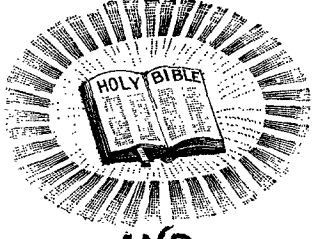


Bible Echo



AND SIGNS OF THE TIMES

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

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

A SINGLE STITCH.

ONE stitch dropped as the weaver drove
His nimble shuttle to and fro,
In and out, beneath, above,
Till the pattern seemed to bud and grow,
As if the fairies had helping been,
But the one stitch dropped pulled the next stitch out,
And a weak place grew in the fabric stout;
And the perfect pattern was marred for aye
By the one small stitch that was dropped that day.

One small life in God's great plan,
How futile it seems as the ages roll,
Do what it may, or strive how it can,
To alter the sweep of the infinite whole!
A single stitch in an endless web,
A drop in the ocean's flow and ebb!
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed;
And each life that fails of the true intent
Mars the perfect plan that its Master meant,
—Susan Coolidge.

General Articles.

PAUL ENTERS UPON HIS MINISTRY.

MRS. E. G. WHITE.

PAUL was baptized by Ananias in the river of Damascus, and immediately began to preach Jesus to the believers in the city, the very ones whom he had set out from Jerusalem with the purpose of destroying. He also taught in the synagogues that Jesus, who had been put to death, was indeed the Son of God. His arguments from prophecy were so conclusive, and his efforts were so attended by the power of God, that the opposing Jews were confounded and unable to answer him. Paul's rabbinical and Pharisaic education was now to be used to good account in preaching the gospel, and in sustaining the cause he had once used every effort to destroy.

The Jews were thoroughly surprised and confounded by the conversion of Paul. They were aware of his position at Jerusalem, and knew what was his principal errand to Damascus; yet now they beheld him preaching the gospel of Jesus, strengthening those who were already its disciples, and continually making new converts to the faith he had once so zealously opposed. Paul demonstrated to all who heard him that his change of faith was not from impulse or fanaticism, but was brought about by overwhelming evidence.

He could not remain long in Damascus; for after the Jews had recovered from their surprise at his wonderful conversion, they turned resolutely from

the evidence in favor of the doctrine of Christ, and like that which they had manifested against Jesus. their astonishment was changed into an intense hatred

Paul's life was in peril, and receiving a commission from God to leave Damascus for a time, he went into Arabia; and there, in comparative solitude, he had ample opportunity for communion with God and for contemplation, and to prepare himself by prayer and study to engage in a work which appeared to him too great and too important for him to undertake. He was an apostle, not chosen of men, but chosen of God, and his work was plainly stated to be among the Gentiles. He sought God earnestly, determining not to rest till he knew for a certainty that his great sin was pardoned, and that Jesus would be with him in his coming ministry. Paul came in close connection with Heaven, and Jesus communed with him, and established him in his faith, bestowing upon him his wisdom and grace.

Paul now returned to Damascus, and preached boldly in the name of Jesus. The Jews could not withstand the wisdom of his arguments, and they therefore counseled together to silence his voice by force—the only argument left to a sinking cause. They decided to assassinate him. The apostle was made acquainted with their purpose. The gates of the city were vigilantly guarded, day and night, to cut off his escape. The anxiety of the disciples drew them to God in prayer; there was little sleeping among them, as they were devising means for the escape of the chosen apostle. Finally he was let down from a window, and lowered over the wall in a basket at night. Thus Paul made his escape from Damascus.

He now proceeded to Jerusalem. His heart yearned to meet the Galilean fishermen who had lived, and prayed, and conversed with Christ upon earth, and especially Peter, the chief of the apostles. The grief and anger of the Jews because of the conversion of Paul knew no bounds. But he was firm as a rock, and flattered himself that when he related to his friends and former associates the circumstances of his marvellous conversion, and they saw how changed he was from the proud, persecuting Pharisee, they also would join the ranks of the believers.

He attempted to join himself to the disciples; but great was his grief and disappointment when he found that they would not receive him as one of their number. They remembered his former persecutions, and suspected him of acting a part to deceive and destroy them. Barnabas, who had liberally contributed of his means to sustain the cause of Christ and to relieve the necessities of the poor, had been acquainted with Paul when he opposed the believers. He now came forward, heard the testimony of Paul in regard to his conversion, and his experience from that time. He took him by the hand, and led him into the presence of the apostles.

The apostles no longer hesitated; they could not withstand God. Peter and James, who at that time were the only apostles in Jerusalem, gave the right hand of fellowship to the once fierce persecutor

of their faith; and he was now as much beloved and respected as he had formerly been feared and avoided. Here the two grand characters of the new faith met—Peter, one of the chosen companions of Christ while he was upon earth, and Paul, a Pharisee, who, since the ascension of Jesus, had met him face to face, and had talked with him, and had also seen him in vision, and the nature of his work in heaven.

This first intercourse was of great consequence to both these apostles. But Paul was eager to get about his Master's business, and soon the voice which had so earnestly disputed with Stephen, was heard in the same synagogue fearlessly proclaiming that Jesus was the Son of God, advocating the same cause that Stephen had died to vindicate. But Paul had miscalculated the spirit of his Jewish brethren. The same fury that had burst forth upon Stephen was visited upon himself. He saw that he must separate from his brethren, and sorrow filled his heart. He would willingly have yielded up his life, if by that means they might have been brought to a knowledge of the truth. The Jews began to lay plans to take his life, and the disciples urged him to leave Jerusalem; but he lingered, unwilling to leave the place, and anxious to labor a little longer for his Jewish brethren. He had taken so active a part in the martyrdom of Stephen that he was deeply anxious to wipe out the stain, and it looked to him like cowardice to flee from Jerusalem.

While Paul, braving all the consequences of such a step, was praying earnestly to God in the temple, the Saviour appeared to him in vision, saying, "Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me." Paul even then hesitated to leave Jerusalem without convincing the obstinate Jews of the truth of his faith; he thought that even if his life should be sacrificed for the truth, it would no more than settle the fearful account which he held against himself for the death of Stephen. He answered, "Lord, they know that I imprisoned and beat in every synagogue them that believed on thee. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." But the reply was more decided than before: "Depart; for I will send thee far hence unto the Gentiles."

Christ had commanded his disciples to go and teach all nations; but the previous teachings which they had received from the Jews made it difficult for them to fully comprehend the words of their Master, and therefore they were slow to act upon them. They called themselves the children of Abraham, and regarded themselves as the heirs of divine promise. It was not until several years after the Lord's ascension that their minds were sufficiently expanded to clearly understand that they were to labor for the conversion of the Gentiles as well as of the Jews. Their minds were particularly called out to this part of the work by the Gentiles themselves, many of whom embraced the doctrine of Christ. Soon after the death of Stephen, and the consequent

scattering of the believers throughout Palestine, Samaria was greatly stirred. Philip's preaching here was marked with so great success, and so many were gathered into the fold of Christ, that he finally sent to Jerusalem for help. The disciples now perceived the meaning of Christ, when he said, "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Following these events, the conversion of the Ethiopian eunuch under the preaching of Philip, the vision of Peter at Joppa, and the outpouring of the Holy Spirit upon Cornelius and his household, served to convince the apostles and leading brethren at Jerusalem, that God had granted to the Gentiles repentance unto life. Thus was the way preparing for Paul to enter upon his mission.

RELIGION BY LAW.

Now that the subject of religious legislation in the form of Sunday laws, and religious education, is being demanded by a large portion of many of our communities, it will be appropriate to turn to the teaching to be derived from the experiences of other nations. The following is an extract from a speech in the American Congress, upon the subject of the petitions placed before that body, asking for legislation to restrict Sunday mails and other traffic. The speaker is Col. R. M. Johnston of Kentucky:—

"The catastrophies of other nations furnished the framers of the Constitution a beacou of awful warning, and they have evinced the greatest possible care in guarding against the same evil. . . . If Congress shall, by the authority of law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy in which even Christians themselves are at issue. However suited such decisions may be to an ecclesiastical council, it is incompatible with a republican legislature, which is purely for political and not religious purposes. In our individual character, we all entertain opinions, and pursue a corresponding practice upon the subject of religion. However diversified these may be, we all harmonize as citizens, while each is willing that the other shall enjoy the same liberty which he claims for himself. But in our representative character, our individual character is lost. The individual acts for himself, the representative for his constituents. He is chosen to represent their political and not their religious views; to guard the rights of man, not to restrict the rights of conscience. Despots may regard their subjects as their property, and usurp the divine prerogative of prescribing their religious faith; but the history of the world furnishes the melancholy demonstration that the disposition of one man to coerce the religious homage of another, springs from an unchastened ambition, rather than a sincere devotion to any religion.

"The principles of our Government do not recognize in the majority any authority over the minority, except in matters which regard the conduct of man to his fellow-man. A Jewish monarch, by grasping the holy censer, lost both his sceptre and his freedom. A destiny as little to be envied may be the lot of the American people, who hold sovereignty of power, if they, in the person of their representatives, shall attempt to unite, in the remotest degree, church and state. From the earliest period of time, religious teachers have attained great ascendancy over the minds of the people, and in every nation, ancient or modern, whether pagan, Mohammedan, or Christian, have succeeded in the incorporation of their religious tenets with the political institutions of their country. The Persian idols, the Grecian oracles, the Roman auguries and the modern priesthood of Europe, have all, in their turn, been the subject of popular adulation and the agents of political deception. If the measure recommended should

be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train, of measures which might follow, involving the dearest rights of all—the rights of conscience. It is perhaps fortunate for our country that the proposition should have been made at this early period, while the spirit of the Revolution yet exists in full vigor. Religious zeal enlists the strongest prejudices of the human mind, and, when misdirected, excites the worst passions of our nature under the delusive pretext of doing God's service. Nothing so influences the heart to deeds of rapine and blood, nothing is so incessant in its toils, so persevering in its determinations, so appalling in its course, so dangerous in its consequences. The equality of rights secured by the Constitution may bid defiance to mere political tyrants, but the robe of sanctity too often glitters to deceive. The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community. That representative who would violate this principle would lose his delegated character, and forfeit the confidence of his constituents. If Congress shall declare the first day of the week holy, it will not convince the Jew nor the Sabbatarian. It will dissatisfy both, and consequently convert neither. Human power may extort vain sacrifices, but the Deity alone can command the affections of the heart."

"Your memorialists confess themselves incapable of conceiving any method of establishing a religion, unless it be by the establishment of its tenets; nor are they able to discover any principle which authorizes your honorable bodies to make one dogma of Christians part and parcel of the law of the land, which does not also justify the transposition of their entire creed into the civil code. A religion thus taken into special favor of the legislature, and its doctrines, rights, and ceremonies ratified and promulgated by act of legislation, would constitute an establishment as firm and as perfect as the most zealous bigot could well desire. It would require but an additional act, enforcing conformity upon the citizen under pains and penalties, to vie with the corrupt establishments of Europe during the darkest periods of ecclesiastical tyranny."

THE SCAPEGOAT.

WHAT do the two goats signify, and who is Azazel? That both together give us a full view of atonement none will dispute; but how? Some say that the one slain represents Christ dying for our sins, while the other, being sent away alive, symbolises Christ risen; but that seems to me an impossible interpretation. For (1) it does not harmonize with the work of Christ. The sin of Israel was laid on the live goat after its fellow had been slain; our sins were laid, not upon the risen Christ, but on him before, and in, his death. (2) From Lev. 16:26, it is seen that the live goat was accounted as unclean and defiling, as if, having come in contact with death, the man who led it could not return into the camp without purification. (3) According to the universal belief of ancient Jews, the goat used to be thrust down from a high mountain in the wilderness, and dashed to pieces. Some Hebrew scholars translate *ve-shillach* (rendered "and he shall let go," in ver. 22) by "and he shall thrust" (*i.e.*, destroy) the goat in the wilderness. Now, how could an unclean animal, covered with sin and led forth to destruction, be a type of the risen Jesus, who, having put away sin, lives to die no more?

There seems to me no alternative but to suppose Azazel a person. The manner in which in verse 8 (see margin) "for Azazel" is contrasted with "for Jehovah" necessarily requires that Azazel should denote a personal existence. The almost universal

ancient Jewish view was that it signified Satan. It is agreed by most of the cabalistic writers that Satan before his apostasy was called Az, "mighty" (the mighty angel), and that after his rebellion his name was changed to Az-Azel ("Az gone astray"). The Septuagint have rendered Azazel by a word meaning "the cast off." It is remarkable that the devil was called Azizos by the Phœnicians, and so, in Luke 11:21, he is called the "strong man."

The only objection to this interpretation, *viz.*, that Satan seems here to be set over against Jehovah, and as if entitled to an offering, is based on pure invention. Where in the account does it even hint that the goat was sent as an offering to Azazel? Both are presented to Jehovah, while the very casting of lots, which was in itself a solemn appeal to God, showed that Jehovah claimed the power of disposal. That it was not an offering is also seen from verse 21 of Lev. 16, where it is stated that *any one* (the words translated "a fit man" simply mean "a man who is opportunely there," or "a man at hand") could take it into the wilderness to destroy it, whereas, if it were an offering, it would require a priest.

Take a comprehensive glance at this ceremony. Atonement for himself and house finished, Aaron proceeds with the people's sin offering. The two goats are presented before Jehovah, and the fate of each is determined by lot in the following manner: The priest, placing one on his right, the other on his left, took his station by the altar, and cast into an urn two pieces of gold exactly similar, inscribed, one "For Jehovah," and one "For Azazel." Having well shaken them together, he put both his hands into the urn, and took up a lot in each. That in his right hand he put on the head of the goat on his right, that in his left hand on the head of the one on his left. The one on which fell "For Jehovah" was immediately taken to the place of slaughter, and slain, and the priest, taking up the blood in a golden bowl, re-entered within the veil—imperfect type of the adorable Great High Priest, who, with his own blood, entered into the holy place not made with hands. From verses 15–19 we have the account of the "atonement," "reconciliation," and "cleansing" effected by the blood of the goat of the sin offering. The atonement and cleansing of the altar was accomplished with the *mixed* blood of the bullock (the priests' sin-offering) and of the goat, teaching that the offerings of the people and the services of the priests were alike faulty in Jehovah's sight, and that, instead of these offerings and services making the comers thereunto perfect, they themselves needed cleansing, and could only be acceptable and efficacious on the ground of yet other blood—the blood of the Great Offering, the Lamb of God, of which the universal, all-embracing (as far as Israel is concerned) sin offering of the Day of Atonement was a specially striking type.

But the question still remains, "What is the ultimate destiny of these sins, and to whom, or where, were they sent?" Personally, I much incline to the Jewish belief, which also was the view in the early Church, that they were sent to Satan the first cause of sin, and the first seducer of man. The sins of God's people are taken off them, and rolled back on him who is their prime author and instigator. Though the penalty of sin is remitted to us in the infinite mercy of God, on the ground of the shed blood; it is not remitted to him who brought us into apostasy and ruin. According to a Jewish tradition, the sins of Israel were put on the head of Azazel's goat in the following manner: The confession was written on parchment by the high priest, and ended thus, "As Jehovah our God has graciously pardoned our sins by the blood of the sin offering, he has ordered us to send these sins unto thee, Azazel, who art the author of them, by having seduced our first parents and their children to sin. All their sins must now fall on thy head." The parchment was fastened to the horns of the goat and thus sent away.

