord has laid upon them.

Proud scorners are not fit to be trusted; yet as Satan found in the heavenly courts a company to sympathize with him, so these find among professed followers of Christ those whom they can influence, who believe them honest, who sympathize with them, plead in their behalf, and become permeated with their spirit. Those who are at variance in almost everything else, will unite in persecuting the few who dare to pursue the straightforward path of duty. And the same enmity which leads to contempt and derision, will, at a favorable opportunity, inspire more violent and cruel measures, especially when workers for God are active and successful.

Some of the leading men among the Jews, becoming disaffected, sought to discourage Nehemiah by exaggerating the difficulties attending the work, and representing the people as already exhausted by their excessive labor. Said they, "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall."

Again they attempted to intimidate the people by the report that large armies were preparing for a secret attack upon the city: "And our adversaries said, They shall not know, neither see, till we come in the

midst among them, and slay them, and cause the work to cease." It was the help and encouragement received from traitors in the camp that emboldened the enemies of Israel to make those threats. And traitors reported the threats for the sole purpose of terrifying and disheartening the builders on the wall.

"And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us, they will be upon you." These alarms were given by those who were taking no part in the work. They were gathering up the statements and reports of their enemies, and bringing these in to the workers to weaken courage and create disaffection. Then every word of complaint, distrust, suspicion, or unbelief dropped by the workmen, with all the additional conjectures and conclusions of the news-carriers, was eagerly reported outside the walls, and circulated among those who despised the Jews, and sought to hinder their prosperity.

The same difficulties are experienced by those who are now seeking to make up the breach in the law of God. The servants of the Lord must expect every kind of discouragement. They will be tried, not only by the anger, contempt, and cruelty of enemies, but by the indolence, inconsistency, lukewarmness, and treachery of friends and helpers. As we seek to advance the cause of truth, and prepare a people to stand in the day of God, we are led directly away from the customs and practices of the world. But there are among us pleasure-seekers, who are not laboring to meet the high standard of the divine requirements, who love the spirit and influence of the world more than they love the truth or the prosperity of God's cause. These unconsecrated elements are used by Satan to accomplish his purposes. While still connected with the people of God, they unite themselves with his enemies, and thus the Lord's work is laid open to the attacks of its bitterest foes, and the arguments furnished by professed friends of the truth are employed to destroy the confidence, courage, and faith of workers who are too easily discouraged.

Even some who seem to desire the work of God to prosper, will yet weaken the hands of his servants by hearing, reporting, and half believing the slanders, boasts, and menaces of their adversaries. Those who appear to be honest souls are sometimes deceived through the influence of ambitious and turbulent men. Satan works with marvelous success through his agents; and all who yield to their influence are subject to a bewitching power that destroys the wisdom of the wise and the understanding of the prudent. Hence they allow themselves to be prejudiced, misled, and deceived. For this reason, many whose lives are a reproach to the cause of truth will yet succeed in arousing distrust and suspicion against those through whom God is working.

How busy, in a crisis, is the rebellious spirit, the evil tongue! How eagerly will they gather up floating rumors, and send them to the bitterest enemies of God, to be sown broadcast, like thistle seed, to produce their harvest of evil! And when the result is seen, in desolation, backsliding, and apostasy, then those who have done the very work which Satan prompted them to do, are ready to charge the result upon the faithful workers whom they have hindered, burdened, and distressed. But every man's work stands registered in the books in heaven, and no disguise can there conceal the motives that prompt to action. Those who obey God will be honored of him.

Amid great discouragements, Nehemiah made God his trust; and here is our defense. A remembrance of what the Lord has done for us, will prove a support in every danger. "He that spared not his own Son, but delivered him up for us all, how shall he not with

him also freely give us all things?" And "if God be for us, who can be against us?" However craftily the plots of Satan and his agents may be laid, God can detect them, and bring to naught all their counsels.

The most bitter opposition, the boldest threats of the enemy, seemed only to inspire Nehemiah with firmer determination, and to arouse him to greater watchfulness. "Nevertheless," he declares, "we made our prayer unto our God, and set a watch against them day and night." "Therefore, set I in the lower places, behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them; remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives and your houses. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to naught, that we returned all of us to the wall, every one unto his work. And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons." "They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded."

Beside Nehemiah stood a trumpeter, and on different parts of the wall were stationed priests bearing sacred trumpets. The people were scattered in their labors; but on the approach of danger at any point, a signal was given for them to repair thither without delay. Then the priests sounded an alarm upon the trumpets as a token that God would fight for them. "So we labored in the work," says Nehemiah, "and half of them held the spears from the rising of the morning till the stars appeared." Those who lived in towns and villages outside Jerusalem were required to lodge within the walls, both to guard the work and that they might be ready for duty in the morning. This would prevent unnecessary delay, and, furthermore, would cut off the opportunity, which the enemies would otherwise enjoy, of attacking the workmen as they went to and from their homes, or embittering with prejudice or discouraging by threats.

Nehemiah and his companions did not shrink from hardships, or excuse themselves from trying service. Neither by night nor by day, not even during the brief time given to slumber, did they put off their clothing, or even lay aside their armor. "So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing."

Nehemiah was engaged in an important work, one which concerned the prosperity of the cause of God. Every effort previously put forth to accomplish that work had failed because of a lack of true faith and union of effort among the Jews. The Samaritans, disguising their enmity and cloaking their slanders under a pretense of fidelity to the king of Persia, had succeeded in causing a discontinuance of the work. The zealous and true-hearted among the Jews had again and again been disappointed in their purposes. But in the strength of God, Nehemiah determines that the adversaries shall not again hinder the work. The despisers of the God of heaven shall be disappointed. Their Satanic policy cannot succeed if the people of God will bar the doors against the enemy, and work harmoniously to carry out the divine will. The foe cannot enter unless the gates are thrown open by traitors within. If we are but loyal and true, every attack of the enemy will lead us to a firmer reliance upon God, and to more determined effort to carry forward his work, against all opposing influences.

CHARACTER AND REPUTATION.

H. A. ST. JOHN.

WE do not consider character and reputation as interchangeable terms. A person may have a good character with a bad reputation, or he may have a good reputation with a bad character. One may exist without the other. There is as much distinction between them as between a person and the clothes he may wear. A man's clothes may be soiled by others, or by honest labor on his part, while in person he is clean. Again, very fine clothing may envelop a corrupt and filthy person.

Jesus became of no reputation, but ever possessed a perfect character. The martyrs of the blessed Jesus went down with their reputations tarnished, but in character they were unimpeachable. Our reputation is

made by others; character can only be formed by the possessor. A man's reputation may be destroyed by others, but his character can only be destroyed by himself. Our characters are in our own hands, while our reputation is in the hands of fellow-mortals. For this we ought to be exceedingly thankful; for in the Judgment a man will be condemned or acquitted, according to whether his character is bad or good. Be most concerned about your character.

HE KNOWS.

R. HARE.

HE knows the darkness that surrounds thy way,
The burdens that oppress and grieves that chide,
The weary longings for a sweeter rest,
The weakness which thy steps betide;
He knows, and calls in cheering tones to thee,
"But trust, and as thy day thy strength shall be."

He knows the joyous hopes, all withered now,
That led thee onward with impetuous tread;
The gilded tinsel and the gaudy show,
That charmed thy soul, but, charming, fled;
He knows it all, and, pointing through decay,
Allures to hopes that never pass away.

He knows the jealous eyes which love to scan
Thy years of weakness and thy days of toil;
The bitter hate, the burning scorn, that mars,
And claims thy virtue as its spoil;
He knows, yet, knowing, calls thee ever blest,
The persecuted share his endless rest.

He knows, O wondrous, heavenly thought!
The anxious care, the pain, and lonely way
Are not, to us, unmeasured gifts of wrath,
But upward steps to brighter day;
He knows, and o'er all sorrow casts his smile
In the sweet promise, "For a little while."

He knows! then patience, weary, wandering child;
Toil, in the noontide or the twilight hour,
Makes resting sweeter when the day is done,
As shadows paint the fairest flower.
Oh, joyous thought when darkest storms oppose!
Oh, blessed knowledge that He knows—*He knows!*

Napier, New Zealand, Aug. 4, 1888.

THE LAW IN ROMANS.

R. F. COTTRELL.

How any one can read Paul's letter to the Romans, and come to the conclusion that the law of which so much is said in it is abolished, is the greatest mystery imaginable.

It is a law which existed from the most ancient times. Those who "did not like to retain God in their knowledge," but became idolaters, worshiping "the creature more than the Creator," were violators of this law, and therefore were condemned and subject to the wrath of God on this account. See Rom. 1:17-32.

It is a universal law. It applies to man in the broadest sense. There is no difference in this respect between Jews and Gentiles. All have sinned; and "sin is the transgression of the law." Therefore he will render "tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God." Chap. 2:6-11. Says the apostle, "We have before proved both Jews and Gentiles, that they are all under sin." Chap. 3:9. This simply means that all have transgressed the law. Hence the law is binding on all, Jews and Gentiles. All are subject to one law. Hear him again: "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." Verse 19. How many are amenable to this law? The whole world.

But has not this law been abolished? Does not the gospel supersede it, and its faith make it void? Paul has answered this question directly; for when he came to speak of justification from "sins that are past" simply by faith in Jesus Christ, the propitiatory sacrifice, he seems to anticipate that some one would be just simple, or sinful, enough to raise this question, and so he asks it himself, that he may give it a decisive and emphatic answer. Said he, "Do we then make void the law through faith? God forbid; yea, we establish the law." Verse 31.

But are Christians, those who by the grace of Christ have had their sins forgiven, still bound to keep the precepts of the law? Does not grace make them free to transgress it? Hear the answer: "What shall we say then? Shall we continue in sin that grace may abound? God forbid! How shall we, that are dead to sin, live any longer therein?" Chap. 6:1, 2. Bear in mind that sin is the transgression of the law. The teaching, then, is this: Shall we, Christians, who have become dead to sin by the faith and grace of Jesus

Christ, and have professed this by being buried in baptism in the likeness of his death, shall we continue longer to transgress the law? The apostle gives the question an emphatic negative. Then those who have been made free from sin by the grace of Christ, are not free to transgress the law thereafter. There is but one other thing that they can do in respect to the law, and that is to keep every one of its precepts. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Verse 16.

Again the apostle says, "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12. Will God abolish that which is holy, just, and good? The Son of God came "in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Chap. 8:3, 4. On account of sin, Jesus came and condemned sin. The condemnation of sin is the approval of the law; but had he condemned the law, he would have justified sin. A law cannot be abolished, unless it be condemned; and its condemnation justifies its transgression. But Christ condemned sin; and for what purpose? "That the righteousness of the law might be fulfilled in us." There is still righteousness in the law. What can be said of the righteousness of a law that is not right? Christ died because we were out of harmony with the law, that he might bring us into harmony with it, his obedience to it being imputed to us for our past transgressions. Being made free from our past sins, what shall we do? Shall we sin, or shall we keep the precepts of the law? Whiting's translation of this text says, "That the precepts of the law might be fulfilled by us."

But does not Paul say in this connection, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death?" Now, as sin is the transgression of the law, and the wages of sin is death, is it not evident that by the law of sin and death he means the moral law, the ten commandments?

Law, in this verse, is used in a figurative sense. Neither the law of the spirit of life, nor the law of sin and death, is a literal law or code of precepts, but an effective principle; as when we speak of the laws of nature we do not mean laws that may be obeyed or disobeyed, but we mean fixed principles that certain causes will produce certain effects.

The objector may not have noticed that the apostle has told us where both these laws are to be found. That of the spirit of life is *in Christ Jesus*. "But," says Paul, personating the carnal man, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man!" etc. The law of sin and death is in the members of the carnal man. It is a controlling power, urging him on to sin, and to death as the result. Nothing can deliver him from it but the law of the spirit of life in Christ, who gave his life for ours, and now offers us life on the terms of the gospel,—repentance toward God, and faith in our Lord Jesus Christ.

But the law which is a leading theme in this epistle is the moral law, the ten commandments. This we know, because the apostle quotes its tenth precept, "Thou shalt not covet." Chap. 7:7. By this law, he assures us, sinners will be judged in the last day. He says, "As many as have sinned in the law shall be judged by the law; . . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Chap. 2:12, 16. If the gospel has superseded the law, then men of this age will be judged by the gospel. In the Judgment the doers of the law will be justified. "For not the hearers of the law are just before God, but the doers of the law shall be justified." Chap. 2:13.

In that day those who shall be found to have obtained pardon of their sins, being reconciled to God by the death of his Son, having come into harmony with the law so as to love and practice its precepts, will be accounted worthy of eternal life and a part in the everlasting kingdom. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Matt. 7:21. "If thou wilt enter into life, keep the commandments." Matt. 19:17. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

THE seeds of our punishment are sown when we commit sin; the punishment itself is sure to come, sooner or later, as the inevitable harvest of our sowing.—*Hesoid*.

IS THE DEFINITE TIME OF OUR LORD'S SECOND ADVENT REVEALED?

D. A. ROBINSON.

FOR more than forty years much has been said and written upon this question. Not a few have strenuously urged that the Scriptures teach the definite time of the Saviour's return. Such maintain that the great prophetic periods of Daniel and the Revelation constitute the basis of this view.

Another class as strongly urge that the time is not revealed, and that the prophetic periods, instead of determining definitely in regard to the event, do not reach to it, and that the day, hour, or even the year when Christ will come, is a question upon which the Scriptures are profoundly silent. Between these two views the lines are sharply drawn, and the positions taken stand in clear and unmistakable contrast. Both of these views cannot be true. Which is the correct one? We believe the second one is in harmony with the word of God, and that the first position consequently has no scriptural foundation.

During the past fifty years, the first position has been repeatedly put to the test. Since the great time-movement of 1844 when hundreds of ministers proclaimed in all parts of the world that Christ would come in the fall of that year, and thousands embraced the doctrine, we have had numerous exhibitions of time-setting, which of course thus far have signally failed. Between the years 1844 and 1888 something like a dozen dates have been fixed to mark the end. Strange to say, the same prophetic periods are used in each instance to point out the time.

No sooner has a given date passed than its advocates discover some "mistake" in the reckoning, and at once begin the work of re-adjusting the periods and setting a new time. The effect of this is to weaken and destroy confidence in the divine record, and to lead many to conclude that we can tell nothing about the second coming of Christ. It is true that the word of God does contain long prophetic periods, whose beginning is clearly and unmistakably marked, and consequently their ending can as definitely be determined. But let the reader mark that none of these reach to the coming of Christ. The people of God, however, will not be in darkness concerning our Lord's return, but they will be *waiting* and *watching* for him when he comes. "Take ye heed, watch and pray; for ye know not when the time is," said our Saviour. The definite time they will not know, because "of that day and hour knoweth no man." Matt. 24:36. But when our divine Lord was on earth, he gave signs that were to mark the generation which should be living when he should come.

In his parable of the fig-tree he told them that "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." "So likewise ye," said our Saviour, "when ye shall see all these things [referring to the signs he had given them], know that he is near, even at the doors." Matt. 24:32, 33. Then referring to the people on the stage of action when the signs were fulfilled, he added, "This generation shall not pass, till all these things be fulfilled." Then, as if to guard his people from trying to fix a definite time, he said, "But of that day and hour knoweth no man." The apostle Paul, in his reasoning with the Thessalonians, makes very clear the fact that the church will not be in darkness concerning her Lord's return. We have already learned from the words of Christ that the "time" is not known: but notwithstanding this the waiting church will not be overtaken as by a thief, while the wicked will be in precisely that condition. The apostle describes these two classes. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." Thus he describes one class. Then, in speaking of the people of God, he immediately adds, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." 1 Thess. 5:2-5.

One class will be overwhelmed by the coming of that day; sudden destruction will come upon them, and the apostle says "they shall not escape;" while the other class will be "like unto men that wait for their Lord when he will return from the wedding; that when he cometh and knocketh they may open unto him immediately." And the Lord says, "Blessed are those servants, whom the Lord when he cometh shall find watching."

GOD'S PURPOSE IN CREATING MAN.

THERE was a time when the human race had no existence. But when it seemed good to God, he called man into being from the dust of the earth. The gift of life was conferred by Him who is the source and fountain of life. Without doubt there was a special purpose in the mind of the Creator. He did not create man because he was under the necessity of doing it; and he certainly did not do it without thought, or in an accidental manner. He had reasons of the noblest, purest, holiest character. The four and twenty elders in the act of worshipping before the throne of God state the object of the Creator in these words: "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and *for thy pleasure they are and were created.*" Rev. 4:10, 11.

The pleasure of God in the work of his hands was the object which he purposed to accomplish in the creation. God is a being of infinite perfections. His benevolence has connected his own pleasure with man's highest well-being. His purity forbids that he should take pleasure in wickedness. His justice demands that sin shall be adequately punished. God cannot take pleasure in wickedness, neither shall evil dwell with him. Ps. 5:4. To sinful men, God says, "Oh, do not this abominable thing that I hate." Jer. 44:4. These statements being acknowledged, it is certain that the majority of mankind in all ages have failed to answer the end of that existence. Adam and Eve, though created in uprightness, did shortly afterward rebel against their Creator. Cain, their first-born, was a murderer. Only one family was worthy to escape the deluge. From Noah's time to our own, truth and righteousness have been in the minority, and wickedness has borne rule in the earth. And our days are, as predicted by Christ, like the days which were before the flood, when violence filled the earth, and all flesh had corrupted his way upon the earth. Gen 6; Matt. 24.

Persistent rebellion fills up the lives of the greater part of mankind. Now, God did not create man for such an existence as this. He can take no pleasure in such men. The end of their creation is not answered in the lives which they lead; and yet, without doubt, God foresaw that mankind in general would make this deplorable failure. To answer the end of their existence, it was necessary that men should be subjected to trial. God saw that while the most would refuse salvation, there would still be, as the final result, out of all generations, a sufficient number of the redeemed to fill his house. These persons alone will fill the purpose of the Creator; for they will glorify him forever, and he will take pleasure in them to all eternity.

And now what shall we say of those who would not be redeemed by the blood of Christ? They certainly have not in their lives of sin fulfilled hitherto the pleasure of the Creator, though it was for this purpose that he created them. God's work in the creation of the race is not a failure; for he secures out of the vast host of mankind a sufficient number of overcomers to people the new earth. But there are just as many more human beings than there would have been had man never sinned, as there are in number of the finally impenitent.

These persons, by their own fault, have rendered the Creator's work in their individual cases a failure. They have persisted in rebellion, and have absolutely refused to fulfill his gracious pleasure concerning them. And now what shall we say respecting them? The gospel of Christ having failed to change their sinful nature, there is no remedy that can reach their cases. They were created for the pleasure of God. They have never answered the end of their existence. They never can answer that end, after having once passed their day of grace.

Now what shall we say concerning the endless existence of the lost? Must those exist forever who only dishonor Him who created them? Manifestly, everything depends on the action of the Creator when he gave existence to the human race. If he then gave to man the possession of absolute immortality, or if he, by fixed decree, determined that man should live to all eternity, then he did, so to speak, tie his own hands. For though God gave to man existence for a certain determinate purpose, and though the lost have absolutely failed to fulfill that purpose, and can never in all the ages to come fulfill it, yet God must still suffer them to continue in their immortality of wickedness.

But is it not a plain truth of inspiration that God put man upon trial to see whether he would answer the end for which he gave him existence? Is it reasonable to assert, what the Scriptures certainly never do assert, that God gave to man an absolutely endless existence when he created him, and then put him on

trial to see whether he would answer the object for which he was created? We cannot charge God with folly, and certainly if tried by any principles which man can comprehend, such action on his part would be in the highest degree absurd.

