

THE BIBLE AND SIGNS OF THE TIMES

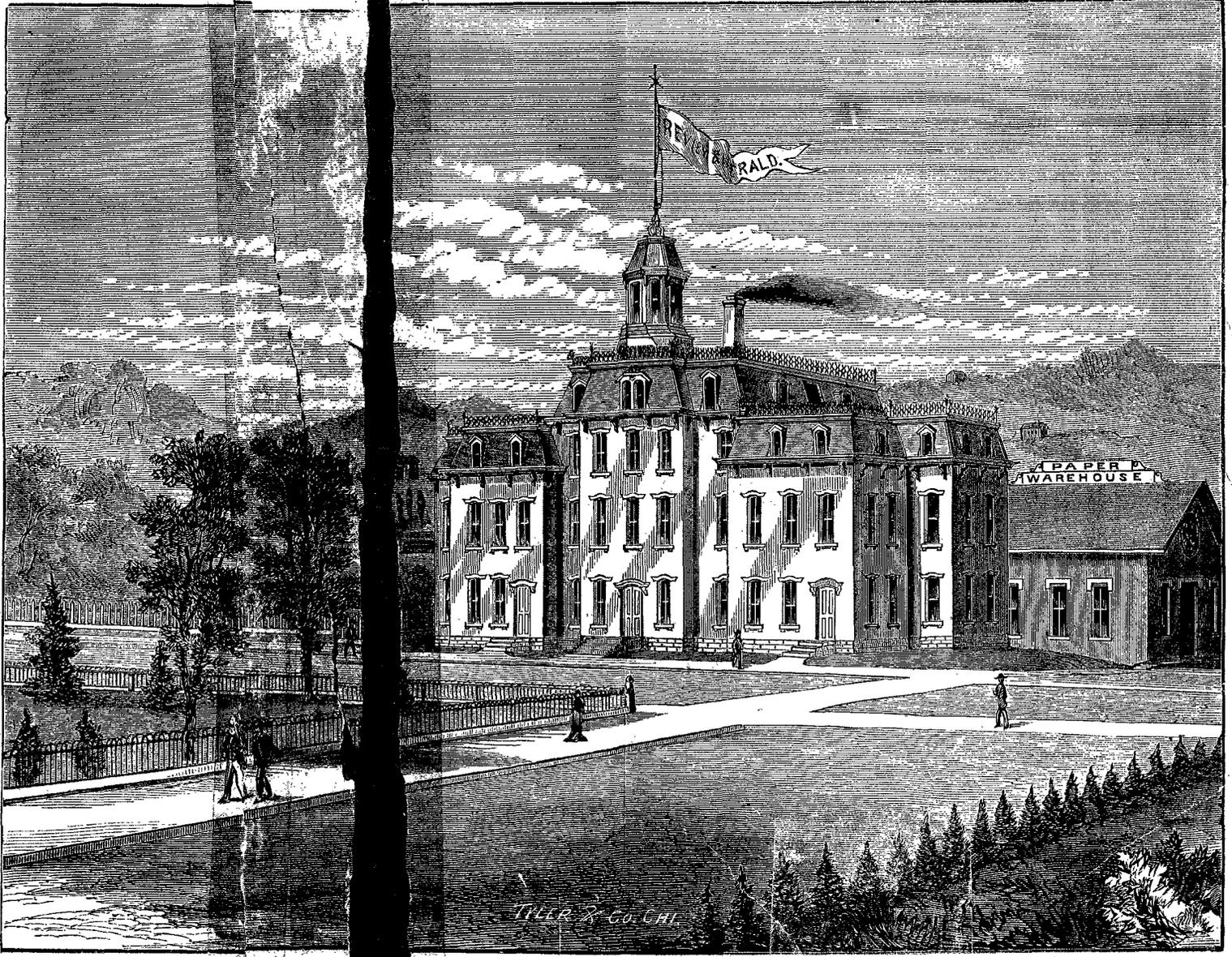


"Sanctify them through thy truth; thy Word is truth." John 17: 17.

New Year's Number.

Melbourne, Australia, January, 1888.

Volume 3.



BATHURST CREEK PUBLISHING HOUSE.

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The New Year's Number.

HISTORICAL.

OUR WORK.

THE BIBLE ECHO has now been circulating through the colonies for two years, and has made many warm friends, who, we have reason to believe, are very desirous of knowing more of the cause and people which it represents. Such information as will satisfy this desire we propose briefly to outline on the covers and fifteenth page of this New Year's number. We cannot go into the history of this work exhaustively, though it would be very interesting. It will only be our privilege now to give a bird's-eye view, while the articles we have promised in our prospectus on the "Rise and Progress of the Work," will go into all the details.

We will here make a few general statements, give a little outline of points or features to be treated, and then take these up under separate heads. In the table of contents on the first page of the cover, under "Historical," you will find an index to these separate articles.