This, they say, is the meaning of the words, "And he shall put them upon the head of the goat."

There will be fulfilment of this mysterious ceremony. Christ having accomplished atonement for his own family (the Church which with him is "a royal priesthood") may now be regarded, in relation to the whole congregation of Israel nationally, as having entered within the veil with his own precious blood, instead of with the blood of the goat. When he comes forth a second time, all the work of atonement in its universal, all-embracing sense, prefigured by the Day of Atonement, will be accomplished. The true Great High Priest will re-appear from the presence of Jehovah especially to his own nation, and with outstretched hands pronounce on them Jehovah's benediction of peace. Then "in him shall all Israel be justified and shall glory." But just as when atonement was fully accomplished, Azazel's goat was brought and had transferred to him all the iniquity of Israel, and was led forth to destruction, so, in Rev. 19, 20, the re-appearance of Christ is followed by an angel (answering to the "fit man") coming forth with the key of the bottomless pit and a great chain in his hand, and "laying hold of the dragon, that old serpent [originator of sin] which is the devil and Satan, and bound him a thousand years."—*David Baron, in the Christian.*

A TRIP IN SWITZERLAND.

H. P. HOLSER.
(Concluded.)

THE ride back from the glacier was more charming, if possible, than the ride up. Those peaks which towered about 10,000 feet above us, had just received a new coat of snow, and appeared at their best in a bright summer day. We had a good view of the Jungfrau from two positions. It was named Jungfrau (virgin) because its crest had never been trodden by human feet. But this name is no longer deserved. Those defiant heights have been scaled several times. One of the guides trying to get a job from us, showed us his record, in which was written the statement of a young lady that he had conducted her to the top. She had started once, and travelled about a week upward, when they were overtaken by storms and had to return. Later, she undertook it and succeeded, being from three to four weeks in making the trip. This seems hard to believe, for the peak looks but a little distance above you. But the ascents are so steep, that progress is very slow. It is also dangerous business. Many have lost their lives by stepping on the snow which covered a steep precipice and falling down pell-mell with an avalanche of snow, were buried beyond hope of recovery.

In travelling among the mountains, one is beset by guides on every side. To take one to the top of the Jungfrau costs 80 francs. When we went up to the glacier, one waited till we reached the highest point, and then followed us with pike and rope. When we reached the most dangerous place, he called out, "If you fall and are killed, I will not be responsible." He well knew that it was much harder to get down than to get up. But he did not scare a job out of us.

From Interlachen, we took the train a short distance, and then the steamer for about seven miles, then the cars up a narrow valley for about eight miles. Both sides of the valley have high mountains, with water-falls high, and in such abundance, that we were scarcely out of sight of one or more the whole distance. We took a third train which went almost directly back, but up the side of the mountain a pitch of twenty-five degrees. To enable the train to make this steep ascent, the track had a cog rail. Several miles up this cog-rail track brought us to the summit, where we stopped at a large resort. Here, the train begins its descent at the same pitch

downward, and soon revealed to us a new world of beauty on the other side of the mountain. Rocks, ravines, mountains, lakes, rivers, tunnels, valleys, ruins of old castles, and water-falls, continually form new combinations to thrill with delight the almost enchanted traveller. We soon reached the lake of the four cantons, on which Luzern is located, but at an opposite side from this city. At our left, towered the lofty peaks of Mt. Pilate, so called because, it is said, Pilate, who delivered Christ to the Jews, died at its base.

Recently, a road has been completed to its summit. At some places this road ascends at more than half pitch. We took the steamer for Luzern, and from this point arranged to ascend the Rigi, a mountain ascending about 5000 feet above the lake. Of course, we did not undertake to walk up it, but took the cog railway. This ascends at about one-fourth pitch. It took the train about two hours to reach the top. As we rose higher and higher, our horizon extended, revealing the beautiful landscape in all directions. As we looked out over the side of our cab over the lake, it seemed as though we were ascending into the air. On this side we could see only the air and water of the lake below. On nearing the summit, we passed through some woods, so dark that all view was hidden from sight. All in a moment we were out, and upon us burst the sight of the most beautiful sunset I had ever seen. The sun and clouds combined to hold high carnival, and filled the western heavens with glory. We were now far above the smoke and murky vapors that hang over the earth, and in the clear atmosphere, the beauty of that sunset far surpassed anything ever seen from the ordinary level. It served to give a little glimpse of the excellent glory which must surround the Creator of beauty and light.

Soon we were on the summit. Leaving the train, we hastened to the highest point where a view that beggars description presented itself on all sides. To the north and west, the country looked quite level; to the east, south, and south-west lay the whole range of the Alps, 120 miles in length. It is said that on the clearest days, one can see 150 miles of landscape. We lingered on the summit till the scene began to fade from view in the shades of night, then took rooms for night in one of the large hotels within a few feet of the summit. From our windows, we enjoyed the scene by moon and starlight. Next morning at half past three, the Alpine horn was blown to awaken the guests. Before the first rays of morning, we were out on the summit, where more than an hundred people had already assembled. As the darkness faded, the grey light of morning gave a new charm to the scene. Gradually the first rays of light shot up the eastern horizon; opposite, the darkness of night was speeding on its way around the world. Never before did I have a view of night and day at the same time. As the light increased, the valley below became visible; but it looked like a vast lake. Soon the broad, deep red disc of the sun appeared as coming up out of the mountains. A low, black cloud made it appear as though a mountain were behind it. Had the superstitious ancients been there, they might have fancied themselves to have found the place where the sun stays over night. As the light of the sun increased, the changing color of the Alps presented a fine scene. What appeared to be a vast lake in the valley, proved to be clouds, with here and there rifts revealing the landscape. Mt. Rigi is one-half surrounded by lakes. On these, some of the tragic scenes in the life of Tell were enacted. Here is where he sprang from the boat to a rock and shot Gessler, the tyrant. Between two of the lakes, a little chapel is built in honor of Tell. One side of the mountain on which we were was almost precipitous, so that in looking off, it seemed like being up in the region of the clouds looking down on the landscape below. The houses, villages, trees, cars, and rivers appeared so

small that one might fancy himself in the land of the Lilliputians.

About sunrise, an old mountaineer appeared and blew a strange tune out of his long Alpine horn, and then, laying his horn aside, threw back his head, and with mouth wide open rolled from his throat the strange notes of the Swiss yodel.

I will leave our journey at this point, as we soon returned to Basel, and saw but little more of interest, compared to what we had seen. It seemed rather tame to come down onto the low level of earth again, and feel that we still have to do with the ordinary affairs of life. I think that I have some conception of how the prophets must have felt after they had been permitted to see the glory of heaven, and then opened their eyes on sin-darkened earth again.

THE GREAT TRANSGRESSION.

A. G. DANIELLS.

THE word "sin" is comprehensive, and designates every form of unrighteousness. "All unrighteousness is sin." 1 John 5:17. And "sin is the transgression of the law." Chap. 3:4. The commandments of God are righteousness. Ps. 119:172. They are the standard of all right action; they enjoin every virtue and condemn every wrong. Obedience to God's law is righteousness, but disobedience is sin. Righteousness is true and to be desired; those who follow it become good and happy. But sin is deceptive and hateful, and invariably leaves a sting. Its wages is death (Rom. 6:23); its practice has filled the world with sorrow and pain, and brought countless numbers of the human family to everlasting ruin.

Any violation of God's commandments is sin, and must be grievous in the sight of a holy God. There are, however, degrees of guilt attached to the actions of men, proportionate to their knowledge, and the reward rendered will be according to the motive that prompted the act. Says Christ: "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." Luke 12:47, 48. In ancient times a distinction was made between the "sin of ignorance" and "presumptuous sin." To be ignorant is to be destitute of knowledge, uninformed, unenlightened, unaware. The sin of ignorance, then, is an unintentional violation of the law. In the language of Scripture, "he wist it not." The act, of course, is wrong; it is sin because it is contrary to the standard of right. But the wrong is not imputed to the person who commits it, because his motives are good, and he would not perform the act if he knew it to be wrong.

And more, as soon as circumstances change, as soon as he is informed that his actions are a violation of God's law, he at once sees and confesses his wrong, changes his course, and ceases from doing that which the law forbids. This is acceptable to God, and the sin is never imputed to him. But none should be led by these facts to desire to remain in ignorance respecting their duties; for to be willingly ignorant is as criminal as it is to sin wilfully.

The distinction between the sin of ignorance and presumptuous sin is clearly presented in Num. 15:27-31. After making provision for the forgiveness and atonement of the sin of ignorance, Moses says: "But the soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his

iniquity shall be upon him." He who sins presumptuously "reproacheth" God, and "despiseth" his word. Presumption is the "act of venturing beyond due bounds." It is unreasonable confidence, arrogance. Presumptuous sin is an act performed in violation of known duty. It is done in "bold defiance of the conscience." He who sins presumptuously may do so with a haughty, insolent spirit, or he may so presume on the forbearance and mercy of God that he will take unwarranted liberties. It is this that makes presumptuous sin so heinous in the sight of God.

The psalmist says: "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." Ps. 19: 12, 13. The margin says, from *much* transgression. From either rendering it would seem that presumptuous sin is all-prevailing. It is certainly "the great transgression." There are thousands who love God in a measure, and make a faint effort to serve him; but they are half-hearted. They do not make determined, energetic efforts. They yield to their inclinations, knowing full well that they are doing wrong. They do not feel rebellious toward God. They recognize his love and the justice of all his requirements, and would like to perform them if the effort required to do so were not so great; and however much they fail at present, they fully intend to do right in the near future. Such a course is presumptuous. It is presuming that life will surely be granted them, whereas they know not what a day may bring forth. It is serving self first with the intention of serving God afterward, thus presuming on his mercy and forbearance.

But such persons are not strong in God and in the power of his might. They do not prevail with God, nor do they have great influence for good over men. Their hearts condemn them. They live continually under the lashings of a violated conscience. This destroys their confidence in their own sincerity and weakens their faith in God. The apostle says: "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." 1 John 3: 20, 21. If our hearts condemn us, God certainly will, for he is far more pure than the heart but; if our heart condemn us not, then we have confidence toward God. And having this confidence, "whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." It is presumptuous sin that prevents us from receiving an answer to our prayers and deprives us of God's power. Living up to known duty gives the Christian confidence. He knows that God hears him, because he keeps his commandments and does those things that are pleasing in his sight. But he who daily neglects his duty cannot exercise strong faith in God. He cannot come to him in confidence. He knows he is not doing right, and he cannot reasonably expect God, against whom he continually sins; to hear him and grant the desire of his heart.

Another form of presumptuous sin is to attempt to justify or excuse a wrong course by saying that God is "not particular." To such, the judgment of God upon Nadab and Abihu is a standing rebuke. The Lord had directed them to use only sacred fire; they were not to use common or strange fire. But these men reasoned that God was not particular; that it could make but little difference to him what kind of fire was used if only the offering was made. God, however, did not look at it in just that light. He had given directions, and he considered their action rebellious. They put no difference between holy and unholy, between unclean and clean. This is an offense to God. All his requirements are sacred and holy. Any deviation is sin, and when done presumptuously, cannot be excused. Those,

therefore, who endeavor to extenuate their course by pointing to the mercy of God, and claiming that he is indifferent as to the exact letter, are committing presumptuous sin in its most aggravated form. They are "treasuring up unto themselves wrath against the day of wrath and revelation of the righteous judgment of God."

It is far better to yield to God; to render the most scrupulous obedience to all his requirements. His demands are all reasonable, and for man's good. Obedience is pleasing to God. It transforms the nature and makes us like God. It brings true joy here below, and will be acceptable to God in the day of final reckoning.

Napier, New Zealand.

OUR KING AND OUR REDEEMER.

JAS. MITCHELL.

LOWLY cradled in a manger
Lay a little child,
Heaven's light in that sweet Stranger
On this dark earth smiled;

For beneath the vesture lowly
Of a human form,
Love most pure, and truth most holy,
Unto us were born.

Strange thy birthright, high thy mission,
Child of heavenly grace,
Fountain of all streams of blessing
Flowing to our race.

Man has built his hopes upon thee
Since our race began;
God has shown his mercy through thee,
His Anointed One,

Born thy people to deliver,
Saviour—King to be,
Sin and Satan's bonds to sever,
And to set us free.

'Twas the aim of thy salvation,
Through thy cross and shame,
To regain our higher station,
And our nobler name.

Thou hast done it, thou hast won it,
Victor in the strife;
From love, from wrong, from justice wrung it,
With thy precious life.

Sacredly this deed be treasur'd,
For human laurels won;
Ne'er such deeds of love unmeasured
Man for man has done.

Sacred gift for every nation,
Every age and clime;
For thy love is all-embracing,
And thy gift divine.

Jesus, since thy love so tender
Such redemption brings,
What shall we in answer render,
O thou King of kings?

Let our sin-crushed hearts, arising,
Own thy well-won claim,
And, all meaner loves despising,
Know no other name.

Walk we thus thy truth adorning,
Pure, erect, and free;
Stand, the world's allurements scorning,
Bow and worship thee.

THE WALDENSIAN BI-CENTENARY.

THE bi-centenary of the "Glorious Return" of the Waldenses was a few months since celebrated in Italy. This "Return" was one of the most tragic and affecting events in history. Their terrible persecutions in 1655 aroused the sympathy of Milton, then secretary of state of the British commonwealth, and Cromwell, at his instance, sent word to the Roman Catholic powers to "let those people alone," or they would feel his heavy hand. He sent £30,000 for their relief, and offered them a refuge and home in Ireland. This checked their enemies until some time after Cromwell's death. In 1686 the flames of

persecution were kindled anew against this noble community of Christians. Men, women, and children were crowded into the loathsome prisons of Piedmont simply because they refused to bow the knee to the pope at the command of their prince. "When they entered these dungeons," says Henri Arnaud, "they counted fourteen thousand healthy mountaineers; but when, at the intercession of the Swiss deputies, their prisons were opened, only three thousand living skeletons crawled forth." But the devouring appetite of Romish persecution was not satisfied with that. Upon their release, this little remnant were given the alternative of abjuring their faith, or leaving their country forever within fifteen days, upon pain of death. This was in December, 1686, and amid the snows they were driven across the Alps into Switzerland. Three and a half years they lived in exile, when, as by a common inspiration, they assembled on the shore of Lake Geneva, and determined to return to their native hills. Committing themselves to the protection of God, under their brave leader, Henri Arnaud, who had served under the Prince of Orange, they began their perilous journey of twelve days. The eight hundred men were divided into nineteen companies, under leaders who knew the least-frequented passes through the mountains. They were opposed at different places by Roman Catholic troops, whom they defeated after sanguinary battles. On August 22, amid extreme hardship, they descended into the valley of the Dora. Here they experienced terrific trials and opposition. A body of two thousand five hundred French troops opened fire on them at the bridge of Salabertrand. They hurled themselves against those disciplined troops like an avalanche, and crossed the bridge. The next day they fortified themselves on the Heights of Sci, from which they could discern the mountains of their own homes to the south. It was Sunday morning, and upon the mountain summit the whole congregation fell on their knees and offered up their thanks to the God of their little Israel for his deliverance, and committed themselves, their wives, and their little ones to his protection. Two days afterwards they were at Balsille, at the northern extremity of the valley of San Martino. Here they began to feel themselves at home again. Descending into the valley, they found their beloved country under the hand of their enemy and persecutors. They saw that their "Return" must be followed by a conquest, or they would be exterminated. So, on the first Sunday after their return at Sibaud, they united in a solemn league which was called the "Oath of Sibaud," pledging themselves before God to maintain in these valleys their ancient faith to all coming time, and to be true to each other, whatever might befall them. All efforts of the papacy through the government to repel or exterminate them failed. The deliverances which God wrought for them are as remarkable as any that occurred in Hebrew history. He proved on all occasions to be their "Place of Defense" and their "Munition of Rocks." Sometimes when there was no other escape, he would throw around them his "gray mantle of mist," to hide them from their enemies and provide their rescue. They have proved faithful to the "Oath of Sibaud," and their God has enlarged the place of their feet. The pope is powerless to prevent their worship or expel them from their homes. Their noble king has recognized their rights and religion, and testified his regard for them and interest in their celebration of the "Return," by sending a present of 5000 lire to be divided between their church house and their college. When sending this contribution to the moderator of the Valdese Synod, the Italian Minister addressed a letter in the name of King Humbert expressive of his regard for the virtue, nobility, and devotion of his Waldensian subjects. God is thus avenging his slaughtered saints of the Alpine hills.—*N. Y. Observer.*

Timely Topics.