We must conclude that He who created, can, if he sees fit, uncreate; and that He who gave to man existence for a certain object, can take away that existence if that object be not gained. Not one who acknowledges the Bible can doubt that God foresaw that a very large part of mankind would, as the result of their trial, form sinful and rebellious characters. Now shall we claim, as do some, that God gave immortality to all these before their trial, and so, whether he can take pleasure in them or not, has bidden them exist to all eternity; or shall we say that God first waits that he may see who will glorify him, and then gives endless existence to these and to no others? Is not immortality precisely in place as God's gift to men when they have been proved with respect to his pleasure? And is it not best that this should be withheld until that trial is past? What say the Scriptures respecting this?—*J. N. Andrews.*

THE SPIRIT OF ROME.

U. SMITH.

IT is the principle, the profession, and the boast of the Romish Church to be intolerant. They hesitate not to let it be openly known that had they the power, they would bring all people to a conformity with their worship, suppressing all dissenters by every available means. What deeds of violence and oppression may be still practiced in the secret recesses of her massive structures, are carefully kept from an indifferent community; and a careless law does not stop to investigate. But specimens of intolerance are frequently coming to light, showing the spirit and designs of this antichristian system, as is, in the following incident, plainly revealed:—

Two gentlemen in West Chester, near Philadelphia, Pa., U. S. A., have been sending their children to the public schools in opposition to the demand of the priests that they should attend the parochial schools only. These gentlemen are Mr. Bowen, assistant manager of the West Chester Gas Company, and Mr. Maguire, one of the editors of the *Daily News*. The former sends his son to the high school, and the latter has a son attending the State normal school of that place. They were warned by Father Spaulding some weeks ago to take their sons from the public schools, and send them to the parochial schools, under penalty of the ecclesiastical punishment of excommunication if they refused. They did refuse, and wrote to Archbishop Ryan, asking if Father Spaulding had power to carry out his threat. The Archbishop replied that "the head of the church there could do as he thought proper." Accordingly, Father Spaulding publicly announced from the altar of St. Agnes Roman Catholic church, that "Wm. S. Bowen and Philip Maguire would hereafter be forbidden a seat in the church, and that they would be refused the sacraments, *living or dead.*"

It is greatly to be desired that such proceedings may tend to open the eyes of these gentlemen, and multitudes of others, to the tyrannical character and absurd pretensions of that church, which, not content to hold men in her iron grasp merely while living, claims even to have power over them after they are dead. And if they will come to realize how utterly blank and harmless are all her anathemas, so far as a person's relations to God are concerned, and turn to a better way of trying to serve the Lord, it will be well.

The programme of the Jesuits is so plain that none need fail to see through it. Their aim is to break down the public system of education, and throw the whole matter of education into the hands of the priests, so that they can mould the children as they will. To do this they cry out against the "godless education" of the public schools. Then they join hands with infidels, to drive the Bible from these schools, that they may have the better ground to call them "godless." Then they found parochial schools, and compel their people, on this ground, to support and attend them. Then they demand a share of the public money for the support of these schools, which are not really schools for the promulgation of true intelligence and culture, but simply drilling places to bind the minds of the young in superstition, and promote the interests of the papacy. If the State money, the great proportion of which is contributed by Protestants, they constituting most of the tax-payers, can be diverted to advancing the interests of their bitterest enemy, and the great source of civil and religious tyranny, would it not be a master stroke of policy?

Commenting on these facts, the *Christian Statesman* of May 17, 1888, says:—

"These are well-planned successive steps toward the subjugation of the United States under the Roman pontiff. Americans will be wise if they resist them in season."

These words are a little surprising, coming, as they do, from that party which has counseled the making of repeated advances and overtures to Roman Catholics, even in the face of continual rebuffs, to secure their co-operation in the subversion of religious liberty in this country—a party which would be willing, apparently, to kiss any one of the pope's toes to gain his aid in carrying out their Sunday scheme. It is certainly a more hopeful sign of the times, when such infatuated zealots as the National Reformers begin to raise a cry of alarm over the transparently evil machinations and encroachments of the papacy.

SAVED BY THE LAW.

W. J. E.

WE are accused of teaching that man can be saved by the deeds of the law. This is not the case; and yet we hold that faith without works "is dead, being alone." James 2:17. A man who has a living faith in Christ will show in his life the fruits of the Spirit, and one of these is obedience. It is the Christian's duty to keep the law of God. Christ, our Great High Priest and Advocate before God, does not sanction law-breaking by any means.

The law of God is a law of liberty; and so long as we speak and act according to that law, we are at liberty, because it is that by which we shall be judged at the last day. James 2:12. For instance, we are subject to the laws of our country; and so long as we keep them we are counted good citizens, and are free; but as soon as we break them, we place ourselves in their power, and must pay the penalty of a broken law. But is it the fault of the law that it condemns us? Is a law bad because it imprisons a man for stealing, or hangs another for killing? Certainly not; it protects men.

The law is good; it points out our duty; but we hold that no man can ever be saved by law-keeping; for the reason that all have transgressed, and come under its condemnation. Faith is necessary as well as works. Heb. 11. The two are inseparable. We are taught that lesson by the experience of our father Abraham. James 2:21-24: "Ye see then how that by works a man is justified, and not by faith only." Abraham was called the friend of God, because he obeyed God and trusted his word. And when Christ comes, he will look for those who are children of Abraham, who are doing his works, and are heirs according to the promise. Gal. 3:29; Rom. 4:13.

We believe in the true Israel. Rom. 11:26. The perfect law of God is a lamp to our feet, a light to our path, and is able to make us wise unto salvation. We pray earnestly that we may be among that number who have it written in their hearts.

Melbourne, Australia.

THE SUBSTANCE OF THE TWO COVENANTS.

First Covenant.—This is stated by Jeremiah in the following words: "Obey my voice, and do them, according to all which I command you; so shall ye be my people, and I will be your God." Jer. 11:4. This is expressly declared in verses 3 and 4 to be the covenant which the Lord made with Israel when he brought them out of Egypt. It has one grand idea in it, viz., obedience to God. The blessings of the covenant are suspended upon this condition.

The New Covenant.—This also is stated in express terms by Jeremiah: "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people; . . . for I will forgive their iniquity, and I will remember their sin no more."

Now wherein do the two covenants differ? Not in this, that one pertains to the law of God and the other does not; for the new covenant is even more express than the old in its connection with the moral law. It puts it in the hearts of men. They do not differ in one's demanding obedience to his law and the other's excusing men therefrom; but the real difference may be thus stated: the one demands obedience to the law; the other, by putting the law in the heart, secures that obedience. And whereas the first covenant is forfeited by failure to obey, the second has conditions of forgiveness that are honorable to the law, and yet such that they can extend mercy to the penitent sinner.—*The Gospel Sickle.*

THE STORY OF THE PEARL.

IN the silent deep, where the waters sleep,
And the light its living ray
Sends with softened beam through the emerald gleam
From the golden upper day,
It lay in the gloom of its living tomb.—
The oyster, dull and gray.

Overhead the flow, tiding vast and slow
Through the centuries unknown,
Moved with mighty feet in unceasing beat
Of eternal monotone,
While life's feeble spark in its prison dark
Held its faint, pale light alone.

But there came a time when against the line
Of the coarse and curving shell
Pressed a grain of sand, and the guarding band
A strange dull pain befell;
Still the atom pressed, and by sheer unrest
Wrought the story that I tell.

Of the strange dread fear we shall never hear
That grappled the poor dumb thing;
And the helpless throes of his new-born woes
No witness shall ever sing;
Yet the tale is told by the years grown old
And the treasure that they bring!

Round the cruel wound in his fiber bound
From his life a balm is shed,
Whose assuaging flow may relieve his woe
As he lies in his ocean bed;
That shall soften the strain of the strange new pain
Which will not be comforted.

As the slow-shod days rolled their weary ways
Round the oft-recurrent pain,
When the balm grew chill, still the blind true will
Poured its easing flood again;
Till from out the night to the upper light
By the diver's hand it came.

Then, lo! when cleft and of life bereft,
On the gray shell's lining rare
Glowed in radiant white with a lambent light
A pearl most wondrous fair!
Life, time, and pain wrought a lasting gain
In the gem which a king shall wear!

He who will, may tell of the parallel,
Of life's ocean rolling ever;
How we ease in vain our repeated pain
With the soul's tears shed forever!
Yet the pearl finds place, through the dear Lord's grace,
When his hands the shell shall sever!

—Rebecca Perley Reed.

GOD IS NEVER DEAF.

To those of us whose hearing has been impaired by any physical cause, there are numberless vexations and losses and privations caused by deafness. Over one of the inlets into the mind there is inscribed, "No thoroughfare." What a comfort it is to know that our heavenly Father is never deaf! His hand is never shortened, that it cannot save; neither is his ear heavy that it cannot hear. Human ears wear out by old age, or they grow deaf by disease; worse still, they are closed by indifference or hard-hearted unkindness. The most benevolent people sometimes get impatient under oft-repeated appeals for assistance. Beggary wears out its welcome. But who has ever tired out the infinite Love by oft-knocking at his door, or by his frequent importunities? The oftener we come, the oftener we may. God loves to be inquired of. It is we who too often give up praying, but God never gives up listening.

I do not believe that the covenant-keeping God ever leaves a sincere prayer, breathed to him in faith, unnoticed or entirely unanswered. The answer may be long delayed. For example, a godly mother may pray without ceasing for the salvation of a beloved child. Long years after her lips are sealed in death, the converting grace of the Spirit may reach that son, and the prayer recorded in God's book of remembrance may be answered. The martyr Stephen prayed for his bigoted persecutors. Among them was that young man Saul, on whose wonderful future that day's scenes had a wonderful influence. Perhaps one of the joys of heaven will be the discovery of answers to our petitions which we laid at the throne of grace during our lifetime.

God is a supreme Sovereign upon his great white throne. We are responsible free agents down here on his footstool. As a sovereign, he commands us to pray, to continue in it, to pray without ceasing. It is our privilege and duty to pray; it is God's right to bestow just such answers as his all-wise love may deem to be best for us. Faith is that childlike temper of the soul which submits implicitly to everything that God orders, but never submits to what God can better. If we yield to discouragements which we ought to battle against, or if we submit to the absence of spiritual blessings without wrestling for them, then are we but worthless clods, who deserve to suffer the worst that can befall us. In spite of discouragements, we must never grow faint in prayer. Genuine faith,

coupled with obedience, creates such a condition of things that it may become wise for our heavenly Father to grant what would otherwise be denied.

Sometimes God hears and answers our petitions in a way that is quite unlooked for. God sends us something different from what we expected, and something far better. A man prays that he may be purified in spirit. God takes him at his word, and puts him in a blazing furnace of affliction. The sufferer finds that in that furnace his dross has been purged off, his faith has been strengthened, and his love quickened, and he is ready to cry out, "O God, thou hast tried me, and I came forth as gold." This brother's petition was answered according to its *intention*, and not according to the letter of the request. We do not always recognize the answers to our prayers when they come. Be sure of one thing, and that is that God is never too deaf to hear, never too busy to attend to us. Paul besought God three times over to deliver him from that "thorn in the flesh." All in good time the answer came, "My grace is sufficient for thee." God did not take away the affliction; he gave him grace to triumph over it.

Then, too, we must remember that some of God's promises require time to mature. We get impatient and fall to murmuring. Things do not turn out as we had hoped for, and we are tempted to think that God has turned a deaf ear to us, or forgotten us. Too often we raise an ado, like the weepers and wailers in the house of Jairus. Unbelief begins to wring its hands, and cry, "It is all over." When Jesus came to that turbulent house of the ruler, he put all the noisy mourners out of the room, and calmly spake the omnipotent word, "Maiden, arise!" I often think that this story of Christ's restoration of the dead damsel was given us (among other truths) to teach Christians how to behave in times of trouble. Instead of sitting down in blank despair, or instead of letting our unbelief rave and tear its hair, we should call straightway for the *Master*. Nor should we worry if he does not come at our first call, or if he does not bring just what we expected, or consent to let us dictate. Mary and Martha tried that, and the patient Jesus taught them a lesson which will avail for us when we are in dark hours of sorrow. "Said I not unto thee, that if thou would'st believe, thou shouldst see the glory of God?"

The bell-rope of prayer reaches up to the ear that is never heavy. Let us pull it with a strong hand, and with a patient, submissive spirit. When we have pulled it, let us wait till the answer comes. If we do our duty, we shall never fail to receive what God knows to be the very best thing for us. "Father, not as I will, but as thou wilt."—*T. L. Cuyler.*

"CORRECTION."

A. M.

"NEVERTHELESS I have somewhat against thee, because thou hast left thy first love." Rev. 2:4. In the preceding verses of this chapter, our Lord commends the church at Ephesus for their labor, patience, and zeal. He thus sets us an example of commending what is right in those under our care, and of thus introducing needed reproof; for those who have much good in them may yet need correcting on many points. Christ, as an impartial judge, observes both the bad and the good. Once these Christians had entertained fervent love for Christ, holiness, and heaven. The very name Ephesus signifies "desire" or "love," and to the principle of ardent love to Christ they were at first faithful, as is clearly shown by Paul's epistle to them, where he speaks of their "faith in the Lord Jesus, and love to all the saints." But in their aggressive work against evil persons and false apostles, they had neglected the culture of their own hearts and minds, and had not grown in love to God; so they are exhorted, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Verse 5.

Christians of all times have failed just where these failed; but the causes of failure are conspicuously active in these last days, in which we are living, and which are described in the Scriptures as "perilous times." 2 Tim. 3:1. Although flooded with blessings to promote human comfort and divine life, amidst our multiplied activities within and without the church we are in great danger of losing that divine love and energy which moved within us when first we experienced the joy of sins forgiven through Christ, and yielded up our hearts unreservedly to God. How sweet to us was the hour of private prayer and quiet meditation; and those about us knew by kindlier words and deeds that we had been with Jesus and had learned of him. It may be that this side of our Christian experience has lost the fervor of our "first love," while yet it may be said of us, "I know thy works, and thy labor, and thy

patience, and how thou canst not bear them which are evil, . . . and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

In the light of these solemn words, let us draw near to Him, our first Love, while he lovingly bids us rise again to that position from whence we have fallen. "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Hawthorn, Victoria.

THE OLD TESTAMENT.

MARK the religious life and culture produced by the Old Testament. It gave the world those heroes of faith mentioned in the Westminster Abbey of the Bible, the eleventh chapter of Hebrews. It refreshed and satisfied the human nature of Christ. It produced the songs of the soul known as the Hebrew Psalms. These were the outgrowth of the religious experience of Old Testament worshipers, and voiced their inner life. Where can you find purer thought, or more majestic sentiment, or greater pathos of devotion, or deeper confession of sin, or more of the spirit of worship, or greater joy over pardon, or loftier adoration, or a clearer conception of God? Name a single holy principle that cannot be found in the Hebrew Psalms, or an aspiration, or a doctrine, or a type of life, or a holy passion, or a right desire, or an experience of the soul, or an attribute of God, or any subject calling for praise. Find me if you can a man in this New Testament day who embodies or equals all that is grand and good in the old Hebrew Psalter. There is no such person this side of the gates of pearl. I offer the products of the Old Testament religion as an exposition of its essence.

Brethren, I am an enthusiast for the Old Testament. I am so because I believe that contempt for Moses is inconsistent with true reverence for Christ. I believe that an enlarged Old Testament means a larger New Testament. The whole Bible in all its parts is Christocentric. There is but one Christ, one Christology, one cross, one gospel. The Book taken in its completeness is all gospel. We have the gospel in slain sacrifice, in altars, in ram skins and badger skins, in sparkling gems, in rich curtains and sacred robes, in burning colors and gleaming metals, in tabernacle and in temple. I rejoice in this repetition and in this multiplication of the editions of the gospel; and I rejoice that in all the changes are rung upon Christ as the great sacrifice for sin.—David Gregg, D. D.

Timely Topics.

THE treaty submitted to China by the United States in reference to Chinese immigration has been formally rejected by the Chinese government. The result of this action will be to interrupt the friendly intercourse which has existed between the two nations. Telegraphic news informs us that hostile demonstrations have been made in Canton, where Europeans have been maltreated, and the house of the American Minister was attacked by the mob.

QUEENSLAND was lately thrown into the throes of a ministerial crisis by the principal ministers throwing up their respective offices. The ostensible cause was that the Governor would not remit the rather severe penalty of three years' imprisonment, to which a man had been sentenced for stealing three pairs of boots. The real reason was the uncongenial relations existing between the local rulers and the Queen's representative. The Governor declined to accept the proffered resignations, and so the happy relations (?) continue unbroken.

STATISTICS show that in London the church attendance is one in ten, in Liverpool one in nine; one in six in Melbourne, and one in four in Adelaide.

Comparing these figures with those of Berlin, the capital of Germany, we learn that while Adelaide has church accommodations for 44 per cent. of its inhabitants, Berlin provides sittings at church for less than 4 per cent. of her people. In the suburbs, which contain in round numbers a million people, there are sittings for but 19,420. Since 1870, there have been added to the population of Berlin 700,000 Protestants, and but one new church.—Exchange.

EARTHQUAKE shocks have been experienced in New Zealand during the past month of different degrees of severity. The first occurred early on the morning of September 1, and was the most violent felt there for over twenty years. It was felt generally throughout the colony, but was the most severe at Christchurch, in the South Island. The first shock occurred at 4 o'clock A. M., and was followed by four others within a half-hour. At Christchurch the people were thoroughly alarmed, and expected that the rocking buildings would fall on them. The large cathedral, said to be the finest in the country, was violently shaken. The bells in the tower were tolled by the motion, and twenty-six feet of the tower came to the ground with a crash. No lives were lost, though many narrow escapes are recorded. Since then slighter shocks have occurred.

It is sincerely hoped that this may be the last of these terrible visitants. But with the fresh memory of the Hot Lake district calamity, and the volcanic nature of the islands, the apprehensions of the people are easily excited.

THE fisheries question, which forms the basis of interminable wrangling between Canada and the United States, is "laid bare" by the refusal of the U. S. Senate to ratify the recent treaty. President Cleveland sent an extraordinary message to Congress, counselling active legislation prejudicial to Canadian commercial interests, such as imposing heavy duties on provincial goods in transit, and other similar steps. Immediately Canada fires up and hurls back threats of retaliation, while the home government cables words of caution to the excited Canadians. No doubt better counsels will prevail. And there would not be the least trouble in coming to a just and amicable settlement, if political chicanery and personal selfishness could be laid aside. There is not much room to doubt that this untimely rupture is sprung for political reasons, and to create capital for those who desire power more than that justice and right should prevail.

ARCHDEACON JULIUS has rendered good service to the cause of public morality by calling attention to the spread of the skating-rink craze, and the mischiefs incident to it. Skating is, *per se*, an innocent and healthful exercise; but in the form in which it exists among us, it is attended with many evils. It is carried on in a crowded building and a vitiated atmosphere, and up to very late hours. There is absolutely no check as to the character of the company a youth or maiden may meet there; and, in point of fact, a skating rink in a crowded neighborhood is on an exact level with the low-type dancing saloon. No prudent parent should expose a son or daughter to the miscellaneous acquaintanceships and the unrestrained intercourse of a skating rink. The proprietors of the rinks, moreover, push trade by many questionable devices: by "carnivals," and "fancy dress parades," and by offering prizes for the best-dressed girl, or the most original fancy costume. No self-respecting girl would, of course, offer herself to the gaze of a crowd as a competitor for these prizes; but "self-respect" is not a plant likely to flourish very vigorously in the hot atmosphere of a public skating rink.—Sel.