According to statistics published one year ago, the total number of persons identified with this work was about 25,000. During the year hundreds have united their interests with the interests of this cause, and with a faith which shows itself in works, are giving of their substance, to carry to every nation, kindred, and tongue what they know to be the last message of mercy to the world. To assist in this great work they have established publishing houses at the following places: Battle Creek, Michigan, U. S. A.; Oakland, California, U. S. A.; South Lancaster, Massachusetts, U. S. A.; Basel, Switzerland; Christiania, Norway; London, England; Melbourne, Australia. From these institutions are issued twenty-two periodicals, in seven different languages. Besides these periodicals, there is issued an aggregate in tracts, pamphlets, and books of over 100,000 pages daily. These are scattered like leaves of autumn throughout the world by at least 800 well-organized tract and missionary societies, with a membership of about 15,000. These societies are all under the general supervision of the International Tract and Missionary Society.

The promoters of the work were early impressed with the necessity of educational institutions, where thorough mental and moral training could be given; where religious influences could be made prominent, and where young men and women could receive that kind of instruction which would fit them for labor in the cause at heart. They now have two colleges and one academy, besides other schools of less importance. Hundreds who have been educated at these institutions are now filling responsible positions in various branches of the work.

As an association of people, they own and have under their immediate control, although they are not strictly denominational, two fine health institutions. The Sanitarium at Battle Creek, Michigan, is the largest institution of its kind in the world. Equipped with all the modern improvements and discoveries for the restoration of health, it has obtained a world-wide reputation. The one at St. Helena, California, while conducted on like principles, is not so large and commodious, but is rapidly becoming famous as a health and pleasure resort.

Then there are the church, conference, Sabbath-school, and other organizations necessary to carry on so extensive a work. So at one are those engaged in this work that one cannot but admire the harmony that reigns, and wonder at so little friction being noticeable throughout the whole extensive workings of the cause. It is a most convincing proof of the genuineness of their message. And now we invite you to carefully read and consider the separate sketches of the different branches mentioned. We should like to have presented illustrations of all the principal institutions, but cannot at this time. We give a few, however.

THE AUSTRALASIAN FIELD.

At the annual meeting of the General Conference of Seventh-day Adventists, held in Battle Creek, Michigan, U. S. A., in the latter part of 1884, it was determined that the work should be opened up in this island continent. Accordingly, in the early part of 1885 arrangements began to be made for a company of workers to start for this country. On the tenth day of May a party of eleven, including children, under the supervision of Elder S. N. Haskell, President of the International Tract and Missionary Society, sailed by the steamer *Australia* from San Francisco. After a pleasant voyage of twenty-five days, they arrived in the beautiful harbor of Sydney, New South Wales, Sabbath morning, June 6. Having decided to locate in Melbourne, the capital of the colony of Victoria, they proceeded at once by steamer *Wentworth* to that city, where they arrived on the 9th of June, twenty-eight days after leaving San Francisco. A severe storm was encountered on the trip down from Sydney, which made this the only agreeable part of the journey.

All seemed in better health on their arrival in this new field of labor than on leaving their native shore. All were in good spirits. They felt that God was with them, and would bless them in opening up this new field, and therefore entered upon their work in great courage.



ECHO PUBLISHING HOUSE.

On the 17th of June the mission was first opened at "Sumarlide," Highbett Street, Richmond, one of the suburbs of Melbourne. Colporter work was commenced, Bible-readings held, a few lectures given in a hall on Church Street, and soon the workers were gladdened by seeing the first-fruits of their Australian labors. Many a prayer of thanksgiving ascended to God for these fresh evidences of his love and mercies, and entreaties that he would jealously care for the tender plant of truth that had now begun to grow in this land.

There were many perplexities and discouragements to meet; yet the work moved on. In October a small jobbing machine was purchased, together with an assortment of type, and became the nucleus of the Echo Publishing House, a cut of which appears on this page. In November a small four-page paper was issued as a forerunner to the BIBLE ECHO AND SIGNS OF THE TIMES, which it was decided should begin with the new year. The type for this paper was set in one of the bedrooms at the mission, and was printed on the local press in Richmond. The jobbing machine was used for printing the necessary notices, cards, and circulars for the work. As the time approached for the BIBLE ECHO to begin its career, more convenient quarters were needed, and the work was removed to its present location on the corner of Rae and Scotchmer Streets, North Fitzroy. The new office was entered on the 10th of December, and the work on the new paper begun. Negotiations were entered into with Messrs. S. Cook & Co., for a gas engine and large Wharfedale power

press. These could not be placed in position in time for the first number, so it was printed in one of the city offices. By the time the February number was ready for press, the machinery was all in running order, and from that issue all the work has been executed within the office. The first year the circulation, including missionary clubs, reached about one thousand. In July, 1886, the *Sabbath-school Guide*, one of the periodicals now issued from this office, first made its appearance. With this year it has been greatly enlarged and improved. The name has been changed by prefixing *Our Australasian Youth*. This gives it a much broader field of usefulness. Facilities for doing work have been added as demanded, until now we have the capacity for doing a large amount of work. The circulation of the BIBLE ECHO has been largely increased during the past year. With the beginning of this year great improvements have been made in the paper, as will be noticed by comparing it with last year. It has been considerably enlarged, and new departments added, besides the convenience of a monthly index.

In addition to the denominational work, there has been quite a large jobbing connection worked up, the proceeds of which go to defray the expenses of the office and reduce the original indebtedness. In this connection there is a weekly advertising paper published, with a circulation of 2,500 copies. The outside work has reached as high as £100 per month.