CHRISTMAS DAY.

CHRISTMAS, Good Friday, Easter, etc., may in the light of Scripture be judged by Col. 2:16 and Rom. 14:6. These texts are often misapplied to the day which God has commanded to be kept holy, while reference was had exclusively to the observance of those days for which a divine precept does not exist. In these colonies, Christmas and its associate days are observed by many Christian people with a strictness very similar to that which is attached to Sunday. In this fact there is no special inconsistency, since they all stand upon the same unscriptural foundation, and Sunday deserves no pre-eminence over the others. By no manner of means can it be demonstrated that the 25th of December is the natal day of our Saviour; probabilities point to another month than that which marks the very height of the rainy season in Palestine, when neither flocks nor shepherds went afield. The religious world was well along on its career of apostasy before these festivals were introduced, and they have been fostered and established through the agency of the ancient church of Rome.

But there is an important feature involved in the observance of Sunday that is absent in these annual festivals, though it be true that they are of the same origin. Sunday observance leads its adherents to ignore a direct command of God which sanctifies the seventh day, while the custom of observing Christmas and Easter does not lead to such disobedience.

Indeed, there seems to be an appropriateness in commemorating the birth and resurrection of Christ on chosen days, though we may have no precept for doing so, and since the custom does not lead to an act of transgression. And if they be properly observed, it would not be unreasonable to suppose that God would be pleased. But the case of Sunday-keeping is not so. Here the act of Saul in ignoring a plain command of the Lord in order to offer a sacrifice which was not required of him, finds a counterpart. And the word of God through Samuel should come to the people of this generation with force: "Behold, to obey is better than sacrifice." As monuments of papal effrontery and presumption, these days are none of them to be honored. But their character as such does not appear as distinctly in the case of the annual festivals as in the weekly substitution of the venerable Sun's day for the sacred Sabbath. And so far as they speak of these great acts in redemption's work, we hail them with joy.

SALVATION ARMY VS. THE POWERS THAT BE.

THE daily papers stated that on the 2nd instant, Miss Behrens, a member of the Salvation Army, was taken to Castlemaine gaol for incarceration one week, in consequence of having led a procession through the streets of one of our suburbs in defiance of the law, and refusing to pay the fine imposed by the court. It is said that she not only refused to pay, but would not allow any one to pay for her.

We do not wish to discuss the various motives which induced this young lady to undergo such a punishment. But it would seem reasonable to accord to each municipal government the prerogative of deciding whether such performances as Army processions are in harmony with the interests of the community; and if they are pronounced detrimental to the public enjoyment by those who are placed in authority, and are prohibited, are not Christian people, by the commands of the Word of God, under obligation to conform to the regulations established by the "powers that be"?

When the apostles were brought by the performance of their work into contact with the authorities,

the criterion they established was this: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." But the Salvation Army cannot raise the same defense. God has not appointed such proceedings as those they delight in. Of the Saviour it was said prophetically: "He shall not cry, nor lift up, nor cause his voice to be heard in the streets." On the other hand, we are told that "Whosoever therefore resisteth the power [civil authority], resisteth the ordinance of God." Rom. 13:2. It is certain that Christ never taught his followers to place themselves in antagonism to the authorities without the best of reasons; and the only sufficient reason of which we conceive is where the regulations of our country conflict with a plain command of God. Parading the streets with noisy demonstration is not an essential part of religious duty; and to persist in it contrary to law is to encourage lawlessness and anarchy, which are not parts of Christianity.

While we have nothing to say in reference to the merits of these parades of themselves, apart from being illegal, we have protested, and do protest, against the resultant prosecutions being treated as persecutions for Christ's or the truth's sake. If the members of the "Army" are bound to "fight it out on this line," in order to carry their point, we can almost admire their grit; but they are not doing it "for Christ's sake."

ANOTHER REPUBLIC.

AN important and yet bloodless revolution has taken place in Brazil, a country which embraces within its vast lines over 3,000,000 square miles, or nearly one-half of the area of South America. Very suddenly, very unostentatiously, and yet irresistibly, the power of the people arose against the government of Emperor Dom Pedro, who yielded without a struggle his dominion, and hastily embarked for Portugal, leaving his country in the hands of a hastily-constituted republican government. The ex-Emperor reports that he was treated courteously and considerately by those who so unceremoniously ousted him from his imperial seat. The cause of the revolution is not as yet well understood in this part of the world, but it is attributed partly to religious intolerance. The Roman Catholic faith is the recognized religion, though other sects were professedly tolerated.

The main reason is doubtless found in the almost universal move toward self-government in all nations. Brazil maintained the only monarchical establishment to be found in the Americas, and it was but natural that her people should object to the empire, even if its administration was not severely oppressive.

No very bitter feelings appear to have been awakened by this remarkable rebellion, and the transition was made almost without a jar; and the great powers will undoubtedly recognize the new republic as soon as it shall be shown that it is established by the will of the people. One effect of this revolution will be an effective blow on the head of priestcraft and the dominations of the church of Rome. To see the effeminate nations of South America casting off the bonds of darkness is a gratifying omen.

THE JEWS.

THE expectations of many religionists are fondly attached to the idea of the conversion and return of the Jews as one of the last-day signs, an attachment which we firmly believe to be a delusion. The present state of that people, according to their own authorities, does not augur such a consummation. The *Australian Christian World* makes the following extracts from prominent Jewish papers on the state of their religion:—

Says the *Jewish Quarterly Review*, of London:

"In Austria the Jewish teachers have openly broken with Judaism; in Australia, Judaism is an anemic invalid; in America even more than in Germany, the boldest, the most liberal, the purest doctrines of natural religion are preached by salaried Jewish ministers." English Judaism it characterizes as "an immense chaos of opinions." "Yes," exclaims the writer, "both Biblical and Rabbinical Judaism seem to have had their day. The cloak that could not be torn off by the tempest of Christianity and persecution bids fair to be thrown off under the sunshine of rationalism and tolerance." Singularly enough, about the same time a similar testimony comes from the opposite side of the Atlantic. These are the words of the *Hebrew Standard*, published in New York: "Judaism in this city has sunk down more and more to the level of superstition. The principles of high morality, of sublime humanity, which are its essence, its soul, are being lost sight of, and we have on one side Jews who worship the letter and know not the God above us, and on the other side Jews who worship themselves and have no God at all." Is not this a loud call to the Christian church to increased prayer and effort for the evangelization of "Israel after the flesh."

THE AUTHORITIES of Victoria have a hard time satisfying their own consciences and the clamor of the people. At least that is the way it appears to an observer. Lately, there was opened up a line of railway to Fern Tree Gully, a favorite pleasure resort, the entire distance being about twenty-five miles. There was a petition presented from the inhabitants of the Gully township for Sunday trains, which request was declined by the Railway Commissioners. At the banquet with which the road was formally opened, many demands were made for the running of trains on Sunday, which the Premier and others passed as lightly as possible. Still the query was presented, that since Sunday trains are run to other points, and even greater distances, why discriminate against a point of universal interest? It was urged that, to be consistent, the whole system of trains should be stopped on the first day of the week. This is a "consummation devoutly to be wished" by many, but very difficult to undertake by the department, while at the same time they stand between two fires in reference to further extension of the system. Many point to the privileges which other places enjoy, and in all justice demand the same for themselves, while the Sunday people already menace the department for the liberties they have taken in this matter of Sunday holiday trains. And in this country the menace of the powerful ecclesiastical bodies has no small significance to the holder and lover of public honors and places.

It has been stated that that awful den of vice, the gambling palace of Monte Carlo, was about to be closed up in consequence of the death of the former prince. But the following, from a late number of the *Pall Mall Budget*, almost dispels the hope that such will be the case:—

"I hear that the Prince of Monaco has stated to the management of the Monte Carlo Cercle des Etrangers that he has no intention or desire to interfere with the concession granted them by his father. This announcement will doubtless put an end to the reports circulated by parties who have, or think they have, an interest in the shutting up of the establishment at Monte Carlo. Since last winter, the buildings in question have been largely added to and improved. On the east of the original structure a new Salle, continuing that constructed by the famous architect, M. Garnier, has been added, with a special entrance by lift from the railway station. At the west, the rooms have been enlarged by taking in the former reading-rooms and library, and terminate in a circular gallery, from which a fine view of the picturesque town of Monaco may be obtained."

The Home Circle.

AID YOURSELF.

"AID yourself, and God will aid you,"
Is a saying that I hold
Should be written, not in letters
Wrought of silver or of gold,
But upon our hearts be graven,
A command from God in heaven.
'Tis the law of Him who made you—
Aid yourself, and God will aid you.

Aid yourself; who will not labor
All his wants of life to gain,
But relies upon his neighbor,
Finds that he relies in vain.
Till you've done your utmost, never
Ask a helping hand, nor ever
Let the toilful man upbraid you—
Aid yourself, and God will aid you.

Aid yourself; you know the fable
Of the wheel sunk in the road,
How the carter was not able
By his prayers to move the load,
Till urged by some more wise beholder,
He moved the wheel with lusty shoulder.
Do your own work—your Maker bade you—
Aid yourself, and God will aid you.

It is well to help a brother
Or a sister when in need,
But believe me, there's another
Not-to-be-forgotten creed;
Better lore did never science
Teach to man, than self-reliance.
'Tis the law of him who made you—
Aid yourself, and God will aid you.

Aid yourself; be not like ivy
Clinging still to wall or tree,
That can only rise by striving
For support unceasingly.
Rather be the oak, maintaining
Heart and branches self-sustaining;
'Tis for this the Master made you—
Aid yourself, and God will aid you.

—Selected.

HOME TRAINING.

"I DECLARE, Burton has gone and cheated himself," said Mrs. Drake to her sister, as she unrolled and measured a piece of ribbon she had purchased during that morning. "I thought it looked long for three yards, and I only paid him for three, but he has cut four, that's certain."

"Well, you can pay him for the extra yard, when you are that way," said her sister Mary, who lived with her.

"Not I. I shall keep it. He makes plenty out of me in the course of the year," replied Mrs. Drake, as she rolled the ribbon about her fingers and passed out of the room.

It was a surprise to her five-year-old little boy, Charley, who, though playing unobserved with his toys in the corner of the room, heard every word as distinctly as if his mother had spoken to him. It did not seem to correspond with what she had taught him about truth and honesty. But his faith in his mother was such that for the time he felt she would be sure to do the right thing. Had his aunt uttered any further reproof of her sister's conduct, she might have helped him to feel the wisdom of being honest in trifles. But she was one of those who are more ready to go with the stream than incur any trouble in opposing public opinion, and so she had unconsciously helped to bias the boy's mind in the wrong direction without suspecting it.

A few days after, Charley heard his mother say, "I did not give up my railway ticket this morning. It will do again."

"How was that?" asked her sister.

"The collector was too busy to notice me, perhaps."

"But why did you not stop and give it him, mamma?" asked Charley.

"Because it was his duty to look after it himself,"

replied Mrs. Drake, who felt rather uncomfortable at such a question from her little boy, so she added to cover her annoyance, "It will teach him to be more careful in the future."

Charley was silent for a moment, and then said, "But he won't know anything about it, mamma."

"Oh, you are too sharp," exclaimed his mother with a laugh. "I was not talking to you about it at all."

"But little pigs have great ears," said Aunt Mary, as she also tried to laugh the impression away.

So the subject was pushed aside, neither the mother or aunt thinking for a moment that the bright and truthful boy they loved so tenderly had received another lesson in dishonesty, never to be forgotten. But so it was.

Not long after, while Charley was again building his house of bricks, he heard the remark, while his mother was counting the money in her hand, "Let me see, one, two, three, four. I gave him a half-sovereign, and the things came to six and sixpence. He has given me sixpence too much change." Then in a tone of satisfaction, she added, "I am sixpence richer than I thought I was."

Aunt Mary smiled, but said nothing; but Charley took it all in, and thought the more when he heard his mother add:—

"I think we will have a cake for tea at—at Brown's expense."

"That's too bad," said Aunt Mary, as she shook her head, and pointed to Charley.

But the words had gone deep down into his nature, and again his perception of right and wrong were obscured and dimmed.

This was seen a short time after, when he came running into the house with an orange in his hand, saying, "Look what I've found."

"Where, my dear?" asked his mother.

"A woman let it fall from her basket. She didn't see it, but I did, and picked it up."

"But why didn't you run after her, and give it to her?" asked Aunt Mary.

"Because I wanted it myself. She dropped it and I picked it up."

"But you ought to have given it her."

"I don't know where to find her now," said Charley, evasively.

"Then mind and not do it again," added his mother, not feeling satisfied with his conduct, and yet being a little amused at his cuteness, as she called it to her sister.

In this way his education in crime was begun. His mother's motto, "he cheated himself," became his maxim as he grew older and understood its application more clearly. True, his mother never meant to train him to be mean, selfish, or dishonest, but she sowed the seed by her own conduct. Evil seed must produce evil fruit. "As the twig is bent, the tree is inclined." The real quality of an act lies in the intention. She never realized, however, that the fine lady who keeps the ribbon she is not entitled to, or the change which does not belong to her, though given in error, is as criminal as the thief who steals a coat, or anything else he can, when he has the chance.

She found it out in time, to her sorrow, when she stood, almost broken-hearted, in the police-court, and heard her son when just budding into manhood sent to prison for robbing his employer, and while he was thrust into the van and conveyed to gaol, she was taken fainting to her home, to mourn too late her folly and sin in training up her child in the way he should not go. Mothers and fathers, ever remember example is more powerful than precept; and if you want your children to be saved from ruin, let your prayer be, "May the words of my mouth and the acts of my life ever be governed by a desire to do what is right and good and true."—*John W. Kirton.*

GETTING READY FOR A DIVORCE.

"KATE HARDY has gone to housekeeping."
"Housekeeping! I didn't know that she was married."

"Oh, yes; she has been married six months and more."

"Why, she isn't sixteen years old, is she? It seems only yesterday that she was a little girl in short dresses."

"She will be seventeen on her next birthday."

"What kind of a man has she married?"

"Oh, 'a man of words and not of deeds,' as our school copybook used to say. One of those fellows that sit in corner groceries, with their heels braced against the stove smoking a cigar—more than twelve years older than Kate. By the time she's grown up, they'll be ready for a divorce."