ONE of the most timely topics for the colonies is the strike in the Newcastle coal mines. The product of these mines is distributed throughout Australia, and carried to San Francisco, Chili, and other distant parts. For these colonies the Newcastle coal is the main dependence for fuel. When this supply is suddenly cut off, and the immense industries which are dependent upon it are interrupted, and their very existence is imperiled, then the strike becomes a serious matter.

It is hardly possible for an outsider to form a just opinion in reference to the merits or demerits of the present struggle. That employers should be oppressive and arbitrary, and that employes should be unreasonable and obstinate, is no new thing; and such demonstrations as strikes and lockouts are not calculated to remedy the evils. But the right of an employer to dispense with the services of refractory or incompetent help and to hire others; and the right of workmen to refuse to work when they do not want to work, should be conceded. The effect of extensive organizations of either working or capital fraternities is to gather power by which their demonstrations become more destructive of public good, and involve more general loss and suffering. Men are forced to quit work who have no grievances. Employers who are dealing justly are ruined, and every class and grade of society suffers intensely. Such are the necessary effects of these great struggles, whether initiated by one side or the other.

In the present case the distress caused by the strike

is each day increasing, and certainly calls for some consideration upon the part of the belligerents. So far, no apparent steps have been taken for peace by either side. Each pretended conference has been a farce, and not a point has been conceded. This is all the more inexcusable both because of the great necessity for a speedy adjustment, and also because the whole difficulty seems to one at a distance to be more of a strife for technicalities and dignity than for vital interests.

The troubles are now taking a more serious aspect, and the aid of the militia has been invoked. What the end will be we know not; but we all hope it is near. The thought presents itself that our governments should provide for the settlement of such disputes. Commissioners properly qualified and clothed with authority could be appointed to arbitrate from an impartial standpoint, whose decisions should have legal force.

THE OPEN SORE OF THE WORLD.

If any one desires to realize how imperfectly God's kingdom is established upon earth, and with what cruel weight the devil's kingdom still lies on wide spaces of the redeemed planet, he has only to study the accounts given of the hideous slave trade, which still constitutes what Professor Drummond calls the "heart-disease" of Africa. Professor Drummond's account of the extent and the devilish cruelties of the traffic in human flesh carried on by the Arab slave-drivers is enough to make a humane heart almost break with mere pity. The track of the slave caravans across Africa might be followed, literally for thousands of miles, by the long, unbroken line of whitened human bones, each decaying skeleton telling where some poor human life perished of thirst, or stripes, or wounds! It is calculated that at least 500,000 slaves are sold annually in Central Africa; and for every slave that reaches the market, at least two perish on the road. Beneath the cruel ravages of the Arab man-hunters, Central Africa is sinking into the mournful desolation of a vast cemetery.

Professor Drummond, in his "Tropical Africa," declares that in some districts it is unsafe to send three negroes together on an errand; for two of them will be almost certain to unite and sell the third for a slave! And Cardinal Lavigerie bears a testimony almost as startling. "Things have reached such a pass in the vicinity of the great lakes that now," he says, "every woman, every child, that strays ten minutes away from the village, has no certainty of ever returning to it."

The Cardinal's picture of the misdeeds committed by the slave-driving caravans, composed of Arabs and half-castes, is moving in the extreme:—

They fall at night upon defenceless villages, setting fire to the straw huts and firing upon every one they meet. The inhabitants try to escape, seeking safety in the woods, in the heart of impenetrable thickets, in the dry beds of rivers, in the tall grass of the valleys. They are pursued. The aged, the men who offer resistance, all who cannot be sold in the markets in the interior, are killed; the women and children are seized. All who are captured—men, women and children—are hurried off to some market in the interior. Then commences for them a series of unspeakable miseries. The slaves are on foot. The men who appear the strongest, and whose escape is to be feared, have their hands tied (and sometimes their feet) in such a fashion that walking becomes a torture to them; and on their necks are placed yokes, which attach several of them together. They march all day; at night, when they stop to rest, a few handfuls of raw sorgho are distributed amongst the captives. This is all their food. Next morning they must start again. But after the first day or two the fatigue, the sufferings, and the privations have weakened a great many. The women and the aged are the first to halt. Then in order to strike terror into this miserable mass of human beings, their conductors, armed with a wooden bar to economize powder, approach those who appear to be the most exhausted, and deal them a terrible blow in the nape of the neck. The unfortunate victims utter a cry, and fall to the ground in the convulsions of death! The terrified troop immediately resumes its march. Terror has imbued even the weakest with new strength. Each time some one breaks down, the same horrible scene is repeated. At night, on arriving at their halting-place, after the first days of such a life, a not less frightful scene awaits them. The traffickers in human flesh have acquired by experience a knowledge of how much their victims can endure. A glance shows them those who will soon sink from weariness; then, to economize the scanty food which they distribute, they pass behind these wretched beings and fell them with a single blow. Their corpses remain where they fall, when they are not suspended from the branches of the neighboring trees; and it is close to them that their companions are obliged to eat and to sleep. In this manner the weary tramp continues—sometimes for months, when the caravan comes from a distance. Their number diminishes daily. If, goaded by their cruel sufferings, some attempt to rebel or to escape, their fierce masters cut them down with their swords, and leave them as they lie along the road, attached to one another by their yokes. Therefore it has been truly said that if a traveller lost the way leading from equatorial Africa to the towns where slaves are sold, he could easily find it again by the skeletons of the negroes with which it is strewn.

—Southern Cross.

THE petrified skeleton of a whale over thirty feet long has been discovered by an officer of the Coast Survey on a range of mountains in California, over 3,300 feet above sea level.

Useful and Curious.

FORCE OF NATURAL GAS.

THE REMARKABLE POWER OF SOME OF THE OHIO WELLS.

ALTHOUGH the wells about Findlay are under control, the tubing is anchored, and the awful force is held under by gates and levers of steel, it is impossible to escape a feeling of awe in this region at the subterranean energies, which seem adequate to blow the whole country heavenward. Some of the wells were opened for us. Opening a well is unscrewing the service-pipe and letting the full force of the gas issue from the pipe at the mouth of the well. When one of these wells is thus opened, the whole town is aware of it by the roaring and the quaking of the air. The first one exhibited was in a field a mile and a half from the city. At the first freedom from the screws and clamps, the gas rushed out in such density that it was visible. Although we stood several rods from it, the roar was so great that one could not make himself heard, shouting in the ear of his neighbor. The geologist stuffed cotton in his ears and tied a shawl about his head, and, assisted by the chemist, stood close to the pipe to measure the flow. The chemist, who had not taken the precaution to protect himself, was quite deaf for some time after the experiment. A four-inch pipe, about sixty feet in length, was then screwed on, and the gas ignited as it issued from the end on the ground. The roaring was as before. For several feet from the end of the tube there was no flame, but beyond was a sea of fire sweeping the ground and rioting high in the air—billows of red and yellow and blue flame, fierce and hot enough to consume everything within reach. It was an awful display of power.

We had a like though only a momentary display at the famous Karg well, an 8,000,000 feet well. This could only be turned on for a few seconds at a time, for it is in connection with the general system. If the gas is turned off, the fires in houses and factories would go out, and if it were turned on again without notice, the rooms would be full of gas and an explosion follow an attempt to relight it. This danger is now being removed by the invention of an automatic valve in the pipe supplying each fire, which will close and lock when the flow of gas ceases, and admit no more gas until it is opened. The ordinary pressure for house service is about two pounds to the square inch. The Karg well is on the bank of the creek, and the discharge pipe through which the gas (though not in its full force) was turned for our astonishment, extends over the water. The roar was like that of Niagara; all the town shakes when the Karg is loose. When lighted, billows of flame rolled over the water, brilliant in color and fantastic in form, with a fury and rage of conflagration enough to strike the spectator with terror. I have never seen any other display of natural force so impressive as this. When this flame issues from an upright pipe, the great mass of fire rises eighty feet into the air, leaping and twisting in fiendish fury. For six weeks after this well was first opened, its constant roaring shook the nerves of the town, and by night its flaming torch lit up the heaven and banished darkness. With the aid of this new agent, anything seems possible.—*Charles Dudley Warner, in Harper's.*

VEGETABLE LAMPS.

A RECENT book by Mr. C. F. Holder, on "Living Lights," contains a great amount of curious and interesting information in regard to phosphorescent animals and plants on land and in the sea. Australia, the writer says, has produced a number of luminous toad-stools. Drummond found some striking forms near Swan River. He had noticed two species growing as parasites on the stumps of trees. Their appearance in the daytime did not attract particular attention, but at night they developed into veritable plant lamps, exceeding anything that he had ever seen. One was about two inches across, and grew in clusters on the stump of a banksia-tree which was surrounded by water. When the little plant was secured from its miniature island home, it could have been used as a lamp for several successive nights, a newspaper being read by placing the agaric on it, the light illuminating the type in the immediate vicinity. As the plant dried, the light gradually diminished. In the Cardiff coal mines an interesting plant is found, which emits so brilliant a light that the men have been able to "see their hands by it," and it was visible at a distance of six feet.

In the same book from which the foregoing facts are taken is a chapter on luminous showers. Ice has often been observed to emit luminous sparks; and

probably one of the grandest spectacles ever witnessed is the luminous cap of a snow-covered mountain. The glaciers of the Alps have been seen in a soft phosphoric glow, the icy rivers being distinctly marked by the phenomenon, which is so brilliant at times that the appearance of a second sunset is occasioned. Not only are the summits of Alpine peaks and the glaciers luminous, but the valleys of the Piedmont, Valias, and others have been seen to emit from their covering of snow a soft blue light of singular beauty. So intense is this light about the cap of Mount Blanc that it has been photographed. Luminous vapors or mists may be mentioned in this connection. Massachusetts was visited by a fog some years ago that was so dense that observers a few feet away were invisible, yet darkness was not an accompaniment; the mist seemed to be light-emitting itself, having a reddish metallic hue. Others described it as a fiery red or yellow, while to some it appeared to be composed of faintly luminous matter.—*Christian at Work.*

NEW YORK AN EPITOME OF THE WORLD.

THE intelligent traveller who has not money enough to go round the earth may here see the globe in miniature. In Bleecker Street, in the wine shops kept by the ex-soldiers of the commune of Paris, he will see France. Germany he will see in Avenue A, where the food and the customs of the people are German. He will make a tour of Italy by going through Mulberry Street, where he may see a second Naples. The exploration of Africa requires a simple trip through Thompson Street. A visit to China is effected by a short walk through Mott Street, with its yellow gamblers, joss temple, Chinese stores, opium dives, Mongolian street peddlers, restaurants, and gambling dens. The Malay archipelago he will discover in one of the streets of the East side, where 500 Malays live. India lies along the wharves of Brooklyn, where the jet-black sailors of Calcutta come in on the India ships. Turkey is scattered over the city, and he will catch occasional glimpses of it in the Turkish peddlers who go about in their national costume selling bead work. America he will see in the cigar-store signs; Cuba in the cigar stores, and Spain in the down-town tobacco factories. England he will meet in the English ale and chop houses on Sixth and Fourth Avenues. Ireland, as it is in the wildest part of Connemara, he may visit in that part of the city named Goatville. He may see the anarchists at their picnics, the socialists at their mass meetings, the actors in Union Square, the militia in the processions, the gamblers in their exchanges, the work people pouring out of the factories at 6 o'clock—in short, all the varied and multifarious life of the great cities of the world.—*The Metropolitan.*

BRIGHAM YOUNG'S READY WIT.

IT is believed that the following anecdote of Brigham Young has never before been published. The high priest of the Mormons often had to exert the whole of his wonderfully quick wit in order to preserve the faith that his followers had in him, but he was generally equal to the occasion. A certain elder, while chopping wood, had cut his leg so badly that it had to be amputated. As soon as he was able he came to Young, and stated his case to him somewhat as follows: "I have always been a good Mormon; I have several wives and a good many children, and in my present maimed condition I do not know how to provide for them. I believe truly that you are Christ's representative on earth, and that you have all the power that he had. If you like, you can work miracles; if you like, you can give me a new leg, and now I ask you to do it."

Young assented to all the propositions as they were laid down, and when the elder had finished speaking, he said, "I can give you a new leg, and I will, but I want you to think a little about it first. When the day of Judgment comes, wherever you are buried, your old leg will find you out, and join itself to you; but if I give you a new one, that will rise with you, too, and the question is whether you would rather suffer the inconvenience of getting along with one for a few years here, or go through all eternity on three legs."

The choice was quickly made, and Brigham Young's reputation as a miracle-worker was saved.—*Set.*

OF that vast work, as projected, the ship canal between Bordeaux on the Atlantic seaboard and Narbonne on the Mediterranean coast, it is stated that the cost will be some £26,000,000, and while its length would be about 330 miles, the use of it would be a saving of nearly 700 miles by vessels going from southern France or northern Italy to the northern Atlantic. The plan, it is said, contemplates having a railroad run

along the margin of the canal, and using locomotives to tow the vessels through, by which means, it is believed, a speed of seven miles an hour may be maintained both day and night, as during the hours of darkness the canal might be illuminated with electric lights. There would be, according to the plan, thirty-eight locks in the canal, and the depth of water, twenty-seven feet, would permit French armor-clad vessels to pass through the canal, thus uniting the two sea coasts of the country, and avoiding the passage through the Strait of Gibraltar, which might in time of war be blockaded by the fleet of an enemy, and would deprive the English of certain advantages which they now have in the Gibraltar fortifications. It is thought that, for commercial purposes, the patronage of the canal will be sufficient to pay a good return on the money invested in its construction.—*Set.*

The Home Circle.

"DO IT WITH ALL YOUR MIGHT."

"Whatsoever thy hand findeth to do, do it with thy might."

NEVER put off till to-morrow

The thing you can do to-day;

Never let pleasure borrow

An hour that pain must pay.

Though a storm on your pathway seems brewing,

And clouds may obscure the light,

Whatever you deem worth doing

Is worth doing with all your might.

Would you win Dame Fortune's favors?

Then woo her with heart and soul,

Though the cup she offers savors

At times of the gall-touched bowl.

Press on when the plow you're driving,

Look not to the left or right,

Though hard be your task, keep striving,

And do it with all your might.

If ever you turn from the labor

Appointed for you to do,

Let it be to assist a neighbor

Less stalwart and strong than you.

Stand not as a cold beholder

Of woes that may meet your sight;

Relieve them, and work on bolder,

And do it with all your might.

Again let the maxim be spoken,

Once said by the wise and the true.

And lay it to heart as a token

Of what patience and courage can do.

When life's tumult is raging around you,

If you gird up your loins for the fight,

Battle on until conquest has crowned you,

And battle with all your might!

—*Independent.*

A DAY WITH THE ZENANAS.

IT is highly probable that in the early ages when the Sanscrit-speaking Aryans poured over the Himalayas and established themselves in the fertile plains of Northwestern India, the position of woman was different from what it is now. We have abundant evidence of the fact that they appeared in public and enjoyed a certain distinction. The Moslems, when, having obtained by the sword dominion over India, they brought in their own customs, changed all this. They introduced a stricter rule, the veil, the purdah or curtain, the hidden life. And so it has been ever since. The Hindu and Mohammedan women of the upper classes lead lives of seclusion and subjection. They must marry, often in their early childhood, those chosen for them by their parents and guardians; when of an age to leave their parents' home, where they have enjoyed the sweet liberty of childhood, they are given over, unconditionally, to the family of their husband. In the new household they may become petted favorites, and they may be treated as menials. However it may be, they do not complain, for the simple reason that there is no one to listen to their complaint. Thus it is, and thus it has been, and thus they think, no doubt, it will be to the end. Should they unfortunately become widows at an early age, still more dreary is their lot; for now they are shut out from the few enjoyments that may have formerly fallen to their share. Their hair is cut, their gay clothes and gold and silver ornaments are taken from them, they are dressed in sad-colored raiment, and, in the household of women where they held once, it may be, a position of honor, they are degraded to the lowest place.

Such is the condition of myriads of women in India. That they do not suffer as European women would do if condemned to such a fate is of course true. The bird born in captivity does not know and cannot envy the delights of the feathered songster that pours out its free notes joyfully under the vault of heaven and in the deep recesses of the wood. But that there is

suffering, and especially now, when the wind of a wider life is rushing through the land; that there are born, amongst those voiceless thousands, one here and one there of a free heart and aspiring spirit, who will too often beat themselves to death against the prison bars of old custom, is also true. Every high-caste Hindoo woman goes through one terrible experience. It is when the little Brahmin, or Kshatriya girl—pretty, winsome, gay, and free as the winds of heaven—is told that she is free no longer. The husband, to whom perhaps she was married in her infancy, claims her, and she must leave her own home, and go into a strange house, and cover her pretty face with a veil, and be seen no more in the ways of men.

Ah! what tales I could tell of heart-broken children pining and dying, of child-mothers killed by neglect, of little hands clinging despairingly to the garments of some English *mem sahib*, who, poor thing! is powerless to help, and little voices imploring that they may be taken, hidden—anything rather than be allowed to go away into the strange house that claims them.

The Hindoo woman may be said to be generally content with her lot; but there can be little doubt that many suffer grievously; and there runs amongst them, at the present moment, an undercurrent of despair and rebellion, which, if not wisely guided, may have serious consequences.

I had heard this and much more with regard to the great woman question, and my sympathy and interest were powerfully aroused, when, during a visit to Cawnpore, in Northwestern India, I was fortunate enough to meet some of the ladies belonging to that branch of the flourishing little American mission there which devotes itself specially to work in the Zenanas.

I paid a long visit one day to the lady at the head of the mission, and after she had told me many and most interesting details of their work, she suggested that I should accompany her on one of her rounds in the city. I accepted readily; nothing, indeed, could have given me greater pleasure; and she called for me in her little gharry, early one forenoon.

The Indian city of Cawnpore is of some considerable extent, and inhabited by a very mixed population. There are an immense number of laborers and mechanics, the cotton mills, leather manufactory, and other large centres of industry that have been established on the station, drawing workmen in their thousands to the native town; there are rich merchants, and hosts of small shopkeepers and men of property belonging to the Brahmin and Kshatriya castes. These are the highest castes. They marry among themselves, and are very strict about the seclusion of their women, who are never seen beyond the precincts of the courts where they spend their lives, except in a covered litter or carriage, or occasionally, closely veiled, on their way to the bathing ghâts very early in the morning. The coolie or laboring class, and some of the merchants, belong to the Sudra caste, and their women have more freedom. It is much better, in my opinion, for the women at least, to be born low than high in India.

The native cities in India always fascinated me, partly, I think, on account of their abounding, overflowing life. In Cawnpore there is not so much color and contrast as in Bombay; but it is marvelously interesting. The streets are very narrow, and little booths, or stalls, more like toy houses than anything else, with the thinnest of partitions between them, are ranged on either side. On the day we passed through, they were so full of people that our syce, or groom, had to walk in front of us to clear a way for our gharry. For the most part, the houses are small and squalid; but occasionally we passed dwellings of two or three stories in height, decorated with elaborate blackwood carving, and flanked in many cases with a small temple, in whose fore-courts a few priests and worshippers were moving.

We pulled up before a narrow gully between the shops. "I am taking you to see a Mohammedan family," said my friend, "pleasant and intelligent people. We have a little school here, presided over by one of the women, and I go from time to time to examine the children."