The subscription book department has been quite a

feature of the work from the beginning. Canvassers are kept constantly in the field, canvassing for the various works carried in stock. Hundreds of books are annually sold in this way in different parts of the colonies. The amount now invested in stock in this department is about £1,000 or £1,200. In addition to this there is in stock some five or six hundred pounds' worth of books, tracts, pamphlets, etc., on the leading points of truth. The approximate amount invested in the work in North Fitzroy is £3,000.

Since the work opened in the colonies, laborers have been constantly presenting the truth by means of lectures, Bible readings, etc., and churches and small companies of believers have been raised up not only in Vic-

torias, but in New Zealand, South Australia, Tasmania, and New South Wales. The most of these companies have been organized into missionary societies, and are earnestly engaged in sending out reading matter, writing letters, and personally laboring with friends and acquaintances. The Sabbath-school interest has not been forgotten, and with every church is found a good Sabbath-school, which is doing a good work in educating the people in regard to the present truth. These societies receive their supplies of tracts, pamphlets, and books, for the most part, from the publishing house here in North Fitzroy.

Two years and a half have elapsed since the establishing of the work in the colonies. In that time about four hundred persons have identified themselves with the work and are assisting in carrying it forward. The office has been in operation about two years, and has increased in capacity and labor nearly tenfold. We feel indeed very grateful to God for the rich blessings that have thus far attended the work, and believe he will continue it in the future.

MAIN PUBLISHING HOUSE.

WHILE there are twenty-two papers published by denomination represented by the Echo, the *Advocate* and *Sabbath Herald* is the oldest and leading church paper. A description of the publication will be very interesting.

The publication of this journal was begun at Paris, Maine, by Elder James White, for the purpose of disseminating the doctrines indicated by the friends of the cause being few, and generally the extent of the publishing work in its office of publication was opened at St. N. Y., and seven months later it was re-established at Rochester, N. Y. Previous to this time, th

Bible Echo

HOLY BIBLE

AND SIGNS OF THE TIMES

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MELBOURNE, VICTORIA, JANUARY, 1888.

Number 1.

Bible Echo and Signs of the Times.

ISSUED MONTHLY

for the
AUSTRALIAN BRANCH
of the

International Tract and Missionary Society.

Price per year, 3s. 6d., Post-paid.

Devoted to the promulgation of moral and social reforms, from a purely Bible standpoint.

Address all communications to Echo Publishing House, Rae and Scotchmer Streets, North Fitzroy, Melbourne, Victoria.

A PSALM FOR NEW YEAR'S EVE.

O NEW YEAR, teach us faith!

The road of life is hard;

When our feet bleed and scourging winds us scathe,

Point thou to Him whose visage was more marred

Than any man's; who saith,

"Make straight paths for your feet," and to the oppressed,

"Come ye to me, and I will give you rest."

Yet hang some lamp-like hope

Above this unknown way,

Kind year, to give our spirits freer scope,

And our hands strength to work while it is day.

But if that way must slope

Tombward, O bring before our fading eyes

The lamp of life, the hope that never dies!

Comfort our souls with love—

Love of all human kind;

Love special, close, in which like sheltered dove

Each weary heart its own safe nest may find;

And love that turns above

Adoringly; contented to resign

All loves, if need be, for the love divine.

Friend, come thou like a friend;

And whether bright thy face,

Or dim with clouds we cannot comprehend,

We'll hold out patient hands, each in his place,

And trust thee to the end,

Knowing thou ledest onward to those spheres

Where there are neither days, nor months, nor years.

—*Dinah Maria Mulock.*

General Articles.

"PRAISE YE THE LORD."

BY MRS. E. G. WHITE.

"Let everything that hath breath praise the Lord." Ps. 150:6.

HAVE any of us duly considered how much we have to be thankful for? Do we remember that the mercies of the Lord are new every morning, and that his faithfulness faileth not? Do we acknowledge our dependence upon him, and express gratitude for all his favors? On the contrary, we too often forget that "every good and perfect gift is from above, and cometh down from the Father of lights."

How often those who are in health forget the wonderful mercies that are continued to them day by day, year after year. They render no tribute of praise to God for all his benefits. But when sickness comes, God is remembered. The strong desire for recovery leads to earnest prayer; and this is right. God is our refuge in sickness as in health. But many do not leave their cases with him; they encourage weakness and disease by worrying about themselves. If they would cease repining, and rise above depression and gloom, their recovery would be more sure. They should remember with gratitude how long they enjoyed the blessing of health; and should this precious boon be restored to them, they should not forget that they are under renewed obligations to their Creator. When the ten lepers were

healed, only one returned to find Jesus and give him glory. Let us not be like the unthinking nine, whose hearts were untouched by the mercy of God.

Many who profess to be Christians are too much like the leath in the desert, and cannot "see when good cometh." They allow their anxiety for their children to overshadow their lives, so that they almost despise the love of God that has been extended to themselves. They say, "If my children are not saved, I do not care to be." In this they dishonor God. They should prize the gift of eternal life, and praise the Lord for pardoning mercy. But they should not neglect to plead for their children, at the same time doing their duty by them in every respect. If one is brought to the fold of Christ, they should praise Him who holds in his hand the hearts of the children of men, and "turneth them whithersoever he will;" and then present another child in the arms of faith.