Here was Kate Hardy, but the other day going to school with the other children of the neighborhood, a bright, forward, rather wilful girl, fretting a little, as she grew older, at the monotony of her life and the prosiness of her surroundings; longing for a journey, new books, a pretty room. Her home was hopelessly commonplace. Cooking, cleaning, sleeping, was the daily, monthly, and yearly routine. Once when Kate petted some geraniums and coaxed them into bloom, her mother found fault because they were in the way.

"I want something to cheer me up a little," said Kate pleasantly.

"My work is enough to cheer me up," said Mrs. Hardy.

At that moment she was dressed in a faded calico, with her hair drawn back in a tight little knot; she was minus a collar, and her dark apron was soiled and greasy. She was not a slattern, but she believed in saving washing, and dressing according to her work. Kate looked from her flowers to her mother, and something not entirely unlike disgust dawned in her face. Feeling such as was then awakened in the young girl, rapidly develops into character. We do not realize how plastic is character in the young; indeed, it only exists as emotion. But in some sudden heat it takes form, and if a wrong form, can only be changed by great suffering.

Here, then, was my little friend married, and to a man unworthy of her; a man who, by and by, would be sure to arouse her repulsion. She would grow into a strong woman, and find herself mated to a weak man. There would be antagonism, bickering, wearisome efforts at adjustment, and in a moment of irrepressible and maybe righteous anger, a resolve to separate.

This is how many divorces are prepared. We often hear it said that the stream cannot rise higher than the fountain. The fountain is the home. There is where our efforts should be directed, concentrated. There are certain crimes that justly rouse the horror of the community where they are committed; there are other crimes that are smiled upon or ignored. These latter are committed in respectable homes where children are brought into the world and then left to chance. Their bodies indeed are cared for after a fashion; but we have it on the highest authority that "the life is more than meat, and the body more than raiment." Do not parents need teaching upon this vital subject?—*Mrs. M. S. Butts, in Phrenological Journal.*

STAGNANT MINDS.

J. H. KELLOGG, M. D.

MENTAL stagnation is an invitation to evil thoughts, and from evil thoughts are born evil actions. Thousands of people fall into evil ways simply for want of mental occupation. This is especially true of the young. An unoccupied mind is like a stagnant pool, the water of which grows foul and impure, simply from want of activity. Turn a lively

brook into a pond covered with green slime and teeming with filth, and send the putrid water dancing over the pebbles, whirling and boiling in a thousand eddies, and dashing over little water-falls, and soon it becomes pure. Activity is life, mental, moral, and physical. Stagnation is death, moral, as well as mental and physical. If you wish to keep a child's mind free from unwholesome thoughts, and to develop a character which will prompt to good and useful acts, fill its mind so full of wholesome and useful truths and facts, that there will be no room for evil. Keep the child so occupied with mental and physical activities of a wholesome sort, that there will be no opportunity for the development of mental or moral uncleanness. Thousands of children not naturally vile or vicious are led to ruin by simple neglect. Complete occupation is the greatest of all safeguards to the young.

THE PLACE OF THE CHILD AT HOME.

Mrs. HEARN and Mrs. Woodbury were sitting in the reception room of the former one morning, busy in social chat, when her little daughter Annie, came in quietly and asked a favor from her mother. She was quietly answered, and then left the room as silently as she came in.

Mrs. Woodbury was too well bred to interrupt the flow of chat with any special remark on little Annie's behavior, but she noted it nevertheless, and spoke of it that evening as being "one of the most refreshing incidents I have seen in a long time, because it is so rare a matter to find a child who is deferential to its parents."

Mrs. Woodbury's experience is that of most of us. We find deference and modest behavior among children the exception rather than the rule, and surely something is wrong when this can be. Why do children rule our households? Is it because fathers and mothers themselves lack dignity of character? It seems as if this must be the reason. And yet we daily meet people of solid worth whose children are far from being models in behavior.

And the more I think upon the matter the more convinced I am, that in the training of these children, the heart rather than the intellect rules. Parents dislike to thwart the desires of the little folks, and these same wise little people very early learn to play upon the affection which encircles them with an atmosphere of deference to them, and to their wishes;

Children are wise, very wise indeed, to discover any haltings between affection and judgment, and they display this wisdom very young. So that the fathers and mothers who would keep the little folks under the sway of their superior judgment must commence very young. With very babies habits grow apace. A child who is put to sleep by itself from the first night of its life soon learns to go to sleep alone. It never needs rocking, nor when well, any soothing, to fall off into the gentlest of slumbers. But let the nurse soothe it to sleep just a few times, and then baby is refractory enough to manage, and baby learns obedience almost as soon. It is often subject to a tone of voice long before its little eyes seem to notice anything in particular. When a mere baby never understands anything else but obedience, it obeys; and when a few months pass by and it begins to have ideas and to develop will of its own, it has to be firmly and watchfully guided, lest in some manner the guiding reins slip loose. And I have never yet seen a child that needed the slightest correction to insure prompt obedience, who grew into it in this manner.

Children learn by imitating their elders. If they find good order, attention to duty, and a quiet going about the business of the day and hour, the rule of the home, without very much fuss made over their particular place in the economy of the household, they insensibly take up the duty or play assigned them in much the same spirit. In fact, they under-

stand that they, their plans and their wishes, are subordinate to those of their elders, as they should be. There is no cruelty in this. Each human being has his own part to play in this drama of life, and the duties of adults are serious and earnest. The child, all undeveloped, little by little realizes this when it understands they are far too serious to be put aside for trifling matters. It learns to respect them. Without any of the hintings at little pitchers, or tellings children should be seen and not heard, the quiet dignity of life becomes, by example, a part of their very selves. They are not personally neglected. They are only relegated to their own proper place in the home.—*Jessie Woodland.*

Useful and Curious.

PERSONS of culture avoid expressing themselves extravagantly. They leave inflation to their inferiors. From the latter we hear such expressions as "awfully nice," "beastly ugly," "horridly stuck-up," "frightfully cold," "simply magnificent," and "just divine." Persons of better culture would express the same thoughts with "very pretty," "quite haughty," "very cold," "excellent," and the like. Intemperance in the use of language, like intemperance in everything else, is vulgar.

STATISTICS published by the United States Post Office go to show that in 1886 there passed through the posts of the whole world 5864 million letters, 1077 million post-cards, 4610 million enclosures of printed matter, 104 million samples. This makes the total 11,655,000,000 articles. The figures give an average of more than eight articles by post in a year to every inhabitant of the globe. We learn from the same source that there are 154,000 post-offices in the world and that nearly half-a-million people are employed to do their work.

THE story about the Czar's "double" is again current in Russia. It is asserted—and, what is more, believed in well-informed quarters—that whenever the Czar travels an officer resembling him in height and figure is dressed and generally "made up" to exactly resemble his Royal master. His duty is to occupy a conspicuous position in the Royal train, to show himself at windows, doors, and so on, in order to attract any casual bullets or bombs that may be destined for the Royal person. It would be interesting the *Star* says, to know what is considered a "reasonable remuneration" for this duty in Russia, and what a Scotch insurance office would say to the value of this particular officer's life. On the face of it, the post is a somewhat more risky one than that of the officials who at various periods of history have had the agreeable duty of tasting the sovereign's dishes as a safeguard against regicide by poison.

HOW THE PIANO GREW.

THE piano, as we see it to-day, is the growth of centuries of invention. In its infancy it was a harp with two or three strings. From time to time more strings were added, and after a while the cithara was born. The cithara was in the shape of the letter P, and had ten strings. It took many centuries for musicians to get the idea of stretching the strings across an open box; but somehow about the year 1200 this was thought of, and the dulcimer made its appearance, the strings being struck with hammers. For another hundred years these hammers were held in the hands of the player, and then a genius invented a keyboard, which, being struck by the fingers, moved the hammers. This instrument was called a clavicytherium, or keyed cithara. This underwent some modifications and improvements from time to time. In Queen Elizabeth's time it was called a virginal. Then it was called a spine, because

the hammers were covered with spines, or quills, which struck or caught the springs or wires and produced the sound. From 1700 to 1800 it was much enlarged and improved, and called a harpsichord, and this was the instrument that Lady Washington and Mrs. Hamilton played on. In 1710 Bartolomeo Cristofoli, an Italian, invented a key or keyboard, such as we have now substantially, which caused hammers to strike the wires from above, and thus developed the piano. In the past 150 years there is no musical instrument which has so completely absorbed the inventive faculty of man as the piano. At the present day, the upright piano has the field almost entirely to itself, and has reached such a high grade of perfection in shape, tone, and appearance, that there would appear to be no possibility of further improvement.

ABOUT COLOR BLINDNESS.

MR. HUGHES relates that while acting as assistant engineer on the Granton railway he frequently returned on one of the engines from Granton to Edinburgh. On these occasions he observed that, although his undivided attention was directed toward the signal lamps, the lights of which were visible to him a long way off, he could not, till he was close to them, tell whether they were red or green. These are the two colors most commonly confused, but happily, they are visible to the majority of color-blind persons when strongly illuminated. Railway guards, therefore, are less liable to mistakes by night than by day. Inability to discern any colors at all is very rare, and, in fact, has never been satisfactorily proved. A color-blind person may have as good a sight in other ways as anybody else. The defect is not occasioned by any disease in the eye, but seems to have its origin in the brain. A red-green blind person sees only two colors on the spectrum; all the colors on the side of the red (warm colors) are confused together, and all on the side of the violet (cold colors), but the warm and the cold are never confused. Yellow is the one color which is always distinguishable. It is a curious fact that color blindness is often associated with a corresponding inability to distinguish musical sounds.—*Medical Register.*

A QUEER THIEF.

IN 1865, when the telegraph was a comparatively new thing in Southern California, the operators of the Los Angeles circuit found their communication suddenly cut off. Linemen were sent out to discover the break and effect repairs, but they returned with the surprising intelligence that the break was a serious one, and called for a lot of supplies.

About a mile of wire and poles had disappeared as completely as if the earth had opened and swallowed them up. Further search showed no trace of the missing materials, and at considerable expense new ones were furnished, and the line was reconstructed.

Then a detective was employed to investigate the mystery. The country was nothing but a desert, and the detective worked for three weeks without success. At the end of that time, however, he stumbled upon a small ranch, at which he put up for the night.

He found the ground inclosed with a neat wire fence, and in the morning taxed the ranchman with having stolen the telegraph. The man admitted the fact at once.

"Oh, yes," he said, "I've been livin' here nigh onto three year, and have watched that old telegraph wire all that time. I never see nothing go over it, and reckoned it wasn't used."

There seemed no reason to question the man's sincerity, and the detective contented himself with giving him a lecture on the invisibility of the electric current. The case was reported to headquarters, of course, but no prosecution followed.—*San Francisco Examiner.*

Bible Echo and Signs of the Times.

"Christ, the Power of God and the Wisdom of God."

GEO. C. TENNEY,

MISS E. J. BURNHAM,

Editor;

Assistant.

Corresponding Editors,

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

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THE LOT FAMILY.

THE history of Lot, Abraham's nephew, is that of a righteous but misguided man. He enjoyed the high privilege of being closely associated with Abraham, the friend of God. Had he appreciated and cherished this privilege according to its value, there is but little doubt that he and his posterity would have been fully identified with all the blessings which were designed for the family of his faithful kinsman.

Under the teachings of his uncle, Lot had received righteous principles, for which he never lost his love. Even when surrounded by the filthy and abominable Sodomites, Peter tells us that he "vexed his righteous soul from day to day with their unlawful deeds."

But there is an influence perceptibly running through his family life which strongly savors of worldly interests, inclines to the ways of popular favor, and at last produces utter ruin. This first appears at the time when it became necessary for them to separate, and Abraham magnanimously yielded his rightful prerogative, and gave to Lot the choice of territory. It does not appear that Lot hesitated to exercise this privilege in the way that he thought would be most advantageous to his own interests. There were the precincts of the Jordan, well watered like a garden of the Lord, even like the beautiful fields of Egypt "as thou comest unto Zoar." He journeyed eastward down from the more barren hill country of Bethel, and lingered among the cities of the plain; then finally turning southward, "pitched his tent toward Sodom." We may not suppose that he was ignorant of the character of the city toward which he voluntarily drifted; for it is stated in the narrative, as though the fact was well known, that "the men of Sodom were wicked and sinners before the Lord exceedingly."

In the next episode of his history, he is identified with the inhabitants of that wicked city, and with all his movable goods is carried away captive with the others. Returning, he continues to dwell in that terrible sink of iniquity until the visit of the angels and his merciful deliverance.

The time came when God would discern between the wicked and the righteous. His long-waiting judgments were at last awakened, and hung in fiery wrath over the doomed cities. If there were one person who had the fear of God before his eyes, he must be rescued. Such a man was Lot, and to him the messengers of mercy found their way. What a parting was that! what a rending of ties and associations! Their children, growing up, had married and settled in the city. With earnest warnings the parents hasten from one dear one to another to alarm them, and most earnestly entreat them to prepare to flee; but their children laugh in their faces. There follows that dreadful night, which must have served to open the eyes of Lot to the true nature of the surroundings he had chosen for himself and his family. With the early morning they prepared to flee. But there was their home, they must leave that; there were the family relics and treasures, these must perish. Real

estate could not be moved, nor could even the money they had accumulated be taken away. There was no time to collect or arrange business; all must perish. Then, too, there were the children and grand-children, must these be left to drink the awful cup of wrath? Nothing could save them. But still they lingered, while the fatal moment drew near. The angels laid hold of their hands, "the Lord being merciful to them," and set them outside the city. It was deliverance, but one full of agony. The heart of Lot's wife was left in the city. While she marched out, every heartstring was rent. She could not follow, she must look back on the place which held her treasure. Her sense of God's goodness and her own wicked course was paralyzed by her love for what she had left behind. She perished with her treasures, while poor, stricken Lot marched on alone with his two daughters, desolate, homeless, and penniless. The disgraceful circumstance which closes his history and entails upon all future time two robber tribes, forms a sad sequel to a life which is characterized by noble opportunities, a righteous training, yet directed by a worldly policy. A family which Providence connected with the people of God, and with the everlasting covenant of grace, sold its birthright for worldly position; its honored name was blotted out under black disgrace. Lot himself doubtless retained the acceptance of God, but his life is stripped of success. It stands more as a warning than as an example. He failed to lead even his wife to the saving knowledge of God, while his children imbibed deeply of the filthy poison of sinful corruption.

The Saviour, when here on earth, uses this awful circumstance to illustrate these last days. He says: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back." Luke 17:28-31. Then he adds this significant warning, "Remember Lot's wife." The mistake of this unfortunate woman did not consist solely in "looking back" after they had left the city. We apprehend that here was where the whole difficulty with Lot arose. We do not wish to charge any one wrongfully, but judging from many instances of modern family life, we may picture a wife and family of daughters who had some knowledge of God, at least in theory, but more real appreciation and love for earthly accomplishments. Sodom was a fashionable place, a place where the children could "grow up in society." It would not do for them to keep their children in ignorance, so Lot was prevailed upon to get continually a little nearer the world. At last worldly attachments were formed. The daughters fell in love with the youthful Sodomites, and were permitted to form marriages with them. Even the moral force of the intended lesson of their temporary captivity did not awaken them to their danger. They lost their property, children, name, and everything in an attempt to walk with the world.