As she spoke, we were making our way through a labyrinth, consisting of heaps of rubbish, open drains, large untidy courts, and blank walls. At last we came to an inner enclosure, across the entrance to which a rough purdah, or curtain, was drawn. My friend spoke, and it was pushed aside, and full of curiosity and ardent interest, I stood for the first time in the inner precincts of an Indian dwelling.

Imagination was ready at that moment to play tricks with me; but I tried to keep my wits about me, and I am bound to confess that what I actually did see was not romantic. A mud-paved court, open to the sky, that glorious sun-illuminated sky of India, that gives poetry to everything; but enclosed with

walls and surrounded by a sort of arcade or verandah. Within it were three or four women—wearing the loose trousers of the Mussulman women, and colored sarees like the Hindoos—and several young girls. They were not handsome, being rather of the thick-lipped Nubian type; but several of them, and especially the elder woman, who teaches in the little school, looked intelligent, and they received us with courtesy and apparent pleasure. The children from outside were not present, a circumstance for which the elder woman apologized; but she brought forward her own children to be examined, and they acquitted themselves with credit.

This family, poor as their surroundings seemed to be, enjoy a moderate prosperity. Comfort, as we understand it, is unknown in Indian homes.

Our next visit was to be to a Hindoo family of the poorer class. Our scramble over rubbish-heaps and drains re-commenced, and landed us at the foot of a break-neck flight of stairs. On ascending these, we came upon the funniest little corner of the world in which it has ever been my lot to find myself. It was a part of a house, but what part it was one found it difficult to make out. To me it seemed like a balcony, or ledge, hung on the side of the house. On one side, guarded by a high parapet, it was open to the sky, and looked down on a large, bare court; while on the other side was a range of untidy-looking cupboards and cells.

In this curious nest a little flock of women, young and old, with a few children, were gathered together. They received us with the utmost courtesy (a grace that never deserts the Hindoo at home), set for us the wicker stools that are kept for visitors, and drawing their sarees about them, squatted round us after their fashion. One and another, in the meantime, were pouring out little ejaculations of welcome, which my friend, who is a fluent speaker of Hindustani, answered smilingly. Presently there came out from a small enclosure, which was more like a bathing-machine than anything else I can think of, a young and very pretty woman, with a small baby in her arms. The little creature, who appeared to be the latest arrival in the crowded nest, was handed round, kissed, praised, and commented upon, while the young mother stood by smiling. I learned, upon inquiry, that she was eighteen years of age, and this was her fourth child.

We next drove to another quarter of the town, to visit a family of good position, belonging to the second highest, the Kshatriya or warrior caste. On entering the house, an old woman, carrying in her arms a sleek, comfortably-clothed baby, came forward, and led us through several large open courts lined with marble, and set round with cushioned settees. In the woman's apartment, an elderly woman, whose face had a quiet refinement which was very touching, came forward and shook hands with us. Two younger women followed her example. One of these, the wife, as I presently heard, of the son of the house, is certainly handsome. She is not much darker in complexion than the "nut-brown maids" of Spain, and her pretty face, childlike in its roundness of outline, is animated by a pair of dark, liquid eyes, from whose lids the long eyelashes curl upwards like the stamens of a lily. That the fine little boy in the nurse's arms was hers, and that she was extremely proud of him, we could see at once.

The second young woman, although not so handsome as the first, and much more plainly dressed, was more interesting to me, as being the first truly cultured Hindoo woman whom I had met. I found on inquiry that she was the daughter of the house, who had married, and who (contrary to the usual custom) had brought her husband to her father's home. We settled down to conversation, she acting as spokeswoman to her mother and sister-in-law, who spoke in Hindustani, which she interpreted for my benefit.

They asked me many questions about England and our manner of life there; and, when I ventured to put a few questions to them, they answered readily, and with a very pleasant courtesy.—*Quiver*.

"DUST ON YOUR GLASSES."

I DON'T often put on my glasses to examine Katy's work; but one morning, not long since, I did so upon entering a room she had been sweeping.

"Did you forget to open the windows when you swept, Katy?" I inquired; "this room is very dusty."
"I think there is dust on your eye-glasses, ma'am," she said, modestly.

And sure enough, the eye-glasses were at fault, and not Katy. I rubbed them off, and everything looked bright and clean, the carpet like new, and Katy's face said,

"I am glad it was the glasses, and not me, this time."

This has taught me a good lesson, I said to myself

upon leaving the room, and one I shall remember through life.

In the evening Katy came to me with some kitchen trouble. The cook had done so and so, and she had said so and so. When her story was finished, I said, smilingly,

"There is dust on your glasses, Katy; rub them off, you will see better."

She understood me and left the room.

I told the incident to the children, and it is quite common to hear them say to each other,

"Oh, there is dust on your glasses."

Sometimes I am referred to: "Mamma, Harry has dust on his glasses; can't he rub it off?"

When I hear a person criticising another, condemning, perhaps, a course of action he knows nothing about, drawing inferences prejudicial to the person or persons, I think right away, "There's dust on your glasses; rub it off." The truth is, everybody wears these very same glasses, only the dust is a little thicker on some than on others, and needs harder rubbing to get it off.

I said this to John one day, some little matter coming up that called forth the remark. "There are some people I wish would begin to rub, then," said he. "There is Mr. So-and-So and Mrs. So-and-So; they are always ready to pick at some one, to slur, to hint—I don't know, I don't like them."

"I think my son John has a wee bit on his glasses just now."

He laughed and asked,

"What is a body to do?"

"Keep your own well rubbed up, and you will not know whether others need it or not."

"I will," he replied.

I think as a family we are all profiting by that little incident, and through life will never forget the meaning of "There is dust on your glasses."—*Observer*.

LITTLE THINGS.

WHAT absurd little things people quarrel about! What trivial matters cause ill-feeling in families! The mutton being roasted too little or the beef too much; an opinion about the temperature of the house or the style of curtains that ought to be bought for the front windows; the definition of a word or its pronunciation, are things that might be argued pleasantly about, but surely are not topics worth a quarrel when peace and good will are of so much importance in the home. A little ill-feeling is like a seed that may grow into a large tree, which will shadow the whole house. Many a man and woman must look back with regret on the hasty word or the cold reproach which was the entering wedge that split a household in two, and yet how few make a point of uttering the soft word that turneth away wrath! Quarreling is one of the original sins, I suppose; for the babies sitting on the floor will fall out over their toys, and one will push down the block tower that the other has built with neat pains; and there will be a "name called" and a "face made" and a slap given, and mamma will be called to settle a quarrel; and no truth can be got at, for each is right in his own estimation, and each has been wronged by the other. So it is through life. A reasonable quarrel about great matters may be settled, and the parties made friends again; but little tiffs about nothing are such foolish, intangible affairs that reason cannot overcome them.—*Sel*.

HOUSEHOLD HINTS.

OATMEAL requires slow and prolonged cooking, usually from two to three hours.

PICKLES, pies, pastries, and rich puddings do much to spoil good digestion, and disturb the peace of the family circle.

THE TABLE AS AN EDUCATOR.—As a certain famous cook has well said, there is no silent educator in the household that has higher rank than the table. Surrounded each day by the family, who are eager for refreshment of body and spirit, its impressions sink deep; and its influences for good or ill form no mean part of the warp and woof of our lives. Its fresh damask, bright silver, glass, and china, give beautiful lessons in neatness, order, and taste; its damask soiled, rumpled, and torn, its silver dingy, its glass cloudy, and china nicked, annoy and vex us at first, and then instill their lessons of carelessness and disorder. An attractive, well-ordered table is an incentive to good manners; and being a place where one is incited to linger, it tends to control the bad habit of fast eating; while, on the contrary, an uninviting, disorderly table gives license to bad manners, and encourages haste. The woman, then, who looks after her table in these particulars, is not doing trivial work; for it rests with her to give, silently, these good or bad lessons in manners and morals to her household as they surround the daily board.

Bible Echo and Signs of the Times.

"What is truth?"

GEO. C. TENNEY,
Editor;

MISS E. J. BURNHAM,
Assistant.

Corresponding Editors,

S. N. HASKELL, E. J. WAGGONER, J. O. CORLISS.

Melbourne, Australia, October, 1888.

ORGANIZATION IN AUSTRALIA.

A MEETING of Seventh-day Adventists in Australia was convened at Melbourne August 29, for the purpose of considering the organization of a conference, tract society, and Sabbath-school association. Churches in Adelaide Tasmania, and different places in Victoria were well represented. The meetings had been anticipated with great interest as being the first of the kind ever held in the Southern Hemisphere. The cause is new here, it being scarcely three years since the very first steps were taken, and those who have embraced the faith have never had the privilege of becoming personally acquainted with those in other churches than their own. That they might have this opportunity was one of the reasons for calling the meeting. The greatly reduced fares for Exhibition season made this feasible, and a goodly number availed themselves of the privilege. The conference when organized consisted of twenty-two lay delegates, representing the churches at Adelaide, Ballarat, Hobart Melbourne and the company at Wychitella, and four ministers as delegates at large. The constitution used by all our conferences was adopted, after making some verbal changes. Officers were elected as follows: President, G. C. Tenney; secretary, Stephen McCullagh; treasurer, Echo Publishing House; executive committee, M. C. Israel, Will D. Curtis, G. Foster, and Wm. Bell. Resolutions were adopted expressive of gratitude to God and to the General Conference and to the friends in America for present truth and the blessings which have accompanied it; and upon other points of interest and importance.

The organization of the Australian Sabbath-school Association was also effected, of which Bro. W. L. H. Baker is president; Henry Scott, vice-president; and D. Lacey, secretary. A colonial tract and missionary society was formed with a full complement of officers, the presiding officer being M. C. Israel, and the secretary Mrs. J. L. Baker. The reader is referred to the published minutes of the proceedings of these meetings.

In this place we will state that in all deliberations the utmost harmony prevailed. There was a freedom of discussion upon all points, and the bond of union which binds together the work of God in these colonies was greatly strengthened by these meetings. Above all, we had a good measure of God's blessing with us, for which we felt very grateful. The preaching and devotional meetings were full of interest of a deep and solemn nature. In all these meetings we were glad to have the help of Bro. A. G. Daniells of New Zealand.

On first-day afternoon the publishing work was considered. The BIBLE ECHO was discussed and highly approved of by all the speakers. The wish was unanimously expressed that it might be published at least semi-monthly, a step which will no doubt be taken as soon as arrangements can be made. The organization of a stock publishing company was considered, and nearly eight hundred pounds were immediately subscribed. It is now proposed to erect suitable publishing buildings, and ground for the purpose has been already purchased. The publishing art is the most effectual means for the dissemination of knowledge, and it is for this reason that this work is especially promoted amongst our people. And we hope, under the blessing of God, in a few months to be much more favorably located for publishing than in our present cramped quarters.

The figures show that there are about 335 Sabbath-keepers in Tasmania and Australia. The amount paid on tithes for the support of the cause in ten months amounts to over £700. These are not great figures, it is true, but they indicate that the work is being attended with success. The business and more general meetings were followed by a series of instruction meetings upon canvassing and other work, which were attended with a good degree of interest.

The occasion marks an era in the history of the work of the Third Angel's Message in Australia, and we feel to thank God and take new courage. The work is onward, and is making rapid steps to its consummation. It does not attract a great throng, and it never will be received with popular favor, but it goes to the honest in heart, who fear God and tremble at his word.

TRUSTING AND TRYING.

THERE is no more dangerous heresy extant than the very common, almost prevailing one expressed in a tract that lately came under our notice, the title of which read, *Do not Try, Only Trust*. The same idea was made very attractive by a popular minister, to whom we listened a few weeks since, in a sermon based upon these words from the Song of Solomon: "King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem." The theory advanced was that King Solomon represents Christ, and the chariot is the way of salvation, which is upholstered and made beautiful and fragrant, and carried upon the shoulders of men. Then the speaker urged his hearers to get in and ride to heaven. He assured them that they had nothing to do only to believe on Christ, and repose in his arms and his love, and all would be well without the least effort upon their part. It was Christ's carriage and was transported at his expense. This sermon and the tract mentioned are but samples of much that goes for gospel at the present day.

The danger arising from this man-made theory is that it leads directly to self-deception, which is the most dangerous of all deceptions. The conditions of salvation are made attractive to the natural and sinful heart. The cross is obscured or adorned with roses. Self-complacency is substituted for conviction of sin. Self-righteousness takes the place of repentance, and spiritual pride leads to a feeling of security, which, if not disturbed by the voice of God speaking through his law, will end in a terrible disappointment at last.

Selfishness and love of ease are so predominant in human nature that when a way of salvation is pointed out which involves but little or no self-denial, requires but a faint show of repentance and reformation, it will surely not lack popularity. When every difficulty and obstruction to carnal nature is removed or reduced to the smallest possible proportion, and then everything is cushioned with silk and velvet, and decked in glowing colors, the path is opened for the world to walk into the church, and godliness vanishes through the other door. It is comparatively easy to convert men to such theories; and it is upon such preaching that much of the evangelistic work is being done. "Only believe," "Christ does it all," "You have nothing to do," and similar expressions are addressed to the sinner; and when he at last concludes to yield he is immediately taught to think and to exclaim, "I am saved." Just as though the work was all done, and his eternal happiness sealed.

Such is not Bible doctrine. It may be good to fill up churches, but it does not prepare people for the Judgment and for heaven. We believe that faith is the essential condition of salvation as fully as any one can. "By grace are ye saved *through faith*," says the apostle, and we believe it. But the same apostle illustrates faith by writing what forms an entire chapter of extraordinary force and beauty, the 11th of Hebrews. In these illustrations faith appears to be a very practical thing. Abel offered an acceptable sacrifice because it united faith with implicit obedience. "By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." His faith led him to preach, labor, and sacrifice for many long years in an unpopular cause, in the face of all manner of opposition, and even of seeming impossibility. He was "moved with fear" of disobeying God. His faith not only led him to build an ark, but it led him to walk with God. Gen. 6:9. Abraham's sublime faith, demonstrated on so many occasions, always manifested itself in acts of trusting obedience. After he was seventy-five years old, he waited a quarter of a century for the fulfillment of the promise of a son. At last the promise was met. Through infancy and childhood he watched the growth of Isaac with tenderest love and glorious anticipations, and when he had nearly reached manhood, like a thunder peal from the clear sky came the command to go three days into the wilderness and offer him for a burnt offering. How about the promise now? Paul says of the grand patriarch, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." What gave him such a stalwart faith? He had cultivated it through a long life of obedience.

How shabby some of the pretended or boasted faith of to-day appears compared with such. Did Noah, Abraham, Moses, and all the worthies have "nothing to do only to

believe"? How would they appear teaching this modern religion and saying, "Do not try, only trust?" Any one who preaches to sinful men that they can ride to glory in an upholstered gold and silver chariot, on a free pass, with nothing to do, is but paving their way to perdition.

Preparatory to an acceptable faith in Christ comes the work of repentance. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well;" etc. Then, "Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:16-18. Here is something to do *before* we can believe to the saving of the soul. Sin must be repented of, and put away. After this we may come to Christ with fullest assurance of acceptance. Then faith begins its work. It "works by love, and purifies the heart." It leads to a close walk with God and obedience to all his commandments. "This is the love of God, that we keep his commandments; and his commandments are not grievous." 1 Jno. 5:3. The final victory is to the final overcomer. Salvation comes only to him "that endureth to the end." The path is the one trodden by the Master, and leads through persecution, humility, and patient continuance.

We cannot earn eternal life; but our earnestness in seeking for it will demonstrate our faith in God and our loyalty to his law. A Christian experience is not devoid of pleasure. It possesses a joy unspeakable. But it is of another nature from that which pleases or attracts the carnal mind.

RISE AND PROGRESS OF PRESENT TRUTH.—No. 9.

S. N. H.

FOREIGN MISSIONARY WORK.

THE nature and true aim of the work of God is to warn every man, instruct every man, and present them perfect before God. The commission of our Saviour was, to go into all the world, and preach the gospel to every creature. It is not a message which is confined to any one nation, or people, or tongue. It is as extensive as the plan of salvation. In the closing scenes of this world's history, grace will triumph, and Christ will be honored before all men. The truth will find its way to earth's remotest bounds. But every religious reformation has begun somewhere and taken shape; then it has gone from nation to nation and kingdom to kingdom, and some in every part of the world have accepted the advanced truth, while the masses have rejected it.

No sooner had the work become fairly established in the United States than on the part of many a longing desire was felt that it might reach other nations and other people. For years the States had been the asylum of the oppressed from every nation, and the many foreigners who embraced these views there naturally felt a desire to bring the truth before their friends and relatives in their native lands. Finally, Nov. 14, 1874, a society was organized embracing all of our lay members who wished to engage in the work of saving souls. Individuals were encouraged to post our periodicals to parties with whom they were acquainted, or even to persons with whom they were unacquainted, in every part of the world. Each congregation had such an organization, under the charge of a librarian. A number of congregations were organized into a district, and placed under the charge of a director, who visited and encouraged the congregations in his respective district. It was also recommended that the several districts take as many periodicals and other publications as they could for purposes of re-posting, correspondence being opened with the individuals to whom reading matter was sent. Thus these various districts worked in harmony, those in each State being under the general oversight of the President of the State Conference. As the next step, the State societies were organized under one general management, having its officers and executive board. This association was known as the International Tract and Missionary Society, and had the general supervision of all the work.

Under this association, a correspondence was opened in all parts of the world with all nations, as there were individuals of every nationality who had embraced the truth in America. Thus a feeling of sympathy was aroused for those in other parts who had taken their stand upon the unpopular truths of Sabbath reform. As

an interest was awakened in new fields in America and other countries, missions were established. At the time the organization was completed so as to begin a systematic correspondence, in all Europe there were known but a few, comparatively, who were Christian observers of the seventh-day Sabbath; but soon an interest was awakened in Switzerland, in England, in France, Italy, Germany, the Scandinavian countries, Russia, Siberia, and even in Jerusalem. A volume might be written upon the way the truth was introduced and gathered strength in these various places.

The placing of religious literature on board of vessels bound to all parts of the world from the various shipping ports, both in America and in foreign countries, has been an important means of extending the gospel light to earth's remotest bounds. This reading matter was not only distributed to those on board the ships, but packages were left with persons who would interest themselves in distributing it in foreign ports. We know of no nation on earth where there are people speaking any one of the nine leading languages of the civilized world, in which an interest has not been awakened, to a greater or less extent; and many to-day are rejoicing in the hope of the glorious coming of our King, who would never have known of this truth, had it not been for the work of the tract society.

It has been the policy of our people, as soon as these views have obtained a permanent footing in the different continents of the Old World, to establish missions there, laborers being sent from America. In September, 1874, J. N. Andrews, one of the early pioneers in the work, left New York for Switzerland, where a number of congregations had united, and taken their stand to keep the commandments of God and the faith of Jesus. Laboring in a foreign language, and unacquainted with the customs of the people, his labors were arduous. The following year, D. T. Bourdeau, of French parentage, left his work among his people in America to join Mr. Andrews in the European field, where he arrived in January, 1876, remaining there two years. The truth was firmly established in Switzerland, and in July, 1876, Mr. Andrews began the publication at Basel, Switzerland, of a French paper, *Les Signes des Temps*, an eight-page monthly periodical. The following year three other workers joined them, since which time laborers have frequently gone back and forth between America and this mission. The work there continued to grow and reach out after other nations, and as a result of the efforts in Central Europe numerous active congregations have been raised up. At Basel we have a most thoroughly equipped publishing house, owned by our people, costing about £10,000, from which are regularly issued four periodicals in four different languages, the French, German, Italian, and Roumanian. The office at present employs forty workmen.