God is love. He has a care for the creatures he has formed. "Like as a father pitieth his children, so the Lord pitieth them that fear him." John exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What a precious privilege is this, that we may be sons and daughters of the Most High, heirs of God and joint-heirs with Jesus Christ. Then let us not mourn and grieve because in this life we are not free from trials, disappointments, and afflictions. Let us not complain at inconvenience and suffering. If in the providence of God we are called upon to endure trials, let us accept the cross, and drink the bitter cup, remembering that it is a Father's hand that holds it to our lips. Let us trust him in the darkness as well as in the day. Can we not believe that he will give us everything that is for our good? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Even in the night of affliction, how can we refuse to lift heart and voice in grateful praise, when we remember the love to us expressed by the cross of Calvary?

Meditate on the beneficence of God, dear reader; you will find it most profitable to recount your blessings. Let the language of your heart be, "God has been very good to me. He delights in mercy; therefore I may trust in him. His love, his patience, his long-suffering, have followed me all the days of my life. I will believe and watch and pray; and unworthy and helpless as I am, exposed to disappointment and sorrow, and the temptations of a wily foe whom I cannot resist in my own strength, Jesus will be my helper, and will fight my battles for me. He loves me. He has given the fullest evidence of his love in dying for me. He will withhold no real blessing."

What a theme for meditation is the sacrifice that Jesus made for lost sinners! "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." How shall we estimate the blessings thus brought within our reach? Could Jesus have suffered more? Could he have purchased for us richer blessings? Should it not melt the hardest heart, when we remember that for our sakes he left the happiness and glory of heaven, and suffered poverty and shame, cruel affliction and a terrible death? Had he not, by his death and resurrection, opened for us the door of hope, we should have known nothing but the horrors of darkness and the miseries of despair. In our present state, favored and blessed as we are, we cannot realize from what depths we have been rescued. We cannot measure how much deeper our afflictions would have been, how much greater our woes, had not Jesus encircled us with his human arm of sympathy and love, and lifted us up.

We may rejoice in hope. Our Advocate is in the

heavenly sanctuary, pleading in our behalf. Through his merits we may have pardon and peace. He died that he might wash away our sins, clothe us with his righteousness, and fit us for the society of heaven, where we may dwell in light forever. Dear brother, dear sister, when Satan would fill your mind with despondency, gloom, and doubt, resist his suggestions. Tell him of the blood of Jesus, that cleanses from all sin. You cannot save yourself from the tempter's power, but he trembles and flees when the merits of that precious blood are urged. Then will you not gratefully accept the blessings Jesus bestows? Will you not take the cup of salvation that he presents, and call on the name of the Lord? Do not show distrust of Him who has called you out of darkness into his marvelous light. Do not for a moment pain the heart of the pitying Saviour by your unbelief. He watches with the most intense interest your progress in the heavenly way; he sees your earnest efforts; he notes your declensions and your recoveries, your hopes and your fears, your conflicts and your victories.

Shall all our devotional exercises consist in asking and receiving? Shall we be always thinking of our wants, and never of the benefits we receive? Shall we be recipients of his mercies, and never express our gratitude to God, never praise him for what he has done for us? We do not pray any too much, but we are too sparing of giving thanks. If the loving-kindness of God called forth from our hearts more thanksgiving and praise, we should have far more power in prayer. We should abound more and more in the love of God, and have more bestowed to praise him for. You who complain that God does not hear your prayers, change the present order, and mingle praise with your petitions. When you consider his goodness and mercies, you will find that he will consider your wants.

Pray, pray earnestly and without ceasing, but do not forget to praise. It becomes every child of God to vindicate his character. You can magnify the Lord; you can show the power of sustaining grace. There are multitudes who do not appreciate the great love of God nor the divine compassion of Jesus. Thousands even regard with disdain the matchless grace shown in the plan of redemption. And all who are partakers in this great salvation are not clear in this matter. They do not cultivate grateful hearts. But the theme of redemption is one that the angels desire to look into; it will be the science and the song of the ransomed throughout the ceaseless ages of eternity. Is it not worthy of careful thought and study now? Shall we not praise God with heart and soul and voice for his "wonderful works to the children of men"?

Our God, the Creator of the heavens and the earth, declares, "Whoso offereth praise glorifieth me." All heaven unite in praising God. Let us learn the song of the angels now, that we may sing it when we join their shining ranks. Let us say with the psalmist, "While I live I will praise the Lord; I will sing praises unto my God while I have any being." "Let the people praise thee, O God; let all the people praise thee."

THE Old Testament, to many people, is a great slaughter-house strewn with the blood and bones and horns and hoofs of butchered animals. But to the intelligent Christian the Old Testament is a magnificent corridor through which Jesus advances. As he appears at the other end of the corridor, we can only see the outlines of his character; coming nearer, we descry the features. But when, at last, he steps upon the platform of the New Testament, amid the torches of evangelists and apostles, the orchestras of heaven announce him with a blast of minstrelsy that wakes up Bethlehem at midnight.—*Talmage.*

ON WILAT FOUNDATION?

On what foundation do you build, neighbor,
Your hopes for the future fair?
Do your walls reach down to the Rock below,
And rest securely there?
Sad wrecks lie round you on the sand, neighbor,
The flood and the storm are near;
Will the stormy blast hurl to the earth thy walls,
Or blanch thy cheek with fear?
On what foundation do you build, neighbor,
Your hopes for the future fair?
Do your walls reach down to the Rock below,
And rest securely there?