God would have his people separate and peculiar. He that is the friend of the world is the enemy of God. If those solemn words of our Lord have any force or meaning, they mean an admonition to us as parents in these last days. Where are our children? What are the influences which we are throwing around them? This question is not one to be decided by their inclinations, or by the clamor of the world

around us. Soon we shall have to leave all earthly things. The Judgment is near, and shall we be able to take our children with us when the moment comes to flee? It will depend upon their course and ours at the present time, not upon our pleadings when mercy is past.

JUDAS ISCARIOT.

S. N. H.

THERE is a prevailing sentiment among some religionists, to mitigate the crime of Judas. The theory that "he was only a common sinner," finds advocates among many professed Christians. At the commencement of his ministry, it is supposed that he was as honest and as earnest as any of the apostles, and that it was probable that by the betrayal of his Master he only expected to hasten the Messianic kingdom, thinking that the Saviour by his miraculous power would deliver himself from the murderous throng, while he himself would enjoy their chagrin, and the thirty pieces of silver.

While it may be true that he thought that the Saviour would deliver himself, yet all suggestions that would lessen his crimes are only human guesses. All we know concerning Judas is what is found in the Bible, and every word points in but one direction. The mention of him in the Scriptures is very brief, all put together it would scarcely fill a single page; yet each brief allusion falls upon the ear like the knell of doom. Hardly a word is recorded concerning his early life. The Saviour held before him no worldly inducements; for when he was brought to him he said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." He was a scribe, and one whom the disciples thought would be a valuable aid in their work. He must have been educated to a certain extent, and doubtless possessed ability as a financier. But he abused the privilege he had of becoming a useful man, and one of worth in the cause of God.

After the first direct reproof of which we have any record that the Saviour ever gave him, he at once went to the chief priests, and for a paltry sum betrayed his Lord into the hands of those who were seeking his life. He became a monster of cool, deliberate, devilish wickedness. When the Saviour excused his disciples in Gethsemane, saying, "The spirit indeed is willing, but the flesh is weak," and at Calvary said of his murderers, "Father, forgive them, for they know not what they do," he did not include Judas.

Of Judas, such words as these are found, "Did I not choose twelve, and one of you is a devil?" "The Son of man goeth, as it is written of him; but woe unto that man by whom he is betrayed; good were it for that man if he had not been born." "While I was with them, I kept them in thy name which thou hast given me, and I guarded them, and not one of them perished, but the son of perdition." Even the beloved disciple is unsparing in severity upon Judas. He represents him as a liar and a thief. "Now this he said, not because he cared for the poor, but because he was a thief, and, having the bag, took what was put therein."—*Revised Version*. The following words Peter said the Holy Ghost spoke by the mouth of David concerning Judas, which was guide to them which took Jesus: "Let his habitation be desolate, and let no man dwell therein, and his bishopric let another take." These words are found in Psalms 69 and 109. The words in Ps. 69:25-28 apply to the same person, but Peter has not quoted them: "For they persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded. Add iniquity unto their iniquity,

and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous." In the 109th Psalm are the most terrible curses in all the Scriptures. Peter quotes from the eighth verse, and applies it to Judas. In it, no less than thirty anathemas have been counted.

If inspiration tells us that Judas was a thief, hypocrite, traitor, devil, one into whom Satan entered, a suicide, a son of perdition for whom it would have been better had he not been born, one who left the company of the Redeemer to go to his own place, one that is to be blotted out of the book of the living and not to be written with the righteous,—if for such a man as this people can find hope and pardon, we might expect they would find pardon for the devil himself. Well might the prophet exclaim, "Justice is fallen in the street, and equity cannot enter." Again it is argued, that the action and suicide of Judas show that there was some right feeling left in him. We think not. The suicide was but the crowning act of despair that comes to those who have rejected every offer of mercy, harassed by Satan.

Judas knew the innocence and gentleness of the Saviour, but would not, like Peter, seek pardon. His betrayal of Christ was a gross insult to divine love, which none knew better than he, and a cruel unfaithfulness to the best interests of mankind.

But why was such a man reckoned among the number of the twelve? Was Christ ignorant of his true character?—Certainly not. We read that Jesus knew from the beginning who it was that should betray him. In this we find one of the most touching proofs of the divine love and humiliation of the Son of God. He never used his divine power to shield himself from human trials; not even to relieve his own sufferings would he turn stones into bread, though emaciated with hunger from a long fast. He touched the ear of the high priest's servant, and by his power he healed it; but his own wounds he permitted to bleed. He could walk sixty miles to heal the daughter of a Syrophenician woman. He never saved himself a toilsome step, a pang, nor a blow, which would come to any weary man in the same situation. But the most cruel blow that any one can suffer is to be betrayed by a trusted friend. It is the crowning step in the breaking of the human heart. Therefore it was necessary that this also be borne by the Son of man. Jesus accepts Judas as one of the twelve by the fairness of his profession, by the outward appearances, by the natural endowments, and by his general reputation.

No; he never allowed his divine knowledge to save him a sorrow, or his infinite power to save him the slightest pain; but, oh, how much it must have added to his suffering and grief. He knew Judas from the first. He knew his hollowness, his secret profanity, his unbelief, his petty thieving, his smooth-tongued hypocrisy, his murderous treachery, and yet he talked with him, ate with him, prayed with him, and admitted him into all the secret privacies of that life of loving and unselfish labor. Did any man ever suffer a trial so great as this? Could there be a greater victory than this to carry out to the end, a plan of gentleness and frankness face to face with treachery? Jesus felt all the pain of the presence of Judas, especially at the last supper, yet he exposed him not. In love and tenderness he speaks to the traitor, indicating to him the last hope of mercy, in "That thou doest, do quickly." The serpent, which human vision could not detect, he saw creeping closer and closer; but he did not shield himself from the deadly sting.

Thus we see that when we place a right estimate on the awful wickedness of Judas, we can more fully appreciate the enduring love of the dear Redeemer. It is only when we view the sin of Judas in its true light that we can receive the full benefit of the Lord's example.

Since the Christian era, probably the most wicked men of each generation have been within the pale of the church; yet their presence is no more an argument against the truth of the gospel, and no more an excuse for unfaithfulness, than the hypocrisy of Judas was a reason why Mary should not break her alabaster box of ointment.

WITHOUT LAW FROM ADAM TO MOSES!

Editor BIBLE ECHO:—

Would you please reconcile the following; viz.: "Many who would reason away the great moral law of the ten commandments, tell us that from Adam to Moses the world was without law," with Paul's statement in the epistle to the Romans, 5th chapter, 12-14 verses, where I am led to believe that Paul tells us the world was without law till Moses came. At all events, I understand it so. Perhaps you will be able to give me a little more light upon it in your next. H. B. G.

We will gladly endeavor to comply with the above request, not only out of consideration for the polite note, but also with the hope of enabling others similarly impressed to see what we regard to be a fundamental truth in the moral system,—that the principles contained in the ten commandments are primary, essential, and perpetual in their nature and obligation. The quotation given by our correspondent is probably from this paper, although we have not looked it up, and is designed to discredit the idea that the world was without law until the days of Moses; but our correspondent understands that, according to Rom. 5:12-14, the world was without law during this twenty-five hundred years. The passage referred to reads as follows: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

It will be observed first that this scripture does not state that the world was ever without law. To our mind there is no intimation of such a thing, but a conclusive argument to the contrary; for if we can conceive of a time when intelligent and accountable creatures have existed without a divine government, and can conceive of an intelligent government without law, then we may have opened up the way to entertain the thought that God withheld from this world during its first twenty-five centuries both law and government. But such an idea we hold to be preposterous, and the way to such a conclusion is impassably hedged up. But any one having shaped such a monstrosity is met with still greater difficulty in applying it to the patriarchal dispensation; for we continually meet, in the brief history of that age, undoubted evidence of the existence of a law.

Before referring to some of these evidences, let us try to understand the force of the apostle's argument under consideration. It is contained, so much as relates to the present question, in verse 13. The phrase, "until the law," doubtless means until the giving of the law in the days of Moses. All will agree to that. Then we inquire, Was this the point at which the law originated? No; because "*sin is not imputed when there is no law.*" But "*death reigned from Adam to Moses,*" and *death entered by sin.* Hence there must have been *sin* from Adam to Moses; but

sin is not imputed when there is no law, consequently there was law even before it was proclaimed from Sinai. Death as the penalty of sin existed in that age, which shows that sin existed and that it *was imputed.* Here is where some stumble in admitting that while sin existed, it was not imputed until the law was given; and in this they are probably correct, but still it remains to be proved that sin was not imputed until the exode. In fact, we know it was imputed long before that; hence the law existed previous to that time. Let those who are skeptical on this point read Gen. 13:13: "But the men of Sodom were wicked and sinners before the Lord exceedingly." And 18:20: "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because *their sin* is very grievous." Thus sin was imputed to them, and for their sin they were destroyed, and became an ensample to those who should after live ungodly. God imputed sin to the antediluvians, and overthrew the world on their account.

These, and many other personal circumstances which might be adduced, show that sin did exist, and was imputed to men before the law was proclaimed on Mount Sinai. It may also be shown that the principles which pointed out sin after the exodus were the same whose transgression constituted sin before that time.

That God had a law consisting of commandments and statutes in the patriarchal age is susceptible of the strongest proof. Of Abraham it was said by the Lord himself, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." One month before the great scene on Sinai, the Lord said to Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will *walk in my law* or no." Ex. 16:4. Here we learn positively that God had a law at the time he led Israel forth to which he held them accountable, and it is evident that the same law must have been in existence before the people went to Egypt. It also appears very plainly that the Sabbath precept was a part of that law. See verses 27 and 28. When Joseph was tempted to violate the seventh commandment, he replied, "How, then, can I do this great wickedness, and *sin* against God?" Murder and false witness are declared to be sins as they were committed in the very first days of time. Idolatry was a sin, and for this cause Abraham was separated from his father's house and country. These same vices constitute sin in the later dispensation.

We may understand, then, that the expression, "until the law," refers to the time when the law was with such stately grandeur proclaimed by God himself, and was supplemented by precepts and ordinances proclaimed through Moses, which event marked the close of one dispensation and the beginning of another. But we shall be greatly misled if we conclude from this phrase that there was no law until that time.

THE MILLENNIUM.

J. O. C.

It is true that the gospel is to be preached in all the world before the end comes (Matt. 24:14), but nowhere is it once said that this universal preaching of the gospel will cause every one to believe and obey it. Neither does the Saviour say that after the nations have all heard the good news, his advent to the earth will be deferred a thousand years. But what says the text?—Simply that the gospel shall be preached in all the world *for a witness* unto all nations,

and *then*—what?—*then* (not a thousand years afterward) shall the end come.

“Whosoever *will*, let him take the water of life freely,” has been sounding in the ears of sinners for more than eighteen hundred years. But God can do nothing more, after giving his Son to die, than, through his servants, to plead with rebels against his authority and entreat them to turn to him and live. This has been done all through the ages by those who have, under the influence of God’s Spirit, wept and prayed as they preached. Many have sealed their testimony with their blood, and yet the world is far from being converted. And what is the prospect for the future? We would that it were brighter that it is. For the convenience of the reader, we herewith present a diagram to show the relative number of Christians as compared with the heathen world:—

Jews and Parsees, 15,470,000.
Greek Catholics, 70,482,000.
Protestants, 108,630,000.
Brahminical Hindoos, 120,000,000.
Mohammedans, 122,400,000.
Roman Catholics, 202,368,000.
Pagans, 227,000,000.
Buddhists, 482,600,000.
Unclassified, 51,050,000.

The ratio employed in the diagram is based on the generally received number of inhabitants in all the world, namely, 1,400,000,000. As will be seen, Protestants comprise a little more than one thirteenth of the number, and all believers in Christ combined (Catholics, Greeks, and Protestants) reach only to a little more than one fourth of the world’s population. And this is after more than eighteen and one half centuries of Christianity. The result now shown is not because missionary work is neglected; for during the past hundred years, great efforts have been put forth in this direction. It is, however, a fact, according to statistics, that the annual birth-rate among the heathen is largely in excess of the converts among them to Christianity. Take, for instance, the population of India, 250,000,000. Allowing the birth-rate to be five per cent., which is a moderate estimate, the annual increase of inhabitants would be 12,500,000. If the converts to Christianity were to count up 100,000 a year in that country, it would be considered almost a miracle of grace. But even then the excess of births over the converts would be 12,400,000 every year.

To show that we are not alone in presenting the increase of the heathen element in those lands, in excess of the conversions to Christianity, we give the following from Rev. James Johnson, F. S. S., in “A Century of Christian Missions,” published in 1886. He says: “The heathen and Mohammedan population of the world is more by 200 million than it was a hundred years ago; while the converts and families do not amount to three million. The numbers now generally

accepted as accurate, and quoted by the church missionary and other societies, are 173 millions of Mohammedans and 874 millions of heathen, 1047 [million] in all. . . . We mourn over the sad fact that the increase of the heathen is numerically *more than seventy times* greater than that of the converts.”

IN NORTHERN NORWAY.—No. 4.

S. N. H.

THE LAND OF THE MIDNIGHT SUN AS A MISSIONARY FIELD.

WHEN the subject of the Bible Sabbath is presented, and it is found that there is no Bible argument which can be raised against it, when the heart has become convicted of its truthfulness and binding force, yet refuses to submit to the law of God, as one of the last resorts the following question is sometimes asked, “How can you keep the Sabbath where it is six months day and six months night?”

We answer, first, that no one lives in any such place. Second, there are over 300,000 people, most of them professing the Christian religion, and belonging to the various denominations, intelligent, educated, doing business with all portions of the globe, that do live where, in a certain season of the year, they have full daylight during the entire twenty-four hours. These people live in cities whose inhabitants number as high as 6000. They are engaged in almost all kinds of business, and experience no difficulty in the summer when they see the sun for twenty-four consecutive hours, nor in the winter when it is not seen for a few weeks at all. Third, there are about forty Seventh-day Adventists, to our certain knowledge, who live in various parts of this country. These never ask when they should begin the Sabbath, any more than they would in Australia or New Zealand. These brethren follow different kinds of business. There are colporters, fishers, mechanics, builders, tailors, and divers among them. One living at Bodøe is foreman of a gang of men who are employed as “divers,” who both summer and winter lay stonemason-work foundations in the bottom of the bay, and raise sunken steamers by removing water from them, and filling them with air. This man is the leader of a company of fifteen Sabbath-keepers living at Bodøe, within the Arctic Circle. Here the sun is seen from the 31st of May till the 11th of July. It is not seen in the winter from the 18th to the 28th of December.

In Hammerfest, the northernmost town in the world, a city of 2100 inhabitants, the sun appears during the twenty-four hours, from May 13 to July 29. It is not seen from November 20 to January 21. It reaches its lowest point at Bodøe about 11:30 P. M., when it at once appears to rise and go to the north, and about 2 A. M. it seems to be directly north. It continues to move towards the east, gradually rising until about 4 A. M., when it is apparently a little north of east; it then ascends over to the west again.