In May, 1877, J. G. Matteson sailed from America to Denmark to carry the truth to his native land. He began his efforts in Christiania, Norway, where success attended his labors. Many received with joy the truths presented, and three strong Conferences have been organized in Scandinavia as the result of his work and the efforts of others who afterward joined him. There is also a publishing house in Christiania, established at a cost of about £10,000, employing thirty workmen. Three periodicals are issued in the Scandinavian languages.

In 1878, J. N. Loughborough closed his work in California, and sailed from New York to aid the work in England. He began his efforts in Southampton, where now is a congregation meeting regularly on the Sabbath. Other congregations are scattered through England. In 1884, the publication of a sixteen-page paper, *Present Truth*, was commenced in Great Grimsby. It has since been moved to London, where there is now a publishing house, a training school, to fit workers to go to other portions of the kingdom and Europe; also a sales-room and the headquarters of the International Missionary Society, located on Paternoster Row, London, E. C.

Thus the work was started, and believers have sprung up all over England and the Continent. In 1882, the first European Council was held, serving to bring together the different laborers, and give them an opportunity for consultation as to the best methods of labor and an exchange of views regarding the work. This was a source of much encouragement and strength to the cause.

In May, 1885, a party sailed from San Francisco to Australia, arriving in June, and locating in Melbourne. The first of the following January a sixteen-page paper, called the BIBLE ECHO, began to be regularly published, and a congregation was soon established in Melbourne of over one hundred, which still meets regularly. The *Austral-*

asian Youth and Sabbath-school Guide is also regularly issued from that office. Another congregation of considerable size was established at Adelaide, the capital of South Australia, and since then the work has been carried to Tasmania and other portions of Australia, where congregations, large or small, have been brought out. At a late meeting of S. D. Adventists, convened in Melbourne, a Conference and Tract Society were fully organized, as is notified in another column. In Auckland, New Zealand, the largest city in that colony, these truths found a hearty reception, and a large congregation meets regularly in their own meeting-house. Others in different parts of New Zealand have heard the truth, and have taken their stand upon it. At the present time it may be safely said that the truths of the third angel's message are known throughout these colonies to a greater or less extent, and believers are found in almost every part.

In the spring of 1887 a party of workers went to South Africa, where quite a number who had previously embraced our views were earnestly calling for help. South America has been visited by missionary publications, and quite a number are keeping the Sabbath in that country, although no mission has yet been established. There are scores of believers also in the different islands of the Pacific. All the inhabitants of one of the islands have embraced the Sabbath of the fourth commandment. To trace the work step by step in its development would require us to go entirely beyond the province of this brief sketch, and we would refer the interested reader to "Historical Sketches of the Foreign Missions" as the best work from which to gain information concerning our foreign work. We will only say that, as the cause has steadily gained ground in America, so has it prospered in Europe. The same prejudices which must be met in one nation are found in another, the only difference in the work being that in some countries the laws are less favorable to the dissemination of religious views than in others. But where the laws are unfavorable, grace is more manifest, and the work prospers about the same. But there are fields in the regions beyond where we have not as yet established missions,—India, China, and thousands of islands of the ocean. May God hasten the time when the whole earth will be lighted up with the light of present truth.

THE SABBATH PRESERVED DURING THE DARK AGES.

G. I. B.

HAVING traced the Sunday-sabbath from its first beginnings through the Dark Ages to its full adoption by the Protestant churches, we now return to the true Sabbath, to briefly notice its status since the Roman Catholic Church put it down, where it had the power to do so. The clearest proof has been given that it was kept in the early church for centuries, even till the Catholic Council of Laodicea, in A. D. 364, abrogated it by an anathema. From that time forward it gradually disappeared from view in those countries where the Catholic Church had supreme influence. That church has made the most persistent efforts in every way possible to crush out the Sabbath, seeming to realize that those who clung to the ancient Sabbath struck at the very foundation of her claims.

Sunday stands upon the authority of tradition. The Sabbath stands upon the authority of the commandments of God. When Sunday is observed, one really recognizes the groundwork of Catholic authority, viz., tradition, and, logically speaking, is bound to accept her other festivals, ordinances, etc., which stand on precisely the same authority. But when a person ignores Sunday and keeps the Sabbath of the Lord, he sets aside Catholic tradition, so that the whole Catholic stock in trade is gone, together with their strongest hold on Protestants. Hence we shall ever find Catholics stoutly opposed to the Sabbath.

We shall now inquire whether the Sabbath did not continue to be observed in various places where the Roman Church had not influence enough to put it down. If this be so, it will afford strong additional evidence that the change of the Sabbath was wrought by the power of the Catholic Church. We shall be able to give only brief historical references in proof of this point, referring those who wish to investigate the matter thoroughly to Andrews' "History of the Sabbath," a much more complete treatise than this can be.

We first notice the early Christians of Great Britain, who were not connected with Rome before the mission of Augustine, A. D. 596. These were a pious, humble class of people, and were in an eminent degree Bible Christians.

"An Irish Presbyter, Columba, feeling himself stirred with missionary zeal, and doubtless knowing the wretched condition of the savage Scots and Picts, in the year 565 took with him twelve other missionaries and passed over to Scotland."—*McClintock and Strong's Cyclopaedia*, vol. 2, pp. 600, 601.

They were called Culdees. They settled and made their headquarters in the little isle of Iona. They had, for the most part, "a simple and primitive form of Christianity," very different from the pomp of Romanism.

Two eminent Catholic authors speak of Columba as follows: "Having continued his labors in Scotland thirty-four years, he clearly and openly foretold his death, and on Saturday, the ninth of June, said to his disciple Diermit, 'This day is called the Sabbath, that is, the day of rest, and such will it truly be to me; for it will put an end to my labors.'"—*Buller's Lives of the Fathers, Martyrs, and Principal Saints*, art. St. Columba, A. D. 597. "To-day is Saturday, the day which the Holy Scriptures call the Sabbath, or rest. And it will truly be my day of rest, for it shall be the last of my laborious life."—*The Monks of the West*, vol. 2, p. 104.

This language proves that Columba believed that Saturday was the true Bible Sabbath. It also shows his satisfaction in the fact, in view of his immediate death. We have never known an observer of Sunday to have any feelings of pleasure on his death-bed in view of the fact that Saturday was the Bible Sabbath. Hence we conclude that this man of God, the leader of these missionaries, was an observer of the ancient Sabbath.

There has been no class of dissenters from the Catholic Church more worthy of regard than the Waldenses, or Vaudois, whose principal settlement was in the valleys of the Alps in Piedmont, though at times there were companies of them scattered in many of the countries of Europe. Their locating in these valleys occurred between the time of Constantine and the full development of the Roman Catholic Church. There is some confusion among the various authorities as to the exact time. It seems to be a settled fact among the historians that the cause of their seeking these retired valleys was their desire to maintain the purity of their religion, and to escape the corrupting influences so prevalent in the more thickly populated portions of the country. So they retired from public view. They had a translation of the Bible in their own tongue, and taught it with great diligence to their children. Catholic writers declare that some of them could repeat nearly the whole of the Holy Scriptures. They sent out missionaries to all parts of Europe during the darkest days of the papacy. Many of these witnessed for the truth with their lives. Multitudes of them died in the various persecutions of the Catholics. Time after time they were driven from their homes into the mountains and caves, and many thousands of men, women, and children were put to death, and their property and homes confiscated and destroyed.

There is conclusive evidence that a portion, at least, of the Waldenses observed the ancient Sabbath in the days of their greatest purity. A considerable portion of this people were called by the significant designation of *Sabbati, Sabbatati, Insabbatati*. Mr. Robinson, the historian, quotes out of Gretser the words of Goldastus as follows: "Insabbatati [they were called] not because they were circumcised, but because they kept the Jewish Sabbath."—*History of the Church*, chap. 5, sec. 1.

Goldastus was a learned Swiss historian and jurist who was born in 1576. He was a Calvinist writer of note. Archbishop Usher acknowledges that many understood they were called by these names because they kept the Jewish Sabbath, though he thought it was for another reason.

Just before the great Protestant Reformation, "Louis XII., king of France, being informed by the enemies of the Waldenses inhabiting a part of the province of Provence, that several heinous crimes were laid to their account, sent the Master of Requests and a certain doctor of the Sorbonne, who was confessor to His Majesty, to make inquiry into the matter. On their return they reported that they had visited all the parishes where they dwelt, had inspected their places of worship, but they had found there no images nor signs of the ornaments belonging to the mass nor any of the ceremonies of the Romish Church; much less could they discover any traces of those crimes with which they were charged. On the contrary, they kept the Sabbath day, observed the ordinance of baptism according to the primitive church, instructed their children in the articles of the Christian faith and the commandments of God. The king, having read the report of his commissioners, said with an oath

that they were better men than himself or his people."—*Jones's Church History*, vol. 2, chap. 5, sec. 4.

"The respectable French historian De Thou says that the Vaudois keep the commandments of the decalogue, and allow among them of no wickedness, detesting perjuries, imprecations, quarrels, seditions, etc."—*History of the Vaudois*, by Breese, p. 126.

One portion of the Waldenses were called Passaginians, probably because they lived high up in the passes of the Alps. Thus Mosheim speaks of them: "In Lombardy, which was the principal residence of the Italian heretics, there sprung up a singular sect, known, for what reason I cannot tell, by the denomination of the Passaginians, and also by that of the Circumcised. Like the other sects already mentioned, they had the utmost aversion to the dominion and discipline of the Church of Rome; but they were at the same time distinguished by two religious tenets which were peculiar to themselves. The first was a notion that the observance of the law of Moses in everything except the offering of sacrifices, was obligatory upon Christians; in consequence of which they circumcised their followers, abstained from those meats the use of which was prohibited under the Mosaic economy, and celebrated the Jewish Sabbath."—*Ecclesiastical History*, cent. 12, part 2, chap. 5, sec. 14.

But Mr. Benedict, in his "History of the Baptist Denomination," speaks of them as follows: "The account of their practicing circumcision is undoubtedly a slanderous story forged by their enemies, and probably arose in this way: because they observed the seventh day, they were called, by way of derision, Jews, as Sabbatharians are frequently at this day; and if they were Jews, it followed, of course, that they either did, or ought to, circumcise their followers. This was the reasoning of their enemies; but that they actually practiced the bloody rite is altogether improbable."—Vol. 2, p. 414. Ed. 1813.

Such has ever been the conduct of the Romish Church—to blacken the character of its enemies by false reports. It is nothing uncommon at the present day for even Protestant ministers to make such charges upon Sabbatharians,—that they are Jews, and keep all the law of Moses, because they observe the Sabbath. They might know, if they cared to, that Sabbatharians make a great distinction between the moral law of ten commandments, which requires the observance of the seventh-day Sabbath, and the ceremonial law of types, shadows, circumcision, etc. The former they believe to be binding on all; the latter was abolished at the cross of Christ.

The Petrobrusians were a sect of French Christians, who, in the twelfth century, witnessed for God in opposition to the papacy. They also were observers of the Sabbath. This is stated by Dr. Francis White, lord bishop of Ely, who was appointed by the king of England to write against the Sabbath in opposition to Mr. Brabourne, a Sabbatharian. He says: "In St. Bernard's day, it was condemned in the Petrobrusians."—*Treatise of the Sabbath Day*, p. 8.

The Sabbath-keepers of the eleventh century were of sufficient importance to attract the attention of the pope. Gregory the Seventh, one of the most lordly, domineering popes that ever occupied the papal chair, was at that time ruling the church with an iron hand. Dr. Heylyn says that "Gregory, of that name the seventh [about A. D. 1074], condemned those who taught that it was not lawful to do work on the part of the Sabbath."—*History of the Sabbath*, part 2, chap. 5, sec. 1.

This is clear evidence that there was still a respectable number of Sabbath-keepers even in those countries where that church had authority; for surely the pope would not pronounce a curse upon them unless such persons existed. Thus we see the Sabbath still existing among those opposed to the Catholic Church, even in Italy itself, where the pope's power was greatest. We now look abroad to countries where the pope never had jurisdiction, in search of those who still revere the Sabbath of the Lord. Such will constitute the subject of our next article.

NEW ZEALAND TO MELBOURNE.

A. G. DANIELLS.

It having been decided that I should attend the general meeting to be held in Melbourne, I left my home in Napier, New Zealand, Aug. 11. Our course lay along the eastern coast of New Zealand to the South Cape and from thence direct to Melbourne.

Our boat called and remained a day or two at each of the principal towns along the coast, which gave me a good opportunity to visit these places and learn more respecting the colony. Wellington, the capital of the colony, is situated at the southern point of the North Island, and has

a population of 50,000. Nothing had at that time been done to plant present truth in this city.

Christchurch is an important town in the South Island. It is a larger place than Wellington. A few months ago this place was canvassed for one of our books, *Thoughts on Daniel and the Revelation*. The Lord blessed the effort, and over four hundred books were delivered. Through reading the book, one family have embraced the truth. When we called on them, the lady was so rejoiced that she could not refrain from weeping. They made a most earnest plea for a series of tent-meetings.

We next visited Dunedin. This is the largest town in New Zealand. It is located in the southern part of the island. Nothing has yet been done to place the truth before the people here. Besides the places mentioned, there are many smaller towns along the coast, none of which has heard anything respecting the third angel's message. My heart was made inexpressibly sad as I looked over this field, and realized how powerless we are to reach the people now. If ever the prayer taught by our Saviour, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest," should be uttered with unceasing earnestness, it is now.

After spending a week along the coast, our boat left New Zealand for Melbourne, twelve hundred miles distant. On the second day we encountered a strong gale and rough sea, which lasted until we reached Melbourne, the 23d.

Our hearts were made to rejoice to meet the workers from America, and so many brethren and sisters who have accepted the truth under their labors. We feel that God has signally blessed the efforts put forth in these colonies.

Melbourne is the largest city in the Southern Hemisphere. It is one of the most stirring, wonderful places it has been my privilege to visit. It is the centre of our work in Australasia. There are about 175 Sabbath-keepers here, 150 of whom are members of our church. Nearly three years ago our brethren began the publishing work in a small way. Various obstacles have at times arisen; but they have been overcome, and a steady growth has attended this branch of the work.

Through ministerial and missionary efforts, the truth has been planted in different parts of Victoria and in adjacent colonies. In Adelaide, 500 miles distant, there is a church of 45 members, 13 of whom attended the general meeting. In Hobart, Tasmania, 450 miles from Melbourne, there is a church of 27 members, five of whom attended the meeting. There are over 50 in Hobart keeping the Sabbath. Several are awaiting baptism.

The first meeting held to consider the advisability of organizing a conference was, in some respects, the best meeting I ever attended. The delegates spoke with much feeling of the past kindness of the American brethren and the watchcare of the General Conference. But they felt that the time had come when they should organize a conference here, and thus relieve the American churches from further expense and anxiety. A motion to form an Australian conference was carried unanimously. Elder G. C. Tenney was elected president. It was thought that at present this conference should embrace the Australian colonies and Tasmania. This, it will be seen, covers a vast amount of territory, but it is thought that as the work increases the colonies will in time be organized into separate conferences. Some of these colonies have already placed urgent calls for help before the conference committee.

A number of meetings were held in the interests of the tract and missionary society. The Australian brethren have not been idle since embracing the truth. Local societies have been organized, and considerable work has been done to get our publications into the hands of the people. An Australian Tract and Missionary Society was organized, with M. C. Israel as president, and Mrs. J. L. Baker secretary. We shall look for much fruit from the systematic and earnest efforts which this society will no doubt put forth.

The Sabbath-school work also received some attention, and an association was formed, Bro. W. L. H. Baker President. Although this work is new in this field, it has reached a most encouraging state of efficiency. I think I can truthfully say that the schools here are not inferior to the schools in America. The per cent. of church members who attend is as great, and the lessons are well learned. The association, when organized, voted to devote all its surplus funds to the London mission during the coming year. Thus we see the same spirit to reach out for others rules the hearts of God's people in every land.

The importance of placing our publications before the public was a question that received some attention at this meeting. Regular meetings were held to consider

the best plans to be adopted, and to give instruction to those wishing to engage in the canvassing work. Encouraging success has attended the efforts of those who have persevered in canvassing for our subscription books. Yet in this great field there are only three or four devoting their time to this important work. This is not as it should be. In every colony there are thousands who would read our publications if they could get them. From what we have already seen here, we are assured there are hundreds longing for the truths contained in our books. But how are they to come into possession of these truths? Our laborers are few, and can do but little compared with the great work to be done. A little reflection must impress every one that an earnest effort should be made by all our people to circulate our reading matter.

Experience has shown that the best and most economical plan is to sell our works by subscription. In this way the truth is placed in the hands of thousands, without a heavy draft on our finances. The canvassing work has in all parts of the world reached a degree of efficiency that makes it self-supporting. Our publishing houses are prepared to furnish books, terms, and protection to their agents, which will give them every advantage they can ask.

In New Zealand our young people feel such a burden in this direction, that ten or twelve are devoting their entire time to this work. They go out in companies of from two to five. During the last few weeks, they have taken upwards of 500 orders for the different books which they are selling. Territory is assigned them by one who manages the work, and a systematic canvass is being made of the entire colony. In this way we are sowing seed, which we trust will in time yield a rich harvest.

Should not an effort of this kind be made in the Australian colonies? I believe there should, and that the time is near when a large number will be engaged in this work.

Bible Student.

[In this department we design to take up those passages of Scripture the explanations of which will shed light on the pathway of those who are truly seeking to know the will of God and do it. We shall be glad to receive from our readers questions upon such passages as are not clear to their minds. In answering we reserve the option of doing so by letter, or through these columns; or, if perchance questions are evidently suggested by an unworthy motive, of ignoring them.]

TO CORRESPONDENTS.

Please explain Gen. 6:6 compared with 1 Sam. 15:29. E. B.

THE first of these texts states that "it repented the Lord that he had made man;" and the second one says that God "will not lie nor repent; for he is not a man that he should repent." That the difficulty presented here is a verbal one, all will readily see upon a little reflection. Both statements are perfectly consistent with the divine character, when the circumstances are considered. There are some things which God cannot do without the co-operation of man. He cannot produce in us an upright and acceptable character, he cannot save us in heaven, he cannot prevent our being lost. We speak reverently, and in view of the necessary conditions of perfect freedom of action to the formation of moral character. But God had his purposes in creating man, and they involved an upright and godly life, and a final salvation. And to this end God exerted his wisdom and goodness to lead mankind in such ways. But when in their perversity mankind rejected the love and goodness of God, and hardened their hearts before him continually, it grieved the heart of God. And he who had designed that generation for a glorious career saw them as a vessel marred in the hands of a potter; that material was rejected, and another people was raised up. God's purposes and wishes in reference to an individual, or to a large number of individuals, may be defeated by the perversity of those individuals.

Does the divine purpose thus fail? Not at all. Others take the places made vacant, and are saved, while the unfaithful go into everlasting forgetfulness. A man's position or course may change the purpose of God concerning him and bring grief and regret to the Divine Mind. But aside from our personal destinies, God has purposes and principles which no action of ours can affect. His determinate counsels will prevail. His salvation will be revealed and his wrath visited. God also has his purposes and designs concerning us personally in the eternal issues of life; but these we may defeat. And God's repentance in the case mentioned was not in reference to the principles or plans he had ordained, but in reference to the wicked course of that particular generation, whose wicked course changed the purpose of God concerning themselves.