On what foundation do you build, neighbor?
Take heed to the Lord's commands;
Ever fast and firm while storms go by,
This Rock of Ages stands.
Alas! what folly 'tis to build, neighbor,
A mansion so fair and so grand;
With its costly walls and its lofty towers
On sin's delusive sand.
Then on what foundation do you build, neighbor,
Your hopes for the future fair?
Do your walls reach down to the Rock below,
And rest securely there?

—Sel.

SCRIPTURE FACTS CONCERNING MAN'S NATURE AND DESTINY.

Of man's creation we read thus: "And the Lord God formed man of the dust of the ground." Gen. 2:7. How he gave to man life is stated in the words which follow: "And breathed into his nostrils the breath of life; and man became a living soul." It is plain, therefore, that man was taken out of the earth, and then life was given him by his Creator. Paul was correct when he said: "The first man is of the earth, earthy." 1 Cor. 15:47. The Creator knew whereof he affirmed, and without doubt gave to man his full measure of dignity as well as his just retribution, when he said to Adam, after his transgression: "Dust thou art, and unto dust shalt thou return." Gen. 3:19.

It was not the breath of life which became a living soul, but it was the man formed of the dust which became such when made alive by that breath. The term "living soul" does not distinguish man from the other creatures which God made to inhabit the earth. Moses uses the same term in the original in Gen. 1:20, 21 with respect to the creatures that live in the water. In verse 20, it is in our translation "creature that hath life." In verse 21, our translation renders it "living creature." In verse 24, Moses uses the term for the third time, and applies it to the creatures which God made on the sixth day. In our translation the words are rendered "living creature." In verse 30, Moses uses this term for the fourth time, and applies it to every creature that lives upon the land. This instance in our translation is rendered simply "life." The margin of verse 20 gives the word "soul;" and the margin of verse 30 gives the term "living soul." So the term *nephesh chayah* is used four times by Moses before he applies it to man. And these four instances apply the term to every creature that God has made to live in our world. The first three instances signify simply "living creature;" the fourth instance signifies "life."

When, therefore, Moses, in Gen. 2:7, asserts that man became a "living soul," it is equivalent to saying that he became a "living creature," or a "living person." But in this respect Moses gives him no pre-eminence over all other "living creatures." It is certain that the gift of life to Adam was not an absolute grant of immortal existence; for God affixed to it certain conditions, and if these were violated, the grant of life was forfeited. Gen. 2:17; 3:19. His life was held on condition of obedience, and was to cease in case he transgressed.

But God did give to man pre-eminence over all other creatures. He made him in his own image, and the act by which he made him alive showed the honor in which he held him. He "breathed into his nostrils the breath of life." Gen. 1:26, 27; 2:7. He also set him over the works of his hands. Gen. 1:26-28; Ps. 8. But these facts do not prove that he gave him immortality. God's image is never said to consist in the attribute of immortality. The most natural signification of the word "image" is "form" or "likeness." See Gen. 1:26, 27; 1 Cor. 11:7; James 3:9. Compare also Phil. 2:6, 7; Col. 1:15; Heb. 1:3. If the image of God has a further meaning, then it is fully realized in the fact that man was made with a moral nature capable of distinguishing right from wrong, because God put within man by nature a copy of his law. Rom. 2:13-15. The fall of man marred this work of the law by introducing the carnal mind. Rom. 7:21-23; 8:1-7. Conversion puts off the old man and puts on the new, and thus renews in man's moral nature the image of God. Col. 2:9, 10. But this does not argue that God conferred on man immortality when he gave him life. Rather does this appear to be the truth: He made him capable of inheriting that great boon, but he put him on trial to first form such a character by obedience as should

entitle him to this great gift. This great fact is decisive: God placed man upon probation with reference to the continuance of his life. If he sinned, he must be shut out from the tree of life, and must die. If he continued in obedience, he should have access to the tree of life and should live forever. Gen. 2:17; 3:19, 22, 23.

So Adam held life upon conditions; and it is plain that the absolute gift of immortality could not be his till his probation was completed, when there could be no more conditions connected with the continuance of his life. But Moses tells us that man rebelled, and that God pronounced on him the sentence of death. Gen. 3. Paul states the case thus:—

"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." Rom. 5:12. This is the origin of death. Paul tells us that death is "the last enemy." 1 Cor. 15:26. He also speaks of Satan as the one who has the power of death. Heb. 2:14. It is true that men in general regard death as a higher kind of life, and such Satan intimated to Eve that she would find to be the consequence of transgressing. "She would not actually die, but she would become, in her mode of existence, like God. Gen. 3:4, 5. But when the Lawgiver acted as Judge, and expounded the penalty which himself had threatened, he said, "Dust thou art, and unto dust shalt thou return." Gen. 3:19. So that death exactly undid the Creator's work. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. Such was his creation. Death is thus described: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7.

The conclusion is inevitable that death reduces the man to that very state from which he was raised by the action of the Creator. The dust returns to the earth; the spirit of life returns to its Author, and the man is dead! If the spirit had a conscious, personal existence with God before it came from him, it is fair to presume that it will have such an existence after it returns to him; otherwise not. But if it was simply the principle of life communicated by God to the man which he had made of the dust, by which he made him a living creature, and which he withdrew from man at death to be again returned to him at the resurrection, then we may fairly define death as the cessation of life, and not a higher kind of life, or happier mode of existence.