We asked an old lady on the boat about midnight, when the sky was without a cloud and the sun appeared about three quarters of an hour high, shining as clear as any sun-set scene we ever beheld, “How do you know when the day is past?” She looked at me with astonishment, as much as to ask if I was in earnest, and then said in a strange way we shall never forget, “If I were on land, I could tell; but I do not know whether I can tell here or not.” “How can you tell on land?” I asked. “Because I can see where the sun is,” she adroitly replied. We asked many others. All looked astonished at such a question. Everybody knows the time by the position of the sun in the heavens as well as

we know who live where we are accustomed to seeing the sun wholly disappear from view when the day closes. It is the same in the winter when the sun is not seen. There is daylight each twenty-four hours. God made the sun to rule the day (Gen. 1:16); and he gave it “unto all nations under the whole heaven.” Deut. 4:19. The 300,000 Norwegians and the 7000 Lapps living in the northern parts of Norway and Sweden are not excepted.

The prophet David upon this point testified as follows: “The heavens declare the glory of God; and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no SPEECH nor LANGUAGE, where their voice is not heard. . . . In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the HEAVEN, and his circuit unto the ENDS of it; and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.” Ps. 19:1-7. This is testified to, as far as the sun is concerned, where for a few weeks it is seen during the entire twenty-four hours by more than 300,000 people. No wonder David wrote one psalm containing 176 verses, as an ode on a law which has for its fourth precept a memorial of the great Creator so fittingly adapted to the entire human race.

The people in all this northern country are intelligent and kind hearted. They are kind to their animals. Many a time have we seen cows taken in a small boat to be conveyed to the steamer, and never did we see them struck with a stick or whip to hurt them, nor fastened to the boat for fear they would leap over the sides. The people are honest. They are hungry for literature of a religious nature. Many have become heartily sick of the dry forms of Lutheranism, and their souls hunger for the bread of life. A very few efforts have been put forth on two of the Vestraalen Islands, and as a result twelve on one island and seven on another are now observing the Sabbath of the Lord. Think you God may not gather from these fishermen, as he did at the beginning of the gospel, some who will act an important part in the closing work? The sound of the truth already has gone all through this country. We heard of many who know of it, and some of influence that were interested in it.

One of these gentlemen is a school-master, and has in charge the religious reformed schools in this country. He is a teetotaller and anti-tobacconist; and this is a rare thing among this people. He has persuaded over five hundred boys to sign a pledge that they will never use tobacco or any alcoholic drink. He was interested in the truth, and felt at times he must keep the Sabbath. We procured an interpreter while at Tromsøe, and he said he was a mate on a vessel for two years where the captain was a Seventh-day Adventist. Many interesting incidents of this kind we might mention, showing that God already has gone before us in preparing hearts for the truth. From what we saw and learned of this country, there is no better missionary field in the world.

The climate in the summer is delightful, very warm when the clouds do not obscure the sun. The nights are cool. The fresh mountain air, coming from the patches of snow which for hundreds of miles are in full view the whole year round, is very bracing. The melted snow-water from hundreds of hillsides furnishes the inhabitants with the purest of water.

In our next we will speak of our experience in Tromsøe, and among the Lapps.

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 the Editor:—

According to Matt. 22 : 32, which reads: "I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living," are not God's people now alive?

In 1 Tim. 6 : 16, we read of God, "who only hath immortality." If this be taken literally, are not the angels subject to death?

THE circumstances under which Christ uttered the words in Matt. 22 : 32, and their purpose, should be considered in order to understand their meaning. We present the following from "Man's Nature and Destiny," by U. Smith:—

What was the point at issue between Christ and the Sadducees, which say "there is no resurrection, and asked him," etc. The Sadducees professed to believe the writings of Moses, but denied the resurrection. Christ also believed the writings of Moses, but taught the resurrection. Here, then, was a fair issue between them. They hear him teaching the resurrection; and to object their faith to his, they refer to the law of Moses concerning marriage, and then state either an actual occurrence, or at least one which was possible, which would answer their purpose just as well; namely, that seven brothers, one after another, according to the instruction of Moses to which they refer, all had one woman, and all died. Now arises a problem which they no doubt thought would completely overthrow the doctrine of a resurrection which Christ taught; namely, how will this matter be arranged in the resurrection, when all the parties are made alive again together? Whose wife shall she be then? Let it be noticed that the controversy between Christ and the Sadducees had no respect whatever to an intermediate state, nor does their query or Christ's answer have any reference to such a state. They do not inquire whose wife she is now, or which of the men's immortal souls claims her immortal soul in the spirit world; but, Whose wife shall she be in the resurrection (a future event)? Christ tells them that they err, not knowing the Scriptures, nor the power of God. And then, to defend himself and condemn them out of their own mouths, he proceeds to prove out of the writings of Moses—what? a conscious intermediate state?—No; but the resurrection of the dead. "But as touching the resurrection from the dead," says he [as "touching the dead that they rise," says Mark; and "that the dead are raised," says Luke], "have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

Let us now show that this quotation did prove the resurrection, and our argument on this passage is closed. That Moses, by this language, did teach the resurrection of the dead, we think is easily evident. Thus, Abraham, Isaac, and Jacob were dead; but God is not the God of the dead (or those who are irrecoverably and eternally dead, as the Sadducees believed them to be), but he is the God of Abraham, Isaac, and Jacob. What, therefore, shall we logically and scripturally conclude from this fact?—Why, simply that they shall live again, or have a resurrection from the dead. In this view of the subject, Christ reasoned well, proved the point he aimed to prove, confounded the Sadducees, and gained the applause of the Pharisees, who believed in the resurrection.

But grant for a moment that the language means what is popularly claimed for it; namely, that all the dead are alive, as disembodied, conscious spirits in the spirit world, and what becomes of Christ's

reputation as a reasoner, and a teacher of wisdom sent from God? He set out to prove the resurrection; but when he closes his argument, lo, he has proved that all the dead are now alive, and that therefore there will never be any resurrection, because in this case there would be no need of any! He neither meets the query of the Sadducees, nor defends himself, but quite the reverse.

In reference to the second query, we understand that God only has immortality inherently, and he only can impart it. He has conferred this gift upon his Son. John 5 : 26. We cannot conceive how Infinite Wisdom, as manifested in creation's work, would place out of his own hands the power of bestowing or withdrawing existence, and confer the attribute of independent immortality upon a race of intelligent creatures, who had not developed a fitness for such an important trust. It will be time enough for such an endowment when we have proved our fitness for it by our loyalty to God. We judge that created intelligences are all placed upon probation with inherent immortality as the promised prize for faithfulness. When the angels passed this testing time, those who had not fallen received the reward. So also man is upon probation, and to those who by patient continuance in well-doing, seek for glory, honor, and immortality will be rendered eternal life.

THE HEAVENLY SANCTUARY.

U. SMITH.

"And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5 : 11, 12.

How little conception have we of the magnitude and glory of the heavenly temple! Into that temple John was introduced, at the opening of chapter 4, by the door which was opened in heaven. Into the same temple, be it remembered, he is still looking in verses 11 and 12. And now he beholds the heavenly hosts. 1. Round about the throne are those represented by the four living creatures. 2. Next come the four and twenty elders. 3. Then John views, surrounding the whole, a multitude of the heavenly angels. How many? How many would we suppose could convene within the heavenly temple? "Ten thousand times ten thousand!" exclaims the seer. In this expression alone we have one hundred millions! And then, as if no numerical expression was adequate to embrace the countless throng, he further adds, "And thousands of thousands!" Well might Paul call this, in Heb. 12 : 22, "an innumerable company of angels." And these were in the sanctuary above. Such was the company that John saw assembled at the place where the worship of a universe centres, and where the wondrous plan of human redemption is carried forward to completion. And the central object in this innumerable and holy throng was the Lamb of God; and the central act of his life, which claimed their admiration, was the shedding of his blood for the salvation of fallen man; for every voice in all that heavenly host joined in the ascription which was raised, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Fitting assemblage for such a place! Fitting song of adoration to be raised to Him who by the shedding of his blood became a ransom for many, and who, as our great High Priest, still pleads its merits in the sanctuary above in our behalf. And here, before such an august assemblage, must our characters soon come up in final review. What shall fit us for the searching ordeal? What shall enable us to rise and stand at last with the sinless throng above? Oh, infinite merit of the blood of Christ! which can cleanse us from all our pollutions, and make us meet to tread

the holy hill of Zion! Oh, infinite grace of God! which can prepare us to endure the glory, and give us boldness to enter into his presence, even with exceeding joy!

IMPORTANCE OF SOUND DOCTRINE.

1. Does it make any difference what a man believes, if he is only sincere?

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2 : 13; Joshua 24 : 14.

2. How may we determine the truthfulness of any doctrine?

"Prove all things; hold fast that which is good." 1 Thess. 5 : 21; Isa. 8 : 20.

3. Upon what foundation should every religious tenet rest?

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." Eph. 2 : 20; 1 Cor. 3 : 11.

4. What is mentioned first in the list of those things for which all Scripture is profitable?

"All Scripture is given by inspiration of God, and is profitable for doctrine." 2 Tim. 3 : 16.

5. What advice is given to Timothy while preparing for the gospel ministry?

"Till I come, give attendance to reading, to exhortation, to doctrine." "Take heed unto thyself, and unto the doctrine; continue in them." 1 Tim. 4 : 13, 16.

6. What remarkable charge is given him as he begins his public work?

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4 : 1, 2.

7. Why is this duty so imperative?

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Verses 3, 4.

8. How was Titus instructed to teach, and in what was he to be a pattern?

"But speak thou the things which become sound doctrine," "in all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity." Titus 2 : 1, 7.

9. What is the power of sound doctrine?

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1 : 9.

10. What danger attends false teaching?

"Who concerning the truth have erred, saying that the resurrection is passed already; and overthrow the faith of some." 2 Tim. 2 : 18.

11. Who are the disciples of Jesus, and what gracious work is wrought for them?

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8 : 31, 32.

12. Through what are they to be sanctified?

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

13. Will God accept the homage of such as deliberately teach contrary to his will?

"But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15 : 9.

14. Can we close our ears to the truth, and remain innocent?

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28 : 9.

15. To whom will the Lord reveal his will, and lead them into the light?

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7 : 17; Ps. 25 : 9; John 8 : 12.

16. What will be the fate of the spiritually blind teacher, and of those whom he presumes to teach?

"Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Matt. 15 : 14.

17. To whom will the gates of the heavenly city at length be opened?

"Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26 : 2; Rev. 22 : 14. —Bible Readings for the Home Circle.

Missionary.

LEARN TO GIVE.

LEARN to give, and thou shalt bind
Countless treasures to thy breast;
Learn to love, and thou shalt find
Only they who love are blest.

Learn to give, and thou shalt know
They the poorest are who hoard;
Learn to love, thy love shall flow
Deeper for the wealth outpoured.

Learn to give, and learn to love;
Only thus thy life can be
Foretaste of the life above,
Tinged with immortality.

Give, for God to thee hath given;
Love, for he by love is known;
Child of God, and heir of heaven,
Let thy parentage be shown.

—Selected.

ADELAIDE, SOUTH AUSTRALIA.

BELIEVING that the readers of the ECHO are interested in the advancement of the work, I will give a few facts concerning its progress in this colony. I spent the winter months in building up and strengthening the two churches, and encouraging the tract workers to put forth more earnest efforts. I am thankful to say that the Lord has crowned their efforts with success.

The Norwood society have been very diligent in sending the BIBLE ECHO to the addresses of persons, and have been very systematic in their efforts, having sent papers to every elector in several townships. The members in the Parkside society have directed their attention to going from house to house, selling ECHOS. In this work they have met with good success, for which we feel very thankful. There are indications that the Lord is going out before his people in this colony; but the work moves slowly on account of the people being so very poor, and out of employment.

We have had four or five canvassers (ladies) in the field most of the time during the winter. They have not been as successful in taking large numbers of orders as we had hoped, though perhaps they have succeeded as well as could be expected, when one considers the great depression in business that now exists in this colony. Very many people have been out of employment for months, and are really suffering for the necessaries of life. They could hardly be expected to buy books under such circumstances, however much they might desire them. There is, however, another side to the canvassing work which is quite encouraging. It is this: A large majority of the purchasers from whom we have heard, are very much interested in the book, and some have already begun the observance of the Lord's Sabbath as the result of reading the "Great Controversy."

As the warm weather began to return, I became anxious to get out with my tent. The first two weeks of October were very pleasant, and the weather seemed settled. I immediately made preparations for the summer's work, and, Oct. 24th, pitched my tent on King William Road, Unley. But the day before my meetings were to begin, the weather changed, and it rained very hard nearly every day for a week. It was so wet at the time advertised for the meetings to begin (Oct. 27th) that the attendance was small; and before the people had an opportunity to hear for themselves, the ministers went from house to house, and did all they could to prejudice them against us and our work. A few who are anxious seekers after truth came, notwithstanding the efforts of the ministers.

We are now presenting the Sabbath question. I believe God is moving upon the hearts of some. As yet I cannot say how many will take their stand

upon the platform of obedience and faith in the Lord Jesus Christ. The Lord willing, we will hold services in the tent next Sabbath. I trust the prayers of God's people will ascend in behalf of the work in this colony, and that I may have a daily fitting up for the duties before me. I have never felt the importance of the work, or the necessity of living near the Lord, more than I have this season. I am anxious to discharge every duty in such a manner that when my life-work is ended, I may say with my Saviour, "I have finished the work which thou gavest me to do." W. D. CURTIS.

Parkside, Nov. 22, 1889.

GENERAL MEETING IN LONDON.

A GENERAL convention of the Seventh-day Adventists of the United Kingdom was lately held in London. Matters of interest and importance came up for discussion as will be seen by an examination of the following list of resolutions adopted by the meeting. The convention elected Elder D. A. Robinson chairman, and W. A. Spicer secretary.

Whereas, In the providence of God we have become acquainted with the great truths embodied in the Third Angel's Message, whose basis is the commandments of God and the faith of Jesus; and—

Whereas, Through his infinite mercy we have been led to accept these truths; therefore—

Resolved, That we express our heart-felt gratitude to Him who is the Author of truth for the precious light received, and that we will show our appreciation of the same by humbly walking in its divine rays.

Whereas, The work of God for this time calls for earnest and intelligent effort on the part of all whom his providence and mercy have connected with it; and—

Whereas, In view of the nature of the work, it is important that all should become acquainted with those methods of labor which experience has proved most effectual; therefore—

Resolved, That such practical instruction should be imparted to all through the medium of the Tract and Missionary Society as will enable each to labor efficiently in the service of God, and thus employ to the profit of the cause at large the experience and knowledge gained by older workers.

Whereas, It has been demonstrated that missionary effort is essential to spiritual life; and—

Whereas, God has so constituted this work that every one can take part in it; therefore—

Resolved, That we urge upon all of our people the great necessity of becoming members of their local tract and missionary societies, and engaging heartily in the work, and that we offer every encouragement to this end.

Whereas, The Sabbath-school work is one of the leading and necessary branches of the cause; therefore—

Resolved, That we do all in our power to encourage this work in our various churches, and endeavor to secure a thorough Sabbath-school organization.

Whereas, The Pacific Press Publishing Company has, in harmony with the recommendation of the General Conference, assumed the responsibility of our publishing work in Great Britain, and is already in the field making preparations for the work; therefore—

Resolved, That we regard this as a move in the right direction, and that we give this branch of the work our sympathy and hearty co-operation.

Resolved, That we most heartily approve of the recommendation of the General Conference that experienced canvassers enter this field to engage in the work of a thorough and systematic canvass for our publications, and we trust that the proper books will speedily be made ready for their use, and that their coming may not be long delayed.