"SCRAP DOCTRINE."

THE above slang phrase is applied sometimes to the practice of bringing detached portions of Scripture to bear as proof of Bible doctrines. By the use of this epithet, people seek to shield themselves from the plain testimony of God's word by insinuating that this is an unfair and illogical way of treating the Scriptures. Where a book consists of a treatise upon a single subject, it is quite easy to distort the author's meaning by transposing and misapplying his ideas, or by partially quoting them. It is even possible to thus pervert and "wrest" the Bible. But the Sacred Book does not consist of a continuous discourse upon morals by a single author. Many different minds have left their inspired imprints upon the sacred pages. It is given "line upon line, precept upon precept; here a little, and there a little."

To obtain the testimony of sacred authority upon any point, it is necessary to ascertain what the inspiration of the Holy Spirit has dictated to the different writers upon that subject. If we possessed a combined dictionary, giving the definitions of words by all the standard lexicographers, it would be necessary to turn to different portions of the book to obtain the united testimonies of the different authorities upon any word. It would be equally nonsensical to read such a dictionary through by course to obtain the required authority for the definition of a word, or to read the Bible by course to establish any truth or doctrine.

We have the example of the Saviour in this matter. On his way to Emmaus, having overtaken the two disciples, it is said of him that "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Luke 24 : 27. This, then, is "scrap doctrine." For it is not possible that beginning with Genesis he repeated the Pentateuch and all the prophets verse after verse. He selected only those passages which were to the point in question. In no other way can we intelligently study the Bible; a fact which is recognized by every honest and thorough student of the Bible. But the quibbler and objector may hide behind a very small excuse, and cry "Scrap doctrine."

LITERARY STUDY OF THE SCRIPTURES.

HE who has the true spirit of the Bible student will prize everything which will enable him better to understand the purpose and scope of the Sacred Word, and so to read it more intelligently. The following, from Chas. A. Briggs, D. D., of Union Theological Seminary, New York, as published in the *Hebrew Student*, has a value in this direction:—

"The Bible is composed of a great variety of writings of holy men under the inspiration of the Holy Spirit, in a long series extending through many centuries, preserved to us in three different original languages,—the Hebrew, the Chaldee, and the Greek, besides numerous versions. These languages were themselves the products of three different civilizations, which, having accomplished their purpose, passed away, the languages no longer being used as living speech, but preserved only in written documents. They present to us a great variety of literature, as the various literary forms of these three languages have combined in this one sacred book of the Christian church, making it as remarkable for its literary variety as for its religious unity.

"The Bible is the sacred canon of the church of Christ, the infallible authority in all matters of worship, faith, and practice. From this point of view it has been studied for centuries by Jew and Christian. Principles of interpretation have been established and employed in building up systems of religion, doctrine, and morals. The divine element, which is ever the principal thing, has been justly emphasized; and the doctrine of inspiration has been extended by many dogmatic divines so as to cover the external letter,—the literary form and style in the theory of verbal inspiration. Yet notwithstanding this claim of inspiration for the form, comparatively little attention has been given to the form itself; that is, to the languages and the literature of the Bible, until recent times. The fact has been too often overlooked, that it has not seemed best to God to create a holy language for the exclusive vehicle of his word, or to constitute peculiar literary forms and styles for the expression of his revelation. But, on the other hand, as he employed men rather than angels as the channels of his revelation, so he used three human languages with all the varieties of literature that had been developed in the various nations, using these languages in order that he might approach mankind in a more familiar way in the human forms

with which they were acquainted and which they could readily understand.

"Advancing from historical prose, we come to the oration. The Bible is as rich in this form of literature as in its history and poetry. Indeed, the three run insensibly into one another in Hebrew prophecy. Rare models of eloquence are found in the historical books, such as the plea of Judah (Gen. 44 : 18-34), the charge of Joshua (Jos. 24), the indignant outburst of Jotham (Judges 9), the sentence pronounced upon Saul by Samuel (1 Sam. 15), the challenge of Elijah (1 Kings 18). The three great discourses of Moses in Deuteronomy are elaborate orations, combining great variety of motives and rhetorical forms, especially in the last discourse, to impress upon Israel the doctrines of God, and the blessings and curses, the life and death, involved therein.

"The prophetic books present us collections of inspired eloquence, which, for unction, fervor, impressiveness, grandeur, sublimity, and power, surpass all the eloquence of the world, as they grasp the historical past and the ideal future, and entwine them with the living present for the comfort and warning, the guidance and the restraint, of God's people. Nowhere else do we find such depths of passion, such heights of ecstasy, such dreadful imprecations, such solemn warnings, such impressive exhortations, and such sublime promises.

"In the New Testament, the three great discourses of Jesus, and his parabolic teaching, present us oratory of the Aramaic type; simple, quiet, transparent, yet reaching to unfathomable depths, and as the very blue of heaven,—every word a diamond, every sentence altogether spirit and life, illuminating with their pure, searching light, quickening with their warm, pulsating, throbbing love.

"The discourse of Peter at Pentecost will vie with Cicero against Cataline in its conviction of the rulers of Israel, and piercing the hearts of the people. The discourses of Paul on Mars Hill, and before the Jews in Jerusalem, and the magnates of Rome at Casarea, are not surpassed by Demosthenes on the Crown. We see the philosophers of Athens confounded, some mocking, and others convinced unto salvation. We see the Jewish mob at first silenced, and then bursting forth into a frantic yell for his blood. We see the Roman governor trembling before his prisoner's reasonings of justice and judgment to come. We do not compare the orations of Peter and Paul with those of Cicero and Demosthenes for completeness, symmetry, and artistic finish; this would be impossible; for the sermons of Peter and Paul are only preserved to us in outline; but taking them as outlines, we maintain that for skillful use of circumstance, for adaptation to the occasion, for rhetorical organization of the theme, for rapid display of argument, in their grand march to the climax, and above all in the effects that they produced, the orations of Peter and Paul are pre-eminent.

"Nowhere else save in the Bible have the oratorical types of three distinct languages and civilizations combined for unity and variety of effect. These biblical models ought to enrich and fortify the sermons of our day. If we could study them as literary forms as much as we study Cicero and Demosthenes as models of sacred eloquence, the pulpit would rise to a new grandeur and sublimer heights and more tremendous power over the masses of mankind."

APPROVING VOICES.

THE 1260 YEARS.

"In prophetic language a *time* signifies a *year*; and a *prophetic year* has a *year for each day*. Three years and a half (a *day* standing for a year, as in chapter 9 : 24) will amount to *one thousand two hundred and sixty years*, if we reckon *thirty* days to each month, as the Jews do."—Dr. Adam Clarke on Dan. 7 : 25.

"As these forty-two months are prophetic, they must mean as many *years* as there are *days* contained in them; viz., 1260, each month containing 30 days. The beast, therefore, will continue in existence at least 1260 years."—Clarke on Rev. 13 : 5.

THE 2300 DAYS.

"I think the prophetic *day* should be understood here as in other parts of this prophet, and must signify so many *years*."—Clarke on Dan. 8 : 14.

"No doubt the end of the 2300 days, or years, is not very distant."—*Comprehensive Commentary on Dan. 8 : 14*. So Scott and the Cottage Bible.

THE BEAST OF REV. 13 : 1-10.

"The best expositors, however, are in general agreed that there is a reference to papal Rome and the papal religion, as opposed to the pure church of Christ."—*Bloomfield's Greek Testament*.

THE TEN HORNS.

"The ten kingdoms into which the Roman empire was afterward divided."—Clarke on Dan. 7 : 7.

BIBLE-READING.

THE MILLENNIUM.

THE word "millennium" is from the Latin words *mille* and *annum*, signifying a thousand years. The word thus formed is applied to the thousand years spoken of in Rev. 20. The popular idea attaches to this period the peaceful and universal reign of the gospel on earth; that the world will become converted to Christianity and all unite upon its principles for a thousand years prior to the second coming of Christ. A careful study of the following questions and Bible answers will aid in coming to a scriptural understanding of the subject.

To what extent is the gospel to be preached? Matt. 24 : 14.

Is this to result in the conversion of the nations, or simply to be a witness to them? *Ib.*

How long is it after this before the end comes? *Ib.*

Does "then" mean one thousand years later?

What does Jesus say will occur when the end comes? Matt. 13 : 40-43.

Will there be any wicked ones then? Matt. 13 : 41.

What will become of the wicked? Verse 42.

Is the world to grow better or worse toward the end? 2 Tim. 3 : 13.

What will be its moral condition when the Lord comes? Luke 17 : 26-30.

How does Paul describe the condition of the world in the last days? 2 Tim. 3 : 1-8.

If "all that will live godly in Christ Jesus shall suffer persecution," can there be a reign of a thousand years of universal peace and righteousness while probation lasts? 2 Tim. 3 : 12.

But does not Isaiah 2 : 2-5 foretell such a time?

Who is to say this? First clause of verse 3.

What does the Lord say? Joel 3 : 9-17.

When many nations shall be saying "peace and safety," will not this statement itself be a sign that the last days have come? 1 Thess. 5 : 1-4.

Besides crying peace and safety, what are the scoffers in the last days to say? 2 Pet. 3 : 3, 4.

What will come upon those who are prophesying peace and safety? 1 Thess. 5 : 3.

Will the time ever come when the earth will be free from sin? Isa. 11 : 9; 66 : 23.

What great change must take place before this can come to pass? 2 Pet. 3 : 10, 13; Isa. 65 : 17-19.

Instead of proclaiming peace and safety, what should we do? Joel 2 : 1.

What wonderful signs in the heavens are mentioned in connection with this warning? Joel. 3 : 14, 15.

What momentous event do these signs precede? Matt. 24 : 29, 30.

What first takes place on the earth at his coming? 1 Thess. 4 : 16, 17.

What happens to the wicked? 2 Thess. 1 : 7-9; Jer. 25 : 33.

Where *then* are all the righteous?—Caught up into the clouds in the air with the Lord.

Where are the wicked?—Dead, lying on all parts of the earth unburied.

Would not this leave the earth empty, or without inhabitants?—Yes.

Did the Lord say it would be so? Isa. 24 : 1, 3; Jer. 4 : 23-27.

When did Jeremiah say the cities would be broken down, and the earth made empty? Verse 26.

How long is it after this before the wicked are raised? Rev. 20 : 5.

Where are the righteous during this one thousand years? Rev. 20 : 4; John 17 : 24; Rev. 15 : 2.

(a) Where is this sea of glass?—Before the throne of God in heaven. Rev. 4 : 1-6.

(b) Were all the redeemed there? Rev. 7 : 9.

If the righteous spend one thousand years in heaven, and the wicked are not raised until the one thousand years are finished, then is not the earth desolate one thousand years?

What is said of Satan during this time? Rev. 20 : 1-3.

Where is the bottomless pit?—It is the earth when it returns to its chaotic state. Rev. 9 : 1-3; Jer. 4 : 23-28.

How is Satan bound?—By circumstances; the righteous are in heaven, the wicked are all dead, the earth is empty, and so there is no one to tempt.

How is he loosed?—By the resurrection of the wicked. Rev. 20 : 5, 7, 8.

Where, then, do the righteous spend the millennium, or one thousand years, spoken of in the Bible?—With Christ in heaven, visiting the world that he left to redeem them.

Missionary.

LITTLE by little the good in men
Blossoms to beauty for human ken;
Little by little the angels see
Prophecies better of good to be;
Little by little the God of all
Lifts the world nearer the pleading call.

AUSTRALIAN CONFERENCE PROCEEDINGS.

A GENERAL meeting of Seventh-day Adventists of Australia and Tasmania, convened for the purpose of taking into consideration the advisability of organization, met in the Temperance Hall, North Fitzroy, Melbourne, 30th August, 1888, at 10:30 A. M., with G. C. Tenney in the chair. S. McCullagh was elected Secretary pro tem.

The Chairman read extended extracts from the address of the General Conference Committee to the Australian brethren relative to the organization of the Australian churches into a Conference. The Chair believed the time had fully come when the brethren here could take the management of their affairs more largely upon their own shoulders. In advocating this important step he was endorsing the sentiments of the General Conference Committee. Proposed and seconded that a Conference of S. D. Adventists be organized.

Pastor M. C. Israel would favor the motion, and said that conferences had been formed in the past with a less number of Sabbath-keepers than were to be found in Australia. The numerical and financial standing of the churches would warrant the step being taken. He reported the actual membership of the churches to be 266, and Sabbath-keepers 335. Amount of tithes paid into the treasury during the last ten months, over £700.

Will D. Curtis gave the motion a hearty support. He was a strong supporter of organization, and hoped that ere long the ministerial staff would be increased by workers from the ranks of the Australian field. Pastor Daniells from New Zealand said that although he was not a delegate, yet he felt a lively interest in the work in Australia, and was fully assured the time had come to organize; and that the New Zealand brethren felt a keen interest in the work here. The following named brethren gave the motion a very hearty support: Baker, Davey, Foster, Stewart, Graham, Wm. Bell, Stockton, J. Bell, and D. Steed. The motion was carried unanimously.

The following were received as delegates: Adelaide, E. Holland, C. Davey, J. E. Steed, S. McCullagh; Ballarat, A. M. Graham, E. Hoskins, R. Maksey; Hobart, G. Foster, D. Steed; Melbourne, Wm. Bell, W. Miller, J. Hellier, Henry Scott, T. Rowe, W. Prismatic, J. H. Stockton, F. Tucker, A. Ballingall, J. Bell Jun., D. Sheppard; delegates at large, M. C. Israel, Will D. Curtis, G. C. Tenney.

Elder W. D. Curtis proposed that Bro. Daniells, from New Zealand, with all S. D. Adventists present in good standing, be invited to take part in the deliberations of this Conference. Carried. Bro. A. Stewart was invited to represent the company at Wychitella.

At the request of the meeting, the Secretary read from the S. D. A. Year Book the Constitution of a State Conference recommended by the General Conference. Voted to consider the articles separately, and after a few verbal changes the Constitution was unanimously adopted.

The committees were then named by the Chair as follows: On Nominations: C. Davey, A. Ballingall, E. Hoskins; on Resolutions: A. G. Daniells, G. Foster, W. Miller; on Licenses and Credentials: M. C. Israel, W. L. H. Baker, Wm. Bell.

The Nominating Committee recommended the following persons for officers the coming year: President, Elder G. C. Tenney, Echo Publishing House, North Fitzroy, Melbourne; Secretary, S. McCullagh, Parade, Norwood, South Australia; Treasurer, Echo Publishing House, North Fitzroy, Melbourne; Conference Committee, M. C. Israel, Will D. Curtis, G. Foster, Wm. Bell. This report was adopted after the consideration of each name.

The Committee on Resolutions presented the following report:—

WHEREAS, The signal blessing of God has attended the efforts of our brethren from America in planting the Third Angel's Message in these colonies; therefore—

1. Resolved, That we regard this with joy, and express our deep gratitude to God; and further,—

2. Resolved, That we faithfully recognize the duty of a more intense devotion to the truth of God for the present time.

3. Resolved, That we express our thankfulness to the General Conference for the ministerial and other help they have sent us, and for their kind watch-care to the present time.

4. Resolved, That we express our great indebtedness to our dear brethren throughout America, who have given so liberally of their means to establish present truth among us.

5. Resolved, That we as a Conference express our full confidence in the work of the Third Angel's Message and its attendant truths, as carried forward by our people, the S. D. Adventists, and that we are in perfect harmony and sympathy with this work, and all the methods adopted and recommended by the General Conference.

6. Resolved, That we are grateful to God for the gracious manifestation of his Spirit through the "Testimonies" of Sister E. G. White, and that we hereby express our confidence in these Testimonies, and our high appreciation of their importance in connection with the work of God for these last days; and that we recommend their careful study by all our people.

WHEREAS, The Spirit of God has repeatedly spoken of the importance of our publishing work, and has represented it as the right arm of the Third Angel's Message, and—

WHEREAS, The blessing of God has thus far attended the work of the Bible Echo Publishing House; therefore—

7. Resolved, That it is the sense of this Conference that the time has come to promote this work and establish the publishing house upon a better financial and working basis.

WHEREAS, There are many persons among us who would gladly attend a training school to prepare them for usefulness in the different branches of our work; therefore—

8. Resolved, That it is the sense of this Conference that steps should be taken as soon as possible to establish such an institution in the city of Melbourne.

WHEREAS, The Holy Scriptures teach that it is the duty of every one to pay to the Lord his tithe, and that none are excused; therefore—

9. Resolved, That we promise to be faithful in this respect, and that we will make every proper effort to induce all our people to pay an honest tithe.

WHEREAS, We believe there are among our people some who might become successful canvassers; therefore—

10. Resolved, That we will do all in our power to encourage suitable persons to enter this department of our work, and that we will aid in a vigorous and systematic canvass for our denominational works.

WHEREAS, The holding of Bible-readings has occupied a prominent place in our more recent work for the cause; and—

WHEREAS, Much good has thus been accomplished during the past year in awakening an interest in the faith,—

11. Resolved, That we encourage this branch of missionary labor, and recommend a commendable zeal in the hearts of all who engage in this work with proper discretion.

12. Resolved, That we liberally carry out the advice of the apostle Paul in 1 Cor. 16:2, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him" for missionary purposes.

WHEREAS, We have received great benefit in adopting the principles of health and temperance as advocated by S. D. Adventists; therefore—

13. Resolved, That we will do our utmost to extend health and temperance principles; and further, that we will earnestly endeavor to place before all classes the advantages of health and temperance reform to the moral and physical nature of mankind.

14. Resolved, That we express our sincere thanks to the Melbourne church for the cordial reception and generous entertainment extended by them to the delegates of this Conference.

Upon recommendation of the Committee on Credentials and Licenses, credentials were voted to M. C. Israel, G. C. Tenney, Will D. Curtis; and licenses to W. L. H. Baker, A. Stewart, G. Foster, D. Steed, S. McCullagh.

The time of holding the next meeting was by vote left to the Conference Committee.

S. McCULLAGH, Sec. G. C. TENNEY, Chairman.

ORGANIZATION OF THE AUSTRALIAN TRACT SOCIETY.

A MEETING in which to consider the interests of the tract society work, and the advisability of organizing an Australian Tract and Missionary Society, was held in Temperance Hall, Rae Street, North Fitzroy, August 30, 1888.

There were members present from the local societies at Adelaide, Ballarat, Hobart, Melbourne, and Wychitella.

G. C. Tenney was appointed chairman, and Josie L. Baker secretary, of the meeting.

It was voted unanimously that such a society be formed.

The Constitution, as recommended by the International Tract and Missionary Society and adopted by the State tract societies, was read as it appears in the Year Book of 1888, page 96, and with a few slight changes was adopted.

By vote, the Chair was empowered to appoint the usual committees, which were announced as follows: On Nominations, C. Davey, G. Foster, and A. M. Graham; on Resolutions, H. Scott, W. L. H. Baker, and E. Holland.

It was voted that the society be districted, Victoria forming District No. 1; South Australia, No. 2; Tasmania, No. 3; and New South Wales, No. 4.

At a later meeting, held Sept. 3, officers and directors were nominated and elected as follows: President, M. C. Israel; Vice-President, G. C. Tenney; Secretary, Josie L. Baker. Directors: J. H. Stockton, District No. 1; C. Davey, No. 2; D. Steed, No. 3; the person who takes charge of the Sydney mission, No. 4.