The obituaries in Geneses 5, which extend from Adam to Lamech, are worthy of notice. Of the first nine generations, with a single exception, the record ends thus: "And he died." Gen. 5:5, 8, 11, 14, 17, 20, 27, 31. The exception is in the case of Enoch, and is stated in these words: "God took him." Verse 24. Paul states the case thus: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him." Heb. 11:5. Eight of the nine antediluvian patriarchs died. One of the nine did not die, for "God took him." These facts speak volumes to the thoughtful reader.

When we come to Abraham we read what God said to him: "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Gen. 15:15. And when his years had expired, it is said: "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people." Gen. 25:8. Going to the fathers, or being gathered to one's people, is plainly leaving the ranks of the living, and being numbered with the silent dead. This is clearly seen in what is said to Moses: "Thou shalt sleep with thy fathers." Deut. 31:16. This cannot relate to the burial of Moses with his ancestors; for he had a burial by himself in the land of Moab. Deut. 34:6. Nor can it relate to his going to the spirits of his ancestors, unless we hold those spirits to have been asleep, and Moses's spirit to be asleep when he should join them! The same things may be said with respect to David. 1 Kings 1:21; 2:1, 2, 10; Acts 13:36. Giving up the ghost is dying, or expiring. Compare Gen. 25:8, 17; Acts 5:5, 10; Job 11:20; 14:10.

Rachel's death is thus recorded: "And it came to pass, as her soul was in departing (for she died), that she called his name Ben-oni; but his father called him Benjamin." Gen. 35:18. The word *soul* in the fourth instance of its use in the Bible, namely, in the original of Gen. 1:30, and in the margin also, is plainly used for life. Thus God speaks of all the creatures on the dry land as creatures "wherein there is life," or a living soul. Now this use of the word *soul* is of frequent occurrence in the Bible, and is obviously the sense in which it is used in this text. "When her life was in departing, for she died," is a very concise and emphatic statement of the case.

The death of the widow's son is recorded in a similar manner. "His sickness was so sore that there was no breath left in him." 1 Kings 17:17. And Elijah asks the Lord why he has "brought evil upon the widow" by

slaying her son. Then he prays that the soul of the child may come into him again, and this prayer being granted, the child "revived." Verses 20-22. It is not necessary to suppose that a conscious being departed from the child, and then returned to him; for if the child's soul had gone to heaven, it was no blessing to have it recalled to earth; and if it were in conscious misery with the lost in hell fire, it is not easy to see how it could have a second probation; but the narrative involves only this, that the life of the child was lost, and Elijah prayed that it might be restored. His prayer being granted, he said to the mother, "See, thy son *liveth*."—*J. N. Andrews*.

LOVE FOR HIS APPEARING.

THE presence of their Lord was the joy of those he chose to be with him. His absence was their grief. They wished him to ever remain with them. And when he said to them, "Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, Whither I go, ye cannot come, so now I say to you" (John 13:33), the hearts of the disciples were troubled. Peter felt deeply, and said to his Lord, "Why cannot I follow thee now? I will lay down my life for thy sake." Verse 37. In their state of grief and anxiety, Christ would console his followers with these words: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

The disciples loved their Master, and were comforted with the assurance that he would return and take them to himself, and permit them to remain with him. The fact that they loved him with them, constituted the best evidence of their love for him. It is blessed to love our dear Lord in heaven, preparing mansions for the obedient, trusting ones; but more blessed to love him coming in power and glory to take them to his immediate presence.

In his letter of condolence to those of the church at Thessalonica who had buried Christian friends, Paul would dispel their griefs by dispelling their ignorance relative to the hope of the pious dead. He says: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4:13. In verses 16-18, the apostle presents the hope of the gospel and the comfort of the true church: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

In Paul's last and most solemn charge to Timothy, he speaks of the appearing of Christ, when the crown of unfading glory will be given to all the victors. These love his appearing. It is, as it were, his dying testimony: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." 2 Tim. 4:6-8.

The second appearing of Christ and the resurrection of the just, is the hope of the church. Paul speaks of it in his letter to Titus as the blessed hope. And this hope grows more blessed as we bring its glorious consummation near, and from loving hearts can pray, Come, Lord Jesus, and come quickly.—*James White*.

THE TWO COVENANTS.

THEIR RELATION TO THE TEN-COMMANDMENT LAW.

A LINE of thought showing very clearly that the ten commandments were not the first or old covenant, is based on Deut. 5:2, 3, a passage to which our opponents appeal with such seeming assurance: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Having assumed that the ten commandments were the old covenant, these verses are appealed to, to show that these commandments were here for the first time introduced, and hence came to an end with that dispensation. But the quotation is fatal to the assumption; for the ten commandments did exist before this time; hence they were not the covenant at that time made.