Whereas, The Bible teaches that our habits of physical life bear a close relation to our Christian-spiritual life; and—

Whereas, Special light and instruction are being given upon the important question of how we may glorify God in our bodies, and in eating and drinking; therefore—

Resolved, That we accept with gratitude this light, so far as we understand it, and that we will endeavor to become more thoroughly acquainted with, and to practice in our lives, the principles of Bible health and temperance.

Whereas, The subject of health and temperance forms an essential part of Bible faith, and should occupy an important place in the work of God; and—

Whereas, There is with people generally, an interest to read and to become better informed upon these subjects; therefore—

Resolved, That we approve and recommend the plan of introducing our work in new places largely by labor in this direction, and through the use of health and temperance publications; and further (upon the same considerations) be it—

Resolved, That we invite the editors of the *Present Truth* to give the subject of health and temperance more prominence in the paper, introducing, if possible, a department devoted exclusively to the subject.

Resolved, That we encourage our people to subscribe for, and read thoroughly, the magazine *Good Health*, and to put forth earnest effort for its extensive circulation.

Whereas, Under the favoring providence of God during a number of years' experience in the ship missionary work in the largest seaport towns, we have seen the importance of this branch of the work, in spreading the Truth amongst seafaring men, and extending it to distant lands and the islands of the sea; therefore—

Resolved, That we deem it important that more ship missionaries should be placed in the principal seaports of the United Kingdom.

Whereas, We have seen with much pleasure and interest the growing favor with which our paper, the *Present Truth*, is received, and deem it important that it should be brought more frequently and continuously before the public, hoping that by so doing its circulation may be still further extended, and that by the continued blessing of God it may advance in its mission; therefore—

Resolved, That we request that as soon as may be convenient, or the interests of the cause may permit, the publication of *Present Truth* may be weekly instead of fortnightly, as at present.

Whereas, We believe that the judicious use of the *American Sentinel* among certain classes of leading and influential men in the United Kingdom will lead to a favorable acquaintance with such, and tend to bring our work before them in its true light, thereby securing, at least in some cases, their influence and co-operation in favor of the principles of right and justice which it advocates; therefore—

Resolved, That we favor its use in this manner, and that we request its publishers to contribute to this work by furnishing it for three or six months' free subscription for this purpose upon as favorable terms as they may deem consistent.

Resolved, That we hereby express our appreciation of the benefits, and the opportunities of becoming better acquainted with the nature and needs of the work of God, conferred upon us by this general meeting, and that we express also our desire that such meetings shall be held from time to time, as the interest of the cause demands, and promise to encourage others to attend, that they may hereafter share the same benefits.

Resolved, That we regard with feelings of the tenderest gratitude the sacrifices of our brethren across the sea in behalf of the work in this country; and although from a national standpoint we are separate, yet in the great and solemn truths for this time which their sacrifices have brought to us, we recognize the indissoluble ties which make us one in Christ, and in our lives will endeavor to imitate the same spirit; and with renewed earnestness and stronger faith, we will labor and pray for that time which we believe will soon come, when from England the light of the Third Angel's Message will be sent forth to many who now sit in darkness.

Resolved, That copies of these resolutions be furnished for publication to the *Present Truth*, BIBLE ECHO (Australia), *Signs of the Times* (California), and *Review and Herald* (Michigan).

THE RESULT OF A SINGLE EFFORT.

SEVENTY-FIVE years ago there lived in London a young man by the name of John Williams. Very little is known of his early life, save that he was apprenticed to an ironmonger. One evening as he was standing on the corner of a street waiting for some wild companions, no less wild than himself, perhaps, his master's wife observed him, and with difficulty persuaded him to accompany her to church. Here he heard that which led to his conversion. Four years later he sailed as a missionary, with his wife, for the South Sea Islands, a voyage which at that time occupied a year. Ten months after his arrival, he was preaching to the natives in their own tongue. His first efforts were made on the Society Islands, and from thence they were extended to the Hervey and Samoan groups.

The work that has been accomplished in Christianizing the natives of the South Sea Islands within the last seventy-five or eighty years, is indeed miraculous. That the blessing of God has most signally attended the efforts of God-fearing, self-sacrificing men who have given their lives to this work, there can be no doubt.

Among these men Mr. Williams occupies a prominent place. Of the difficulties which he encountered, we can form but little idea. A single incident will, in a measure, illustrate these difficulties and also the determination with which he met them. In visiting among the islands, he found that a ship at his own disposal was indispensable; and, although ignorant of ship-building, he set about making one with his own hands and what help the natives could give him. Not only had he to make the ship, but also the machinery needed in its construction. In order to melt iron, a pair of bellows was necessary,

to make which he sacrificed three of his four goats. When completed, what was his dismay, one morning, to find that every particle of the goat-skin had been eaten off by rats during the night.

Discouraged by no hindrances or difficulties, in less than four months Mr. Williams completed his ship, the *Messenger of Peace*, which afterward, in visiting from one island to another, bore him thousands of miles. This ship did good service for about seventeen years, when it was replaced by a larger one, purchased by subscriptions secured in England by Mr. Williams's personal exertions.

It is said that this man carried the gospel to over 300,000 souls. He accomplished much in the way of educating and developing native workers. One illustration of his method of labor and its results is on record. In 1821 he went to the island of Aituaki, where he left two native preachers. The natives of this island were wild, noisy cannibals, often killing and eating some of their own number. Eighteen months later he again visited this island, and, as he approached, canoes met his boat with Christian salutations: "The good word has taken root! it is now well at Aituaki!" The chief and his people had embraced the gospel, and they had built a large church, in which he preached to about 2,000 people. In addition to his other labor, he translated the New Testament into the native language. At the age of forty-three, while endeavoring to carry the gospel into new territory, he fell a martyr to the cause to which he had consecrated his life.

M. L. HUNTLEY.

THE CANADA CAMP-MEETING.

THIS meeting was held at Fitch Bay, with a good attendance both of our own brethren and others. From seventy-five to one hundred Sabbath-keepers were present during the meeting. The Lord gave freedom in preaching, and the Spirit of God was present in the congregation at times in a marked manner. Many of the citizens seemed much interested, and many were convinced that God was giving them light. On Sabbath, quite a number started anew in the service of God, and some who had never given themselves to him found freedom in believing on the Lord Jesus Christ. At the close of the meeting, ten candidates were baptized a short distance from the camp-ground, many people of the village witnessing the impressive baptismal scene. The brethren in Canada are of good courage. The book-cavassing work is prospering, and in this way many are having their attention called to the present truth. Some were at the meeting who had accepted the faith by reading "Bible Readings for the Home Circle," which they had purchased of our canvassers. The establishment of a publishing office in Canada is a matter of great interest to the brethren in the Dominion, and the outlook for the future of the cause there is encouraging.

THE AUSTRALIAN TRACT SOCIETY.

REPORT FOR QUARTER ENDING SEPT. 30, 1889.

No. of members	...	...	185
" " reports returned	...	...	95
" " members added	...	...	15
" " members dismissed	...	...	1
" " letters written	...	...	413
" " letters received	...	...	72
" " missionary visits	...	...	542
" " Bible-readings held	...	...	186
" " attending readings	...	...	539
" " subscriptions for periodicals (yearly)	...	...	15
" " " " (less than a year)	...	...	4
" " of periodicals distributed	...	...	4726
Pages of books and tracts sold	...	...	69,973
" " " " loaned	...	...	27,116
" " " " given away	...	...	23,809

Fourth Sabbath contributions, £10 13s. 2d.; First-day offerings, £7 5s. 6½d. Amount received on Publication Fund, £16 7s. 11½d.; on Periodical Fund, £52 13s. 11d.

MRS. JOSIE L. BAKER, Sec.

News Summary.

There are 3,000,000 Protestants in Russia.
 There are sixty-five living Roman Catholic cardinals.
 The total length of submarine cables is 130,066 miles.
 Mr. Hayter estimates the population of Victoria at 1,111,258.
 Switzerland has built 1000 inns since tourists began to visit her.
 The Samoans are arranging to formally proclaim Malietoa king.
 The British Government and press strongly favor Imperial federation.
 Within the past eighteen months, 40,000 Jews have been expelled from Russia.
 It is rumored that Bishop Barry, late of Sydney, is to be appointed bishop of St. Albans, England.
 A want-of-confidence motion has been defeated in the New South Wales Parliament.
 The Sultan of Zanzibar has signed a concession of coast territory to the British African Company.
 The library of the British Museum is said to contain over thirty-two miles of well-filled book-shelves.
 Searle, the champion sculler of the world, died at the Newport sanatorium, near Melbourne, on the 10th inst.
 Moussa Bey, convicted of atrocities against the Christians of Armenia, has been sentenced to perpetual exile.
 Less than fifty years ago, the annual consumption of tobacco in England was 14 ozs. per head; now it is 1½ lbs.
 The revenue from the sale of alcoholic liquors in the Madras Presidency, India, is between £800,000 and £900,000.
 The barque *British Monarch*, 1262 tons, which left Hamburg for Sydney on Oct. 1, burned at sea. All the officers and crew escaped.
 Colonel Olcott, the New York theosophist, while in Japan lately, declared that there are at least 50,000 Buddhists in Christian America.
 The King of Siam has given the American Presbyterian Mission one of his royal palaces, together with extensive grounds and buildings.
 A project is on foot to dig a maritime canal from Bordeaux to Cete, France, and by means of canals to unite the Rhone, the Saone, and the Seine.
 Mr. Jefferson Davis, president of the "Confederate States" in the American Rebellion of 1861-65, has just died in the eighty-second year of his age.
 From Bombay comes a strong protest against the proposal of the British Government to fix upon Sunday for the departure of the homeward mails.
 Two thousand French pilgrims have been received by the Pope in the Great Hall of the Vatican, and have been allowed the privilege of kissing his foot.
 The Czar of Russia travels in a train of vestibuled cars, which are arranged with cork and iron. He cannot be seen from the outside, nor hit with bullets.
 Vessels continue to be launched from the Clyde manufactory at a very rapid rate. In a single month, 38,000 tons of shipping were put off the stocks, nearly all steamers.
 A United States consul declares that the unrestrained absinthe drinking in France forms one of the greatest dangers that now threaten the physical and moral welfare of the people.
 It is estimated that over eight tons of diamonds have been unearthed in the South African fields during the last eighteen years. These represent a total value of 56,000,000 sterling.
 The leper asylum in Jerusalem is probably the largest and best in the world. It is under the care of the Moravians, and is supported by Christians in Germany, Switzerland, and England.
 In Belgium there is a public house for every forty-three of the inhabitants. This is practically free trade in drink, and as a result there is a great increase in suicide, insanity, and crime.
 The surplus of the fund raised for the relief of the London dock laborers in the recent strike (£4500) is to be handed over to the recently formed Dock Laborers' Union, to give permanency and efficiency to the Union, and to relieve any cases of want that may arise.

The entire Indian population of the United States is estimated at 250,000. Of these, 21,232 live in houses, and 28,663 are church members.
 The population of London is said to be 4,250,000, according to the most trustworthy estimates; and of this number 900,000, or more than one-fifth, are in receipt of some form of charity.
 Statistics show that on an average whisky causes in the United States 1300 funerals a day. The liquor fiend develops each year 3000 penitentiary convicts and 285,000 occasional prisoners.
 Messrs. Peto Brothers, a well-known building firm of Pimlico, a suburb of London, offer to divide a fourth of the profits of their business among their employes if the men will agree not to go out on a strike.
 The Queen and the Imperial Cabinet are indignant at Lord Carrington for allowing himself to be made the mouthpiece of Sir Henry Parkes's Australian federation scheme, in his speech at the opening of the New South Wales Parliament.
 Portugal made an attempt to encroach on territory claimed by Great Britain, situated on the Zambezi, the largest of the African rivers flowing into the Indian Ocean; but a prompt protest from Lord Salisbury led that Government to desist.
 During the past two years, 90 deaths from contact with electric currents used for illumination have been recorded in the United States. The recent destructive fire in Boston is said to have originated from an accident caused by the electric-lighting apparatus.
 In Delhi, the stronghold of Mohammedanism in India, there is a Moslem seminary in which preachers are taught all the objections of Western infidels against Christianity, that they may more successfully oppose Christian preachers in town and country.
 Mr. H. M. Stanley and Emin Pasha have made a triumphal entry into the town of Bagomoyo. Mr. Stanley has gone on to Zanzibar; but Emin Pasha remains in Bagomoyo, the victim of an unfortunate accident, which, however, is not so serious as was at first feared.
 Lynn, a manufacturing town of Massachusetts, has been devastated by fire. The loss is estimated at £1,000,000, half of which is covered by insurance. An equally destructive fire has occurred in Boston, and Minneapolis, Minnesota, also has been the victim of an extensive fire.
 The Earl of Carnarvon has delivered a lecture before the London Chamber of Commerce, in which he emphasized the mutuality of interests existing between England and the colonies, and urged that the colonies should proceed vigorously with the erection of local fortifications to supplement the Imperial navy.
 Corea, the Hermit Kingdom, the little-known peninsular country of Eastern Asia, has published a "Blue Book" giving statistics of its foreign commerce for the year 1888. In that year, 220 foreign steamers entered Corean harbors; the commerce of the country is estimated at £1,200,000 a year.
 During the year ending with June, 1888, there were 4004 casualties to British, colonial, and foreign shipping along the Australian coast, with 571 fatalities. The average deaths for the last thirty years have been 813, and in the same time the Royal National Lifeboat Institution has saved 24,580 lives.
 Berlin jewellers are at work on crowns for the German Emperor and Empress. The Emperor's crown will weigh three pounds, and will contain 109 diamonds, surmounted by a large sapphire. The lining will be of red velvet. In the Empress's crown will be set 1500 diamonds, with eleven pearls. So says an English paper.
 According to the official statistics of 1885, recently published by the Russian Government, the population of that empire was then 108,787,325. It had 41,492 schools of all kinds, with an attendance of 2,489,934; of this number 1,850,764 were males, and only 638,970 were females. Evidently education and despotism do not flourish together.
 The strike of the stokers employed in the Manchester and Salford Gas Works, England, caused considerable uneasiness by the magnitude which it assumed. On Sunday evening, the 8th inst., Manchester was in darkness, and the churches were closed for want of gas. At one time it was feared that the strike would be general; but it has now collapsed, and the men have resumed work.

Health and Temperance.

PITCAIRN ISLANDERS.

THE following account of the inhabitants of this lonely island is obtained by the *Pacific Health Journal* from one who spent some time with them:—

"The question is asked, 'Are the people of Pitcairn Island healthy?' In the summer of 1886 I visited the capital city of Tahiti, hoping, if possible, to find transit to this far, and justly famed isle. I had waited but a few weeks, when her Britannic Majesty's ship *Pelican* came in and anchored, on her way to Pitcairn. Through the courtesy of her commander, Captain R. W. Hope, I was permitted, though an American, to go with them. After visiting a number of charming tropical islands, we reached this gem of the South Pacific on the morning of October 18. Soon two whale boats came out to meet us, having on board the magistrate and twelve or fifteen robust, smiling, diffident men. These soon came over the gang-way, receiving a true English welcome from the officers and crew of the man-of-war *Pelican*.

"Through the consent of the magistrate and principal men of the island, and the good-will of the ship's company, I was permitted to remain, while the good steamer, with her white wings and breath of steam, started on for Coquimbo, taking with them my best wishes for all on board, and for her generous government.