The Committee on Resolutions submitted their report, and the following resolutions were considered separately, and adopted:—

WHEREAS, God has greatly blessed the efforts heretofore made through the local missionary societies of these colonies, by interesting many in this precious truth, and leading them to accept and love it, therefore—

1. Resolved, That we humbly express our gratitude for this evidence of God's love and mercy, and his care for his work.

WHEREAS, The Australian Tract and Missionary Society has now been organized, a step which will add greatly to the efficiency of this branch of the work; therefore—

2. Resolved, That we give this Society our most cordial and prayerful support in every way possible.

WHEREAS, It is evident that the BIBLE ECHO has been established in the providence of God for the purpose of forwarding the work in this country, and that it will prove a valuable aid in opening up new fields for the truth, and building up those who have embraced it; therefore—

3. Resolved, That it is the duty of our Society to urge its extensive use by the local societies, and that a special effort be made to place it in every Seventh-day Adventist home, and in as many other homes as possible; and further—

4. Resolved, That steps be taken to place it on the tables of public reading-rooms throughout the colonies, and that the expense thus incurred be defrayed by this Society.

WHEREAS, Dr. J. H. Kellogg has shown his deep interest in this field by generously donating to our work two hundred copies of the *Good Health* each month, and—

WHEREAS, We believe this journal to be accomplishing a most important work in connection with the cause,—

5. Resolved, That we show our appreciation of Bro. Kellogg's interest, and our faith in the good to be accomplished by this paper, by faithfully laboring to give it a wide circulation throughout the colonies.

6. Resolved, That it is the sense of this association that all our churches should adopt the Missionary Readings as prepared by the International Committee for the fourth Sabbath of each month.

WHEREAS, We are thankful for the good results from the fourth-Sabbath contributions, therefore—

7. Resolved, That we recommend that all our churches adopt the plan of missionary donations on the fourth Sabbath of each month, and that funds thus raised be used in behalf of the local society contributing the money.

WHEREAS, It is recognized that the canvassing work is one of the most important connected with the cause, and—

WHEREAS, The time has come when this work should receive special attention, and systematic plans be adopted for carrying it forward, therefore—

8. Resolved, That we acknowledge the wisdom of the plans that were adopted by the General Conference in 1887, pertaining to the canvassing work, and that we will endeavor to carry this important branch forward according to those plans.

WHEREAS, There has been a call from our missionary workers for a series of Bible-readings suitable to be used in their work, and—

WHEREAS, There is a growing demand for readings in an inexpensive form that may be handed out or loaned without placing too many subjects before the mind of the reader, as has to be done if any of our present works are used, therefore—

9. Resolved, That we request the Bible Echo Publishing House to furnish the tract society with suitable leaflets as soon as possible.

Meeting adjourned *sine die*.

G. C. TENNEY, Chairman.

JOSIE L. BAKER, Secretary.

THE FIRST DEPARTURE FROM THE LONDON TRAINING SCHOOL.

It is well understood by our friends who have taken such an active interest in the English mission that the London training school has been in operation but nine months, while the English mission has been established as many years. It should not be thought that the school is independent of the mission. It is a branch of the work which has not been previously reduced to a system here, and made a speciality of,—that of educating and training Bible-workers, who give their time to visiting families and endeavoring to awaken an interest in the study of the Scriptures. There are many among us who love the truth, and are willing to sacrifice for it, and who yet fail in presenting it by not having wisdom to use their knowledge aright. They have not discovered that the "word of wisdom" and the "word of knowledge" are two distinct gifts, coming from the same Spirit. 1 Cor. 12:8. It is the tongue of the wise that useth knowledge aright. Prov. 15:2. Indiscretion in the manner of presenting the truth, or as to what portion of truth should be given, as also the amount which the individual can bear at the time, has often closed the door which Providence has opened.

We are instructed by our Saviour to be wise as serpents and harmless as doves. Among the last sayings of Christ to his disciples before his crucifixion were the words, "I have yet many things to say unto you, but ye cannot bear them now." John 16:12. There is nothing strange in this when we consider that after repeatedly telling them he must be crucified, they questioned "one with another, what the rising from the dead should mean." Mark 9:10. The same principle referred to by Christ is met with throughout the Scriptures. The apostle writes to the Hebrews, "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." Heb. 5:11-14. He writes to the Corinthians, "I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." 1 Cor. 3:2. When we consider that these words were written after five years' experience in the gospel, they have an

added force. And, further, if it be true that after three and a half years' experience of the disciples with the Saviour, and a longer acquaintance with the gospel at Corinth, there was occasion for such expressions, we as a people, having the most solemn message to the world that has ever been given to men, have in the past paid none too much attention, nor attached too great importance, to the training of workers, not only to educating them in Bible truths, but to setting forth the best methods of presenting that truth.

It was in view of these things that a training school was established in London, where daily instruction is given, not only in the truths that pertain to our time, but where especial point is made of introducing the most efficient methods of getting access to the people, and so taking up the points of truth as to stimulate an interest in Bible study, and point the way to the truth as it is in Jesus. For some months there has been a regular daily attendance of four individuals aside from the workers sent from America, who have given their time, more or less, to active labor.

On Thursday, July 25, two of them who had been quite successful left Southampton on the ship *Medway* for the island of Antigua, West Indies, their home. They feel a burden to take to their friends the message of truth. Their love for the work has endeared them to the hearts of those at the training school, and they will be followed by the prayers of their co-workers that their efforts to implant the truth in that island of the sea may be crowned with success. These are the first-fruits of what we confidently expect will be a bountiful harvest. I need hardly say that tears of joy mingled with sadness were shed at parting with these friends. Three others take their place in the class, and we think a number of others will follow shortly in placing themselves under instruction. Those who have so freely contributed of their means, and those who have taken an interest in the work here, can rejoice with us. It should be remembered that in America there are large Conferences from which workers are selected among those who have embraced the truth; but here our workers thus far have been persons who have embraced the truth as the result of efforts put forth here. The prayers of God's people for the work here have been heard in heaven, and these are the first-fruits. The interest, to all appearance, is still increasing in London.

The efforts put forth in Southampton are also bearing fruit. The truth has found its way into the army stationed there, and has spread like fire among dry stubble. We understand that quite a number have decided to observe the seventh day, while many others are interested, some of them officers. In other parts of the kingdom there are omens for good. There is an urgent call for help in the city of Leeds. One young man some time since embraced the truth by reading the *Present Truth* in the public library of that city. Since then another has taken a stand, and word comes that two desire baptism. A short time ago two girls were sent to Birmingham to canvass for *Present Truth* and *Good Health*, to prepare the way for public effort later on. The way has opened before them encouragingly, and there is every prospect that they will meet with continued success. We expect to hold public meetings in that city during the autumn and winter. We know our friends will be pleased to hear of these encouraging features of the work in England, and we hope to share in their prayers to the Lord of the harvest that the work here may be ripened off and many precious souls gathered out for the Master.

S. N. H.

THE WORK IN EUROPE.

CONCERNING the work in Central Europe, Bro. L. R. Conradi writes to the *Review and Herald* :—

"While we have every reason to thank God for what is being accomplished in this great field, yet in view of its extent and the millions of souls who are still ignorant of present truth, we are pained at the scarcity of laborers and the slowness of progress. God still seems to bless the work in Russia in a special manner. Quite an interest is being awakened among the Russians themselves, especially in the Caucasus. April 30 several Germans and Russians from Stavropol, a city some forty miles distant, visited our church there to learn more of the truth. At that time five were baptized, all but one of whom were Russians. At first our brethren were fearful about baptizing the Russians, but resting on the command in Matt. 28 : 18, 19, they performed the rite, leaving the rest with God. A Russian Baptist has also joined the church, who has been banished to Stavropol for three years, because he preached the gospel and Bible baptism to his countrymen. But here in his banishment God has granted him still greater light. There is an urgent

call for Russian tracts, and we are so happy to have one now ready for the press.

"Bro. Laubhan, who has been sick for some time, is again at work, and reports that from eight to ten are ready for baptism. He states that the prospects on the Volga look brighter than ever. The Polish brother who has recently joined our church in the Crimea, wrote me a very interesting letter, in which he asks for publications in the Polish language. His parents and friends live in German and Russian Poland, and he wishes to do missionary work among them. He can speak the Polish language and the Russian and Bohemian some, besides the German. So the truth goes from nation to nation until it will encircle the world.

"Since April 12, I have been in Prussia and Holland, and after spending a few days in Basel, have now begun the work here at Stuttgart. I was glad to spend three weeks with our brethren in Prussia, and at the same time help in starting the canvassing work there. Bro. Perk, being a Russian, and not having a testimonial from his native village, had considerable trouble. For nearly a whole week, we were obliged to go from one place to another, but by having Germans here, we finally obtained permission for him as their assistant. They began canvassing at Barmen, which being really one with Elberfeld, contains, with it, a population of 250,000. Bro. Perk takes from 25 to 35 orders per week for the 'Life of Christ,' besides selling pamphlets and giving some Bible-readings. One brother has already joined him, and others will soon. The church has also been strengthened. We were sorry to be obliged to dismiss one member. Three joined, one by baptism, and we left them in harmony and of good courage."

Concerning a mission school held in Stockholm, Sweden, J. G. Matteson writes :—

"The mission school for Sweden was held in Stockholm last winter. It continued three months, beginning with November. Twelve pupils were active as colporters all the time, and twelve more worked about one month. During the three months following the close of the school, twenty-two persons have been active as colporters most of the time. During these six months the cash received for subscriptions on papers, and books sold amounted to £720 (kroner 13,332). Those who have tried, know that, as a general thing, it is as difficult to earn one kroner in Sweden as it is to earn one dollar in America."

A permanent school has been established in Switzerland. The compulsory education laws are very strict in that country, compelling parents to send their children to school every day in the week except Sunday, under penalty of increasing fines and imprisonment. This has made it very hard for our people. After meeting with strenuous opposition from the Catholics, they have succeeded in having the school recognized by the authorities. Interested persons have erected the building, and furnishings have been sent from America, so that the school opens favorably under the direction, presumably, of Prof. E. W. Whitney.

Elder J. H. Durland, who is connected with the work in England, has lately visited Ireland, and according to his report he finds that while there are but few who are as yet observing the Sabbath, there has been quite an interest awakened there by the reading matter that has been sent to that country, and he regards the field as one which is awaiting the labor of the reaper. We have not space to itemize, or even mention, the many interesting reports which have come to us during the month; but they are encouraging, and show that as the message goes to all the world, it gathers to itself power.

THE AUSTRALIAN TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JUNE 30, 1888.

No. of members	...	126
" " reports returned	...	72
" " members added	...	17
" " ECHOS taken in clubs	...	936
" " missionary visits	...	222
" " letters written	...	137
" " Bible-readings held	...	133
" " subscribers obtained	...	30
" " ECHOS mailed	...	54
" " " sold	...	452
" " periodicals distributed	...	1,726
" " pages loaned	...	26,483
" " " given away	...	9,133
" " " sold	...	5,721

Amount received on publication fund, £4 16s. 2d.; on periodicals, £46 13s. 5½d.; on 4th Sabbath donations, £6 2s. 11d.

JOSIE L. BAKER, Sec.

News Summary.

Another revolt in Afghanistan is reported. Leprosy is said to be greatly on the increase in Russia. There are eight mission vessels cruising in the North Sea.

Algiers has suffered from a plague of locusts the past season.

Canada is asking Great Britain for a subsidy for the Canadian Pacific Railway as a mail route.

In the island of Hayti, insurgents have burned a thousand houses, including most of the public buildings.

Russia's great trans Caspian railway has been opened for a distance of 900 miles beyond the Caspian Sea.

There is a leper camp at Cooktown in Queensland, where are five Chinamen afflicted with this horrible disease.

A few small diamonds have been found among some Australian rubies discovered in the MacDonnell Ranges.

The wheat crop of France this year is below the average, and large quantities will have to be imported to supply home wants.

The small island of Bun Fly Gun, near Japan, has been the scene of a terrible earthquake, in which several hundred lives were lost.

What promises to be a rich seam of good coal has just been discovered in Gippsland. This will be a convenient source of supply for Melbourne.

It is estimated that Canada will this year produce a surplus of 22 to 24 million bushels of wheat above what is needed for home consumption.

As a proof of the activity of the export slave trade on the East African coast, it is stated that within the last two years 50 slave dhows have been captured.

Cardinal Moran, Archbishop of Sydney, returns from his visit to Rome invested with the dignity of Primate of Australia. This is another upward step for the Catholic Church.

There were serious riots at Mitchelstown, County Cork, Ireland, on Sept. 9. The occasion of the disturbance was an attempt to celebrate the anniversary of the fatal riot that occurred in the same town a year ago.

In Samoa, 3000 men are in revolt against the king, whose forces number only 1400 soldiers. It is said to be impossible for Tamasese to maintain his authority, unless a German warship will land a force to support him.

Mr. Grant, principal of Queen's College, Kingston, Ontario, has been lecturing in Australia in favor of a more intimate union of the scattered parts of the British empire. He favors a British Senate, in which all parts of the empire shall be represented according to population.

According to recent surveys, the length of the excavations necessary in the construction of the Nicaragua canal is less than 30 miles. The contract has been awarded to the Atlantic and Pacific Construction Company. The bonds are to be placed on the European market.

Three Bohemian anarchists have been arrested in Chicago, who had conspired to avenge the execution of Spies and his fellow-anarchists last November, by killing Judges Grinnell and Cary and a police-inspector. The plot included a wholesale destruction of property by dynamite.

The Rev. John Gulik says that a flood of Atheistic literature is entering Japan from abroad, and the few thousands of Christians there are not sufficient to counteract this influence. The Japanese will have to decide soon whether to adopt the religion or the irreligion of Europe.

As indicating the magnitude of the industry which has been stopped by the strike of coal miners at Newcastle, it is stated that the output for 1887 was 1,658,386 tons. This coal was distributed among nearly 30 countries, including the Australasian colonies, India, the United States, and Chili.

The Central Board of Health report that there have been 2160 cases of typhoid fever in the colony during the past year, 477 of them fatal. Large as this number is, it is said to fall short of the truth, as it is known that some medical men do not report typhoid cases that occur in their private practice.

General Diaz, who has just been re-elected President of Mexico, in a recent speech on the progress which that country has made, said, "This progress has indeed been praiseworthy, because of the determined opposition of the Catholic clergy, sworn enemies of all civilization." This is an emphatic utterance on the part of the chief magistrate; let us hope that it promises well for Protestantism in that country.

Within the last year or two, railroad extension in Mexico has received a new impetus. Lines are in process of construction, or have already been built, connecting the City of Mexico with several important commercial centers, including Tampico on the gulf and Acapulco on the Pacific. These new lines greatly facilitate intercourse with the United States, and aid wonderfully in the development of the country.

Speaking of the aggressive policy of Rome, an English paper says : "We do not fear much what Rome is likely to do now-a-days except for one reason, and that is to be found, not in the strength of the papacy in itself, but in the silliness and weakness of large numbers of pseudo-Protestants, who remain in the Church of England, and yet all the while seem bewitched by certain sympathies with Rome."

Health and Temperance.

THE POLICEMAN'S STORY.

I AM policeman 12,004,
Been on the force for years, a score.
Lots of stories I have to tell,
Queer, sad, terrible, funny, and—well,
I'll stop to tell you a little thing
That happened a year ago last spring.

Weary, but watchful, I paced my beat,
Up and down through a well-known street,
When a block away I saw a throng,
And hastened to see what was wrong.
There I found a wee, wee girl,
Dainty and pretty, fair hair in curl.

Weeping, her hands in air she tossed,
Crying, "O mamma, O papa, I's lost!"
One moment she wept, another she smiled,
And I thought of my own pet, darling child
At home, and safe in her mother's arms;
So I tried to quiet this one's alarms;
And first her sunny head I caress'd.
Then lifted her up to my beating breast,
And carried her, sobbing, sweet little fay,
To the station-house, only two blocks away.

Captain Caffry was then in command,
He took the lost baby-girl by the hand,
And, setting her up on the desk by his side,
Pleasantly talked till no longer she cried,
But dried up her tears, and soon, smiling and gay,
Was earnestly lisping and prattling away,
And told of her beautiful mamma, her joys,
Her big, bearded papa, her home, and her toys;
How she heard a wandering German band play,
And, listening, followed them on their way;
Stopp'd when they stopp'd, and cross'd when they cross'd,
Grew tired, cried for home, and found she was lost.

The door of the station-house opened just then,
Admitting a "drunk" between two of our men;
Not dirty and ragged and spoiling for fight,
But what you may term a "respectable tight."
Led up to the desk he just lifted his eyes,
Started back, nearly fell, with a cry of surprise,
Of terror, of shame: "My Grace! Cau it be?"
The instant had made him as sober as she.

"My papa! Dear papa!" They kissed and caress'd,
Both weeping, as she nestled close to his breast.
"Quite a scene!" said the captain, his face in a glow;
"I think you've been punished enough. You may go."
The father bowed low—the little one smiled—
As he passed through the door in the care of his child,
Do you know that I feel that he made a great vow
Just then against liquor, and 'tis unbroken now!

—Ncl.

WINE AND THE BIBLE.

J. H. KELLOGG, M. D.

THOSE TEXTS WHICH DISCOURTAGE THE USE OF WINE AND FERMENTED LIQUORS.

As already remarked, having shown that two kinds of wine are recognized in the Bible, one of which was wholesome and the other harmful (though often referred to by the same terms), it is most reasonable to suppose that when wine is spoken of in terms of commendation, that which was wholesome is referred to; and when the opposite terms are employed, the contrary kind of wine is meant. This principle should be borne in mind in considering the following scriptures, which are a few of those which condemn the use of wine and strong drink:—

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20: 1.

No language could better describe the real character of wine and strong drink than the words of the wise man. "Wine is a mocker," or in other words, a deceiver. It deludes the drinker with the fancy that it does him good, while it is all the time sapping his life and leading him to certain ruin.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" Isa. 5: 11.

There is no solace here for the drunkard. In addition to the immediate ills which he brings upon himself by his revelings, the Almighty has pronounced a woe upon him.

"For the drunkard and the glutton shall come to poverty." Prov. 23: 21.

Every one has seen the truth of this scripture repeatedly exemplified in the downward career of the drinker, who sinks from bad to worse, squanders his property, and not infrequently dies at last in the poor-house or on the public highway.

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?—They that tarry long at the wine; they that go to drink mixed wine." Prov. 23: 29, 30.

The truthful picture which Inspiration has here drawn of the real experience of the drunkard is in strong contrast with the glowing descriptions of delightful exhilaration and pleasurable sensations which the tempter gives as the effects of alcohol. No one who

has carefully observed the effects of wine, will dispute the accuracy of the inspired word.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. 23: 31, 32.

Solomon here gives a very precise description of fermented wine, and then admonishes us that we should not even look upon it, much less taste it. Surely, this is countenancing the most rigid total abstinence. How can moderate drinkers who believe in the divine origin of the Bible, continue to indulge in even the mildest fermented liquor, in the face of this admonition?

"But judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." Rom. 14: 13.

This text does not mention wine; but it is a very powerful rebuke to those moderate drinkers who maintain that it is only the excess of wine that is injurious, and that so long as they indulge moderately, no one has the right to question the propriety of their course. Some persons may possess sufficient will-power to enable them to continue a course of moderate tipping for many years; but their example in using wine will lead to perdition many less resolute persons who have likewise begun as moderate drinkers, but, lacking power to control the appetite for drink, end their career in drunkard's graves. The Bible makes the moderate drinker in a great degree responsible for the sins and excesses of his weaker brother, who fell through attempting to follow an example which he lacked the power to fully imitate.