The book of Genesis, though so brief in its record that its fifty short chapters cover a period of over 2500 years, nevertheless abounds with indications that the

principles of the ten commandments were well understood and acted upon, even from the creation down. Why was Cain condemned for killing his brother, if the law against murder did not exist? "Where no law is, there is no transgression;" and "sin is not imputed when there is no law." By what standard was it shown that Noah and his house alone were righteous, while all the rest of mankind were only evil and that continually, if there was no law for a standard in such matters? To be righteous is to be living in conformity with a standard of righteousness, or right doing. "By the law is the knowledge of sin." On what ground were the inhabitants of the wicked cities of the plain given over to the vengeance of eternal fire on account of their vileness, if there was no law against unchastity? There was such a law; and Peter makes a statement which shows that it was as well understood then as now. He says that those cities were made an ensample unto all that should after live ungodly. This covers all time from that day to this, and onward to the end. And the ungodly of to-day may look back to Sodom, and learn how God will deal with them unless they repent. Are there moral principles binding on them now? So there were then, if their case is an example. Do men understand these laws now? So they did then. Is it an acknowledged principle now that a man cannot be justly punished who does not know, or has not had an opportunity to know, the law? So it was then. We have heard of tyrants who posted their laws so high that no one could read them, and then struck off the head of every transgressor; but God does not so deal with his creatures. No; the law of God was in existence and understood in ancient Sodom, as well as in the numberless Sodoms of to day.

But some may be ready to suppose that even if the principles of the other commandments were known, surely the Sabbath was neither known nor regarded before the time of Moses. We answer that if it can be shown that any other commandment was known, tenfold more proof can be given that the Sabbath was known, and a commandment given for its observance. In proof of this it is only necessary to refer to the record of Gen. 2:2, 3, which records the origin of the Sabbath institution in Eden. God rested on the seventh day. He then blessed the day; not the day that was past, but the day for time to come. Then he sanctified it. *Sanctify* means to set apart to a sacred or religious use. This could not refer to past time, but to the seventh day for time to come. And it was to be used in this sacred or religious manner, not by the Lord, for he does not need it; but by man, for whom, says Christ, the Sabbath was made. Mark 2:27.

How, then, we ask, could the Sabbath be thus sanctified for man's use, or be set apart to be used in a holy or sacred manner by him?—Only by telling man to use it in this manner. But just as soon as the Lord had told Adam to use the Sabbath in a sacred or religious manner, he had given him a command for its observance. The record in Genesis is therefore plain that a Sabbath commandment was given in Eden. And we should do no violence to the text if we should read it, And God blessed the seventh day, and commanded Adam to sacredly observe it. But a command given to Adam under these circumstances was a command through him to all his posterity of every age and clime.

No more need be said to show to all who respect the testimony of God's word, that the ten commandments were known through all the ages before the time of Moses, and that men were held under obligation to obey them. Therefore these commandments were not the covenant made with Israel at Horeb, which covenant had no existence previous to that time.

Perhaps all has now been said that need be said in this connection, respecting the old covenant. Every essential fact concerning it is clearly defined, and can easily be found. We have seen plainly brought to view the parties between whom this covenant was made, the time when it was made, what it contained, and the steps taken in its ratification. It was made between God and Israel, when that people came out of Egypt; it was the special arrangement between God and that people, whereby they became his peculiar treasure; the matter embraced in it was that privately communicated by the Lord to Moses, and by him written out in a book, called the book of the covenant; and it was dedicated with blood.

The ten commandments were not, therefore, the old covenant, because, (1.) They were in existence, and were just as much binding on men before as after the exode; (2.) They were never dedicated with blood; (3.) They were set forth by the Lord himself as antedating his covenant with Israel, being the primary and essential basis of the arrangement then entered into with them.

We now turn to the subject of the new covenant, and shall pursue our inquiry under this head in the following channels: When was the new covenant announced? Why was it necessary that a new covenant should be made? By whom was it made? When was it made?

With whom was it made? And what are its conditions and provisions?

The new covenant was announced by Jeremiah six hundred and six years before Christ, in the following language:—

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which in covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:31-34.

This language is explicit in answering nearly all the inquiries raised respecting the new covenant. Over six hundred years before Christ, it was announced that such a covenant would be made. And the reason for this covenant is given; namely, because they had already virtually annulled the first arrangement, by breaking God's covenant.

Paul states this a little more fully in his letter to the Hebrews. He says: "For if that first covenant had been faultless [Greek, *amemptos*, without defect], then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." This covenant is declared to be faulty, not that there was anything wrong about it, in itself considered; but it was imperfect, simply because its provisions were not ample enough, as we shall presently see, to meet the emergency which arose under it. And this is more than intimated in the next sentence: "For finding fault with them." The fault, then, in reality, was with the people; and the fault with them was that they had broken God's covenant, the ten commandments, and thus violated the conditions of the covenant made. Violating a law does not abolish the law, but it does break up, or nullify, any arrangement which is suspended upon the keeping of the law. Such was the effect of Israel's transgression of the law. It did not abolish the law, but it did virtually abolish the old covenant, by releasing God from all obligations he had placed himself under on condition of their obedience.

Well, suppose the people did break the ten commandments, was there not a remedy provided for such cases? They, by their transgressions against God, became sinners; but was there not provision for the removal of sin, so that they could come back into the same relation to God as if they had not sinned? Here was the difficulty. To be sure, they had their services, their rounds of ceremonies, and their offerings. There was plenty of blood provided; but it was only the blood of beasts. Paul gives us a true view of the situation when he says that without the shedding of blood there is no remission (Heb. 9:22); and yet that it was "not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. Not all the thousands of offerings that were brought during the fifteen hundred years of that dispensation, nor all the rivers of blood that flowed around their consecrated altars, had removed a single sin; and unless something more effectual should be provided, all were lost.