"Fears were entertained on the ship that I would fare slim on the island, should I live as the islanders did. But I had not the least trouble in this respect. I remained just five weeks with this most interesting people, visiting nearly every house during my stay. I asked Rosa Young one day if they ever had any sickness among them. She replied that several years ago a vessel had touched there on board of which some had colds. I understood that it was a sort of influenza. She said, 'We caught it, and it went the round of the people; but since that time we have had no other sickness.'

"The islanders are industrious, and I may say a hard-working people. I saw nothing of that lazy indolence so common in South Sea islanders. The facts are they have to work to live. They have neither horse, mule, or jack to plow with. There is not a cow on the island. Bread-fruit and fei—pronounced fa-ee (a sort of a wild banana)—so common in Tahiti, are very scarce. They have to cultivate, as best they can, a worn-out soil, to raise their taro, yams, sweet potatoes, etc.

"One day I noticed one of the minister's daughters pick up, and place on her shoulders, a bundle of fire-wood cut from one to two feet in length, and bound around with a string. I judged it to be at least two feet in diameter. It surprised me to see her carry it with so much ease, and I told her so. She replied that some visitors said the women on the Island were as strong as men, and that the men were as strong as horses.

"The girls and boys play ball together. I looked on with amazement to see the grace and vim with which even the former would hit the ball. I never saw them get angry or quarrel. Even the young children are expert swimmers. They, too, stand with perfect unconcern on the very edge of cliffs hundreds of feet high, or with their bare feet go along wave-like ridges, perhaps not more than two or three feet wide at the top, at an altitude of more than a thousand feet. They do not seem to have any fear. The men are ingenious, and use tools well. Their houses are built of lumber, mostly of hard wood, that they saw out with a whipsaw. This is no easy work in their practically tropical climate.

"The women braid the palm leaves into neat, pretty baskets or hats which they give away, mostly to passing ships. The men go out fishing sometimes for codfish in two hundred fathoms of water. They

live on two meals a day. Breakfast, say from 7 to 8 A. M., and dinner all the way from 4 to 9 P. M. They choose these hours that all may be home at the meals. To be brief, they are, as a whole, the most unselfish, gentle, kind-hearted, uncomplaining, and I will add, what sums up all goodness, real commandment-keeping Christians. When I went to the islands, I was a stranger; but when I left them, it was like leaving mothers, sisters, and brothers.

"And now in the form of the query of the *Sheffield Messenger* we might inquire, 'What do our smoking, tippling, flesh-eating advocates say to this specimen of the results of plain living without disease, giving the strength of horses for men and the strength of men for the women?'

LACK OF CONSISTENCY.

THE candor (?) with which some people reason is illustrated by an extract from a published report of a lecture by Dr. Ryan before the Health Society. The passage we refer to is this: "Tobacco came in for approval when used moderately. Used in the evening it helped to soothe the irritability of the nerves, and to prepare the body for the night's rest. It was pointed out that the people which most practiced smoking were the most temperate in the world. Smoking was always injurious to the young, as it spoiled the appetite and prevented development."

Now will the doctor tell us at what point in life the human system so changes that tobacco is no more injurious, but to be recommended. We would also like to know how or by what method he will prove that nonsmokers are the most intemperate people in the world. For this is his conclusion since smokers are the most temperate of all people. Such talk is wicked nonsense, and pernicious in its effect upon the great subject of public health.

RULES FOR DYSPEPTICS.

1. Eat slowly, masticate the food very thoroughly, even more so, if possible, than is required in health. The more time the food spends in the mouth, the less it will spend in the stomach.

2. Avoid drinking at meals; at most, take a few sips of warm drink at the close of the meal, if the food is very dry in character.

3. In general, dyspeptic stomachs manage dry food better than that containing much fluid.

4. Eat neither very hot nor cold food. The best temperature is about that of the body. Avoid exposure to cold after eating.

5. Be careful to avoid excess in eating. Eat no more than the wants of the system require. Sometimes less than is really needed must be taken when digestion is very weak. Strength depends not on what is eaten, but on what is digested.

6. Never take violent exercise of any sort, either mental or physical, either just before or just after a meal. It is not good to sleep immediately after eating, nor within four hours of a meal.

7. Never eat more than three times a day, and make the last meal very light. For many dyspeptics, two meals are better than more.

8. Never eat a morsel of any sort between meals.

9. Never eat when very tired, whether exhausted from mental or physical labor.

10. Never eat when the mind is worried or the temper is ruffled, if possible to avoid doing so.

11. Eat only food that is easy of digestion, avoiding complicated and indigestible dishes, and taking but one to three kinds at a meal.

12. Most persons will be benefited by the use of oatmeal, wheat meal, cracked wheat, and other whole-grain preparations, though many will find it necessary to avoid vegetables, especially when fruits are taken.

WHAT IT COSTS TO SMOKE.

LAST year the losses by reported fires in the United States reached a total of 120,000,000 dollars, or an average monthly loss of 10,000,000 dollars. This is regarded as an enormous waste, and is largely due to incendiarism and carelessness. How to reduce the amount so lost, is a matter of constant study. Legislatures, local governments, and insurance companies make regulations, and exercise the greatest care to prevent fires. And yet the loss they occasion is 60,000,000 dollars per annum less than the amount paid by the consumers for cigars, and 86,500,000 dollars less than the total cost of tobacco consumed in smoke. Last year, tax was paid upon 3,510,898,488 cigars. The average smoker is content with a cigar worth 30 dollars per 1,000, or one that retails at five cents. On that basis, there annually goes up in smoke 180,000,000 dollars, or 15,000,000 every month,—half a million dollars every day. In addition, boys waste on cigarettes 6,500,000 dollars, and those who prefer a pipe a further sum of 20,000,000 dollars. How many smoke? If we deduct from the total population as non-smokers all children under fifteen, constituting forty per cent. of the total population of 60,000,000, it leaves 36,000,000, of whom one-half are females. Deducting these gives a male population, above the age of fifteen, of 18,000,000. If six out of every ten males above the age of fifteen, smoke, it means that 10,800,000 persons consume 3,510,898,488 cigars, or an average per smoker of 325 cigars per annum. This is less than one cigar a day. The average smoker, however, is not apt to be contented with a daily allowance of one cigar, demanding at least two. If the latter basis is the nearer correct, the army of cigar-smokers would be 4,809,449, being eight per cent. of the total population above the age of fifteen. Whatever the number of smokers, it is a moderate estimate to place the cost of smoking to the people of the United States at 206,500,000 dollars. If the cost of chewing-tobacco is added, the total expenditure for tobacco reaches 256,500,000; that is, a sum that represents a per capita tax of 3.44 dollars per annum.—*American Grocer*.

SCIENTIFIC TEMPERANCE.

SPEAKING honestly, I cannot by the argument yet presented to me admit the alcohols through any gate that might distinguish them apart from other chemical bodies. I can no more accept them as foods than I can chloroform, or ether, or methylal. That they produce a temporary excitement is true; but as their general action is quickly to reduce animal heat, I cannot see how they can supply animal force. I see clearly how they reduce animal power, and can show a reason for using them in order to stop physical pain or stupefy mental pain; but that they give strength—i.e., that they supply material for the construction of fine tissue, or throw force into tissues supplied by other material—must be an error as solemn as it is wide-spread. The true character of the alcohols is that they are agreeable temporary shrouds. The savage, with the mansions of his soul unfurnished, buries his restless energy under their shadow. The civilized man, overburdened with mental labor, or with engrossing care, seeks the same shade; but it is a shade after all, in which, in exact proportion as he seeks it, the seeker retires from perfect natural life. To resort for force to alcohol is, in my mind, equivalent to the act of searching for the sun in subterranean gloom until all is night.

That gives my argument in a nutshell, and every day I live I am more convinced of its truth. I am as sure of it as that two and two make four, and I arrive at it by a chain of logical reasoning and scientific research which has never yet been successfully disputed. My feet are planted on the rock of truth in this matter.—*Dr. B. W. Richardson*.

HORSE FLESH AS "EXTRACT OF BEEF."

A STARTLING revelation as to the foreign extract of meat trade was made at the Colchester police-court, when a boy from Ipswich was charged at the instance of the Royal Society for the Prevention of Cruelty to Animals with cruelty to a horse by driving it in the night from Chelmsford to Colchester in almost a dying state.

MR. JAMES R. YOUNG, of the Philadelphia Evening Star, says:—"In the quarter of a century I have been out in the world plodding my way I have seen many splendid fellows, some of them very near and dear friends, fall by the wayside, vanish from existence, the victims of the cursed habit of drink."

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ALL correspondence to this office should be addressed to North Fitzroy, Melbourne, as when the former post office is omitted the letters are usually left at our city office, and there is risk of loss and delay.

WORD comes to us from the tent-meetings being held by Brn. Steed and McCullagh at Sandhurst, which is of a very encouraging nature. Though the interest is not very extensive, it is good, and already quite a number have decided to obey God's law in all of its precepts. May the work in that city go deep and thorough is our prayer, and many honest be brought to a knowledge of the Truth for these last days. Bro. Curtis also writes from Adelaide that quite a number are embracing the Truth there. About a dozen have lately signed a covenant to keep the commandments of God and the faith of Jesus.

It was our privilege to spend the Sabbath, Dec. 7, with the little company of commandment-keepers at Portarlington. They are enjoying the blessing of God in their experiences, although they meet with no small opposition from sources which ought rather to produce encouragement to those who are conscientiously trying to obey God. There are others who have not fully embraced the Truth there, and whom we hope may soon be fully identified with the work.

THE colonies are rejoicing in the prospect of a prosperous year. Instead of the parched and dried-up vegetation of last year, the valleys, hillsides, and fields are covered over with verdure and ripening grain. We should be devoutly thankful to the merciful Giver of all blessings; and in view of his benefactions devote ourselves anew and more unreservedly to his service.

POSTPONEMENT OF THE CONFERENCE.

WE regret to say that it becomes expedient to postpone the meeting of the Australian Conference of Seventh-day Adventists until after the arrival of another mail from America. The decisions and plans for our future work must necessarily depend upon the decisions of the General Conference in reference to our field; and by some means the information concerning these decisions did not reach us by the last mail. The supply of foreign missions was not reached in the open Conference, but was left to a large committee to be more fully considered after the adjournment of the session; and we presume their decisions were not reached in time for the mail on which we expected them. We therefore change the date of our Conference meeting from December 29, 1889, to January 15-19, 1890. We hope the change will not result in any great disappointment to those who expect to attend.

AUSTRALIAN CONFERENCE COMMITTEE.

NOTICE.

THE Second General Meeting of the Echo Publishing Company, Limited, will be held in the Federal Hall, Best Street, North Fitzroy, Melbourne, on Friday, January 17, commencing at 9 A. M. Business: Reception of Report and Balance Sheets; election of directors; new business.

WALTER H. B. MILLER, Secretary.

THE news which has reached us from the late session of the General Conference is rather meager as yet; but from private letters we learn that in importance it ranks among the highest ever held, and that it was characterized throughout with a marked degree of the divine blessing, while unity and love attended the discussions and decisions upon all questions.

SIN OF DOUBTING.

WE should beware that we do not give place to doubt and unbelief, and in our attitude of despair complain of God, and misrepresent him to the world. This is placing ourselves on Satan's side of the question "Poor souls," he says, "I pity you, mourning under sin; but God has no pity. You long for some ray of hope; but God leaves you to perish, and finds satisfaction in your misery." This is a terrible deception. Do not give ear to the tempter, but say, "Jesus has died that I might live. He loves me, and wills not that I should perish. I have a compassionate Heavenly Father; and although I have abused his love, though the blessings he has graciously given me have been squandered, I will arise, and go to my Father, and say, 'I have sinned, and am no longer worthy to be called thy son; make me as one of thy hired servants.'" The parable tells you how the wanderer will be received. "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Thus the Bible represents God's willingness to receive the repentant, returning sinner.

But even this parable, tender and touching as it is, comes short of expressing the infinite compassion of the Heavenly Father. The Lord declares by the prophet, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." While the sinner is yet far from his Father's house, wasting his substance in a strange country, the Father's heart is yearning over him; and every longing awakened in the soul to return to God is but the tender pleading of his Spirit, wooing, entreating, drawing the wanderer to his Father's heart of love.—Mrs. E. G. White.

A SHORT RACE.

THE death of young Searle, the sculler, cast a feeling of sadness over all our communities, a sadness which the world at large will experience. A few months ago he left his home and parents, near Sydney, and journeyed to England, where he won the championship and applause of the sporting world. Laden with honor and full of hope, he soon set out on his return to receive the congratulation and praise of his friends. He fell ill of fever during the voyage, and upon reaching Melbourne was placed in a sanatorium, from which he was carried by the undertaker. The reception of his remains at Sydney was very different from that marked out by human hopes and ambition. All classes unite in speak-

ing well of the young athlete. His road to fame was short; his race was quickly run. The flowers and laurel on his bier have already withered away, and others are striving to win the honors he held so briefly. But how many of the young men who a few days since envied his honor now envy his lowly bed in the dust? Far more glory now appears in his devotion to his parents and his kindly virtues, than in the muscular prowess with which he handled the oar.

So it is with us all. The glory and success of this life are vain, tempting shadows. Faithfulness to God and to duty bring us eternal reward. Young man, God holds out the fadeless crown to you; will you win the race? Will you overcome vice and sin, so that when the goal is reached the Master may place the crown on your brow with the words, "Well done."

H. M. STANLEY has once more emerged from the mysterious recesses of the Dark Continent. His latest tour through Africa was entered upon in January, 1887, having for its object the finding and relief of Emin Pasha. This remarkable man, a German physician named Edward Schnitzer, was appointed by General Gordon governor of the Equatorial Province in Africa in 1878. With heroic energy he prosecuted his great task until the Mahdi revolt swept over Soudan. With the fall of Khartoum and the death of Gordon, Emin's position became one of extreme hazard and difficulty, as he was entirely invested by the murderous hordes of fanatical dervishes, who followed the standard of revolution raised by the Mahdi. Civilization became intensely interested in his fate, and his rescue was resolved upon. This almost superhuman task was laid upon Stanley, whose name already stood alongside those of the most intrepid explorers.

For very nearly three years he has contended with difficulties of almost superhuman magnitude—with fevers, famines, war, treachery, and the impenetrable jungle. His name has been placed among the dead, and for many months the world had well-nigh buried him in the vast grave of the African wilderness. His return to the world on the 5th inst. was an occasion of much rejoicing.

But a tragic accident has thrown a melancholy cloud over the triumph of the hero. For the object of his suffering, Emin Pasha, in an inglorious way, stumbled over a balcony or out of an upper window, and fell more than twenty feet to the pavement, where he was picked up insensible. At first it was feared the accident would prove to be fatal; but later news is more reassuring, and it is hoped he will soon be able to join his friends in their rejoicing at his recovery.

MR. GUTHRIE once told a story which was as suggestive of a moral as it was amusing. A friend of his, questioning a little boy, said, "When your father and mother forsake you, Johnny, do you know who will take you up?" "Yes, sir," said he. "And who?" said the friend. "The police," was Johnny's answer. Parents will do well to consider the truth there was in this reply. The parent who is too much occupied, or too selfish to look after the training of his child, need not be surprised to see the child come to serious harm. Turn him into the street to find his companionship and pleasure, because it costs time and patience and money to furnish him attractions at home, and if the police do not take him up, it may be owing to official negligence.—Selected.

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