Here are the qualities of good and bad wine contrasted:—

BAD WINE.	GOOD WINE.
Fermented.	Unfermented.
Contains alcohol.	Contains no alcohol.
Poisonous.	Wholesome.
Intoxicating.	Unintoxicating.
Produced by decay.	Produced by natural growth.
A symbol of wrath.	A symbol of blessing.
"Wine is a mocker."	"Cheereth God and man."
"Look not thou upon the wine when it is red."	"Use a little wine for thy stomach's sake."
"Strong drink is raging."	"Maketh the heart glad."
"Poison of dragons."	"And he took the cup, and gave thanks, and gave it to them saying, Drink ye all of it."
"Cruel venom of asps."	
"Biteth like a serpent and stingeth like an adder."	
"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him."	

DIET IN DISEASE.

Our hopes of progress in the prevention and cure of disease lie more in the direction of investigation of its causes than the discovery of specifics. Heroes as great as any who ever faced a shower of bullets, have ransacked the bodies of those who died of infectious diseases, with this object in view, and enough has been accomplished in this line to raise the most extravagant hopes for the future.

But there is a large class of diseases, which, although not so fatal, are yet the cause of a great deal of suffering and impairment of usefulness, in which we do not make equal progress. We have made vast strides in the study of disease in which we can trace the causative agent to his lair, catch him and feed him, and breed him and study his habits, and discover his vulnerable points; while in various affections having their cause in the conditions of every-day life, we have advanced little since the days of Abernethy.

Foremost among these conditions is the food we eat. When we consider the influence of the food on the flesh and products of the lower animals, may we not infer that the influence of our food on the causation and cure of disease would be very great? Indeed, even in the vegetable world, it is well known that a tree fed on good soil will produce healthy, well-developed fruit; while that of its neighbor, which has been fed on some badly-drained soil, will be small and frequently spotted with disease.

Considerations such as these suggest that there may sometimes be a cause behind the ubiquitous germ, and without which it might not be able to survive. It certainly indicates the importance of a careful study of our daily bread.

The purpose of this paper is merely to show that several disorders of the system have their origin in the consumption of more nitrogenous food than the constitution or circumstances of the person require, and consequently that the regulation of the amount of albuminous food consumed, frequently constitutes a valuable and definite therapeutic resort. Our food may be said to consist chiefly of albumen, starch, fat, and sugar; and it would seem evident that the first principle of dietetics should be the knowledge of when to increase or decrease any of these elements. A great deal has been done in this line, but much still remains to be learned. The effects of diet in the treatment of dia-

betes, Bright's disease, scorbutus, etc., prompt the hope that the treatment of disease by a skillful regulation of diet may be still further extended, and that a corresponding decrease in the use of powerful drugs may ensue.

If we inquire what becomes of any excess of food taken into the system beyond its requirements, we find that if an excess of fatty or starchy food be taken, it may be deposited as fat. If too much saccharine matter be indulged in, it may be deposited as fat or carried off as a temporary glycosuria; but an excess of albumen has no such outlet. It demands a plentiful supply of oxygen to fit it for elimination; and if, through sedentary habits, diseased lungs, or other cause, this be not forthcoming, the blood is flooded with offensive matters which all the emunctories of the body are not sufficient to remove. The breath from the lungs under such circumstances has a heavy odor, the skin becomes dark-colored, the conjunctiva yellow or muddy, with all its vessels engorged. The prophet Daniel discovered long ago these truths; and it may be that if vegetarians had set themselves to discover the precise conditions calling for such a diet, rather than going to an absurd extent, they might have conferred a real benefit on humanity.

I shall now mention a few clinical facts that seem to support the theory that too much albuminous food sometimes produces disease. My attention was forcibly called to this matter when studying certain forms of hemiparesis. Some of these, I noticed, were completely cured by a diet from which albuminous food was almost entirely excluded, and instead of the patients' running down and becoming weak, in several instances they gained in weight and strength. In one instance the patient gained fourteen pounds in a short time after the change of diet. Of course, vigorous outdoor exercise might have answered the same purpose, but that is a prescription which has obvious objections.

In spasmodic asthma and bronchitis, I think there is no therapeutic measure that will give greater satisfaction than lessening the amount of albuminous food consumed. These affections are sometimes curable by this measure alone, even in cases where the hereditary tendency thereto is distinctly marked. I might cite several such cases, but let one suffice.

Mr. S. was very asthmatic, as were also two of his brothers. His children, when quite young, were severely troubled with spasmodic bronchitis, and I was often summoned in the night to some of them who were suffering from that affection. This went on two or three years, and I frequently wondered if it must continue during their whole lives. In truth, it had gone on during the greater part of the life of the father, who was now a pretty old man. Finally, I requested them to try the experiment of feeding their children chiefly on milk and cereals; and from that time I was hardly ever summoned to any of them for a similar cause.

Sleeplessness, when accompanied by a dark skin, tense arteries, and a deposit of lithates in the urine, is very much benefited by this measure. Of course, the opposite class of cases are met with, where an exhausted system calls for rest and generous nourishment; but well selected cases will be found to yield very satisfactory results.

In Bright's disease, whether acute or chronic, the diet should not include albuminous food. The reasons for this are so obvious that no further reference need be made to it.

Foul breath, not due to any local affection, will frequently be cured by this diet without the aid of medicine. Not long ago a young lady with a vigorous appetite for animal food, and who had become a nuisance to the rest of the family on account of her foul breath, was entirely cured by this simple means.

I might easily relate more cases that were cured in the same way after medical treatment had failed. This very morning a young man, an asthmatic patient of mine, called to tell me that one month of this diet had done more for him than all the medicine he ever took; that during the month he had only tasted meat once, and that night he had symptoms of the return of his old trouble.

There is an absurd notion prevalent that a person will grow weak under this regime; so far is this from being true, that I have had patients gain several pounds in weight. Get weak, indeed, on a diet which has produced so many splendid Scotchmen and Irishmen, and enables the Arab to travel from fifty to sixty miles a day, and undergo the greatest hardship!

Albuminous food is a true stimulant, causing increased vigor and power of endurance, and the want of it is certainly felt by the patient; but we must not take sensations for reality, nor the patient's feelings as our guide in prescription. Nor must we forget that if more coal is put into the furnace than is completely burned, the grating will become choked with too much waste.—A. Arnot, M. D., in *Canadian Practitioner*.

MEDICINE FOR WEARY BRAINS.

MANY persons seek relief from weariness and lassitude in things which stimulate and excite them. Those who do this are simply burning the candle of life at both ends. Whipping a tired horse may make him go, but it does not make him strong, nor lengthen his life.

A judicious writer says: "The best possible thing for a man to do when he feels too weak to carry anything through, is to go to bed and sleep as long as he can. This is the only actual recuperation of brain power; because during sleep the brain is in a state of rest, in a condition to receive appropriate particles of nutriment from the blood, which take the place of those that have been consumed by previous labor; for the very act of thinking burns up solid particles, as every turn of the wheel or screw of the steamer is the result of consumption by fire, of the fuel in the furnace. The supply of consumed brain substance could only have been derived from nutritive particles in the blood, which were obtained from the food eaten previously, and the brain is so constituted that it can best receive and appropriate to itself those nutritive particles during the state of sleep. Mere stimulants supply nothing in themselves; they gorge the brain, and force it to a greater consumption of its substance, until it is so exhausted that there is not power enough left to receive a supply."

The weary man, who, by the aid of any stimulant, drives away sleep, drives away the best friend he has, and may find, when too late, that the friend has gone beyond recall. Sleep is a priceless gift, restoring and refreshing the weary. Let us see to it that we do not abuse this gift, and so prepare ourselves for sleeplessness, trouble, and death at the end.—*The Common People.*

THE BACK YARD.

Do not forget to make a daily examination of the rear premises. Days spent in decorating the front yard with walks, flowers, shade-trees, and keeping the lawn smoothly cropped, are well spent; but it is better far to neglect the front side of the house than to fail to give proper attention to the back side. If flies become troublesome, you may be sure that they are attracted by the bountiful crop of germs which are being produced in the garbage barrel, cesspool, vault, or other depositories of filth, which may generally be found about the back door of country and village houses.

Proper disinfection will prevent more disease, suffering, and death than the doctors with all the remedies known to medical science. Keep a good supply of copperas on hand. Purchase twenty-five or fifty pounds at a time. It is the cheapest and one of the best disinfectants known. Put ten or fifteen pounds in a ten-gallon cask, fill the cask with water, and let it stand over night, and it is ready for use. Pour half a gallon of this solution into the kitchen sink every day. With another half gallon rinse out the garbage bucket. Pour a quantity in all the ill-smelling places about the garden. It is very necessary to keep the surrounding air sweet. As the cask becomes empty, replenish by adding more water and copperas as needed. A few shillings worth of copperas used during the warm weather will save many pounds in doctors' bills, and ten times as much in suffering.—*Good Health.*

"HYGINNICKS."

Quite a good many years ago, a health officer was asked, "Is disease very prevalent in your district?"

He replied that there had been a few cases of mumps, several cases of measles, and one case of small-pox, the latter in the family of "hyginricks." Another health officer was asked if he had any "hyginricks" in his district. He said there had been two or three cases of the disease, but none fatal. The next man was asked if he knew the meaning of "hyginricks."

He scratched his head a moment, then said, "Yes, 'hyginricks' is a bad smell arising from dirty water."

Probably there are, at the present time, very few people who have not a better idea of hygiene and hygienic matters than those who gave the above answers; nevertheless, there is quite too much ignorance in relation to hygiene, or the science of health; notwithstanding, there is no subject more worthy of careful and thorough study than this.

It is fortunate for the boys and girls of the rising generation, that in many countries laws requiring the teaching of hygiene and temperance in the public schools are being enacted.—*Sel.*

NEATNESS in all details is one of the essentials of good housekeeping.

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We desire to call the attention of our readers to our stock of Oxford Bibles, with and without helps. We have a large assortment of superior books, which we are offering at a very low figure. Below we give some of the styles and sizes. The price will vary according to the binding. When persons order from a distance, the postage will be prepaid to destination.

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A Monthly Religious and Home Journal of sixteen pages, advocating The Soon Coming of Christ, The Sabbath of the Fourth Commandment, Salvation through Faith and Obedience, Immortality through Christ, etc.

Besides these specific ideas, it presents each month a SELECT VARIETY OF MORAL AND RELIGIOUS READING,

In an attractive form, calculated to interest and benefit THE FAMILY, THE CHURCH, AND THE INDIVIDUAL READER.

It will be the earnest endeavor of the Publishers to produce a paper of Superior Excellence in Every Particular.

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Bible Echo and Signs of the Times.

Melbourne, Australia, October, 1888.

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PUBLISHERS' DEPARTMENT	

TEN thousand copies of the last number of the ECHO are being distributed from our stand in the United States court of the Melbourne Exhibition. It is confidently expected that much good will come from this effort. The papers are sought for and read with interest, and will be borne to all parts of the southern world.

It is contemplated by the publishers soon to issue the BIBLE ECHO semi-monthly. We trust that this change will meet with the approval of our readers. It is probable that the size of the paper will be retained, and the price slightly raised. Of this more full particulars will be given.

AN election of officers for the Melbourne church was recently held, which resulted in the unanimous choice of the following: For elders, Alex. Ballingall, Henry Scott; deacons, J. H. Stockton, Byron Belden, Charles Buhler; treasurer, Jennie Bell; clerk, Walter H. Miller. On Sabbath, September 15, after a discourse upon church unity, those elected to the first two offices were ordained. The membership of the church is constantly increasing, and a good degree of courage and union prevail.

THE friends of the cause have rallied nobly as far as called upon in taking stock in our proposed Publishing Association. The shares are one pound each. All dividends are assigned to the benefit of the Association, no one deriving any pecuniary profit thereon. Stockholders are entitled to one vote in all business of the society for each share they hold. There is still room for those who can, and are willing to do so, to help in this enterprise, which is wholly for the dissemination of the light of truth. We shall be very glad to hear from any who can help with little or much. Address, Echo Publishing House, North Fitzroy, Melbourne.

MANY people have a strong aversion to breaking up established opinions and customs, even after the light of truth has shown them to be utterly without foundation, or resting upon the most questionable support. The idea of being called a "turn-coat" has a great terror for most people. But it has been well said that while a real turn-coat character may be regarded as undesirable, there is a thing which is much worse; and that is for a man to get his coat on wrong side out, and then refuse to turn it.

THE American mail, which has just arrived, brings us encouraging news of the progress of the work in that field. In one week's Reports of Labor, published in the *Review and Herald*, seventy-eight are reported as embracing the truth, besides several successful meetings in which the number of conversions was not reported. The camp-meetings are proving very successful. At the same time, the progress of the Sunday movement, which we believe prophecy foretells in that country, is very decided. The national Congress is being petitioned for stringent Sunday laws, and during the coming winter several State legislatures will grapple with the subject. But our people are aware of the significance of these movements, and will not be taken unawares.

THERE is one feature of the general meeting which has just closed to which I would like to call the attention of our people who were deprived of the privilege of being present. It is the interest that was manifested in our publishing work in Melbourne. Seventh-day Adventists have ever recognized the influence of the press in moulding the public mind. They have believed that the publishing work is to the message they are proclaiming, what the right arm is to the body. It was this belief that led those that first came to the colonies to disseminate the light of present truth, to begin the publishing of the BIBLE ECHO.

The wisdom of this step was apparent to all who attended this meeting. And more, they saw the necessity of taking advance steps to promote the publishing interests. It seemed that something should be done to erect a suitable building in which to properly execute the work now being done at the office. The building at first leased, and which is still being used, is too small, and is otherwise unsuitable for the work. The lease expires in a short time, and no other suitable place can be obtained. There seemed, therefore, but one alternative, and that was to purchase an allotment and build.

After careful deliberation, it was decided that the time had come to call for donations from our people for this purpose. Those present manifested a most commendable zeal in this effort by pledging £750. This was a noble step for the few present. They felt that help must be given; that a few pounds now would be of more use than many pounds a few years hence. The Lord came near as they manifested a willingness to sacrifice. A feeling of joy filled their hearts, and all expressed themselves that this was the best meeting that had been held.

Some who were not present have since added to this amount, and we believe others will come to our help in this time of need. If we can get this work well started, it will prove of inestimable value to the cause in Australasia. I trust all who read this, and other reports of this meeting, who were unable to be present, will think favorably of this move, and do all they can to help now. The present is the time to lift. In the future, when the work is under good headway, help will not be needed as it is now. May the Lord put it into the hearts of all in these colonies to foster this publishing institution. A. G. D.

THE Sabbath question is rapidly becoming one of the greatest prominence in nearly every part of the Christian world. Our Australian papers abound with allusions to it, and it is frequently thrust upon the attention of Parliament and the courts. The manifest determination of some religious papers to keep back the truth on the question is very marked. Lately a man employed in the Melbourne fish market was told that he was violating the true Sabbath by working on Saturday, the seventh day. He addressed an inquiry for light upon the subject to the *Southern Cross*. The question was published, and subsequently different answers have appeared of the most puerile nature, suggesting contradictory and utterly false hypotheses for the support of Sunday sacredness. Not one of them, the editors of that paper might very well know, was worthy of credence; yet they were freely given to the inquiring public as solemn truth.

We were shown a copy of a letter sent by a gentleman to the *Southern Cross* in reply to the query, which gave a courteous and truthful account, sustained by good evidence, of the process by which the observance of the Sabbath was transferred to the first day of the week. The editors of that journal are not ignorant of the facts stated in that letter. Would they publish it? Not at all. That would be fatal to their pet error.

"A voice from Tasmania," in the same paper, pipes out a vigorous expostulation against carrying people to meeting on the Sunday, and especially against the Melbourne Exhibition, because the Governor of Tasmania started for Melbourne on Sunday. He winds up with a warning

that these things will "increase until there is no difference between Saturday and Sabbath." The only difference there is now is that one is a heathen name and the other the sacred name for the same day; and if Sunday trains will bring people to realize it, we pray for Sunday trains.

WE are gratified to receive many commendatory notices from those who are reading the BIBLE ECHO. It is the aim of the publishers to make it deserve the high esteem of all who become acquainted with it. While the views which are advocated may not in some respects meet with the approval of all, the tone of this paper shall ever be of an elevated Christian nature; and its influence shall ever be cast on the side of Bible truth as we interpret the sacred Word. And we hope that the ECHO may ever faithfully respond to the voice of God as given in that Word, and that those who love the Bible will also learn to value those influences which unite communities, families, and individuals to the Bible.

Often an unworthy prejudice will be allowed to close the mind to the reception of truth. We urge our friends to put forth earnest and continued efforts to get the real merits of the paper before their friends, and induce them to become readers. The list of readers should be greatly increased, and may be with the coöperation of all our friends.

"SMOKERS"

Whose indulgence in the weed is continuous should use just such a cordial as Wolfe's Schnapps, for these palpable reasons: Tobacco drains the salivary glands and deranges the nervous organism."

We clip the above advertisement from a prominent paper, and insert it free of charge. "Wolfe's Schnapps" is a familiar title to every one who has taken any notice of the liquor bars in any part of the world. It is a vile compound which is leading thousands of men to ruin, while they are flattered into its use by the assurance that it affords the stimulus they need. That the use of tobacco "deranges the nervous organism," and poisons the whole system, there is not the least doubt. That there is thus created a burning appetite for alcoholic "Schnapps," and other beverages, is repeatedly demonstrated. But why should a so-called respectable paper, going into "76,000" respectable homes, for a few shillings throw wide open the way of death and destruction; and suggest to its thousands of readers, even in a paid advertisement, placed in a prominent position, the quenching of the infernal fire, kindled in the system by tobacco, by pouring on that burning essence of destruction, alcohol? How much more humane it would be for these papers to reject any such deadly advice, and freely counsel their readers to avoid those dangerous poisons, and to abandon the use of tobacco, which creates a craving for them.

"ANALYSIS OF SACRED CHRONOLOGY, AND THE PEOPLING OF THE EARTH."

THIS book is now published at the Pacific Press, Oakland, California, U. S. A., and is one which every Bible student will find of great value in the study of biblical chronology. The author, Sylvester Bliss, wrote his work nearly half a century ago. It embraces the chronology of the principal events recorded in Scripture from the creation to the death of John. There is no general study which will throw more light on the Scriptures than that of chronology, which gives the student a knowledge of the time and circumstances under which the different books were written. Without this, the Scriptures would lose much of their harmony and beauty. In this work the texts of Scripture are carefully interwoven, showing the dependence of the different parts, and the harmony of the whole.

When the chronology of the Bible has been disregarded, errors have been made in fixing the location of facts mentioned in the application of prophetic portions of the Word. The object of this work is to bring together the different facts of Scripture, showing their harmony with profane history, and establishing the harmony of the Bible chronology with the records of history and the calculations of astronomy. The dates of the events connected with Christ's first advent are taken up, and the reader will obtain a correct understanding of the reasons which governed the adoption of those prophetic dates, the preaching of which so moved the world during the early half of the present century.

In addition to this are about fifty pages on the "Peopling of the Earth," a commentary on the tenth chapter of Genesis, tracing the nations on the earth to-day back to the family of Noah. It shows the origin of the English, the Welsh, the Scotch, the Russian, the Chinese, etc., and forms an excellent introduction to the study of universal history. It is just the thing for Bible students, at home or at school, and will be found an excellent Sabbath-school help. The work is for sale at the Bible Echo House, agent for Australasia. S. N. H.