The new covenant undertakes to supply this deficiency, by providing a sacrifice which can take away sin; for the grand result of it, as expressed by Paul, is that their unrighteousness would find mercy at the hands of God, and their sins and iniquities would be remembered no more.

Prophecy, after announcing the fact that a new covenant would be made, again takes up the matter, and brings to view the minister and the sacrifice. The prophet Daniel, speaking of the Messiah, says: "And he shall confirm the covenant with many for one week." There can be no question that this refers to the new covenant. Sixty-nine of the seventy weeks of Daniel 9 were to extend to the manifestation of the Messiah. The last one of the seventy weeks was allotted to the work of the Messiah and his apostles for Daniel's people. Our Lord carried on the work in person for the first half of that week. In the midst of the week he caused the sacrifice and oblation (of the Jewish service) to cease, by the offering up of himself, thus providing the new-covenant sacrifice. The apostles then took up the work, and carried it out the remaining half of the week. Heb. 2:3.

We now have before us the minister of the new cov-

enant, our Lord Jesus Christ; and the sacrifice provided, his own blood; and the author of the new covenant, God, who made the first covenant, of which Moses was minister. u. s.

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

THE HEAD OF GOLD.

On this line of prophecy, Seventh-day Adventists are in harmony with the standard Protestant commentators. Nearly all agree that the head of gold represents Babylon. Dr. Albert Barnes, the celebrated Presbyterian commentator, whose notes are quoted by every denomination, says:—

"The Babylonian empire, as it existed under him [Nebuchadnezzar], in its relation to the kingdoms which should succeed, was like the head of gold seen in the image, as compared with the inferior metals."—*Note on Verse 38.*

Dr. Adam Clarke, the Methodist commentator, thus speaks:—

"*Head of gold.* This was the first monarchy, begun by Nimrod, A. M. 1771, B. C. 2233, and ending with the death of Belshazzar, A. M. 3466, B. C. 538, after having lasted nearly *seventeen hundred* years. In the time of Nebuchadnezzar it extended over Chaldea, Assyria, Arabia, Syria, and Palestine. He, Nebuchadnezzar, was the *head of gold.*"

Mr. Scott, another eminent commentator, takes the same position:—

"The Chaldean monarchy, over which Nebuchadnezzar was the only king of great renown, was represented in the vision by the 'head of gold;' for monarchies under a succession of princes of the same nation, and not individual monarchs, are meant by 'kings' in the general language of prophecy."—*Scott's Bible on v. 38.*

The Cottage Bible, which is considered good authority everywhere, bears this testimony:—

"Daniel explains this golden head of the Babylonian empire (in which the Assyrian was now absorbed)."—*Notes, Dan. 2:31-49.*

And the learned Mr. Bagster also says:—

"*'Head of gold.'* [The Chaldean monarchy, over which Nebuchadnezzar was the only king of note]."

THE SILVER.—MEDO-PERSIA.

The second universal empire, Medo-Persia, succeeded Babylon B. C. 538. It is represented in the image by the breast and arms of silver. This is what some of the commentators say:—

"*The kingdom* here referred to was undoubtedly the Medo-Persian, established by Cyrus."—*Dr. Barnes, Notes on Dan. 2:39.*

"The breast and the two arms of silver of the image represented that monarchy which succeeded the Chaldeans, and this was the kingdom of the Medes and Persians, the united power and authority of which might be denoted by the two arms and shoulders."—*Scott.*

"The breast and arms of silver are said to indicate a second empire, still rich and splendid, but inferior to the former, which can mean no other than the Persian, or Medo-Persian, of which Cyrus was properly the founder."—*The Cottage Bible, Notes on Dan. 2:31-49.*

"The empire of the Medes and Persians whose union was denoted by the breast and two arms of silver; and which was established on the ruins of that of the Chaldeans on the capture of Babylon by Cyrus, B. C. 538."—*Bagster.*

THE BRASS.—GRECIA.

The third empire, the Grecian, under Alexander the Great, is represented by the sides of brass. Thus the commentators testify:—

"There can be no reasonable doubt that by this *third kingdom* is denoted the empire founded by Alexander the Great—the *Macedonian* empire."—*Barnes.*

"*Belly and thighs of brass*—the Macedonian or Greek empire, founded by Alexander the Great. He subdued Greece, penetrated into Asia, took Tyre, reduced Egypt, overthrew Darius Codomannus at Arbela, Oct. 1, A. M. 3673, B. C. 331, and thus terminated the *Persian* monarchy. He crossed the Caucasus and subdued Hyrcania, and penetrated India as far as the Ganges; and having conquered all the countries that lay between the Adriatic Sea and this river, the Ganges, he died A. M. 3681, B. C. 323, and after his death his empire became divided among his generals, Cassander, Lysimachus, Ptolemy, and Seleucus."—*Clarke.*

"The third kingdom, represented by the belly and thighs of the image formed of brass, must be that of the Macedonians, or Grecians, which succeeded to the Persian monarchy. This was established by the conquests of Alexander the Great, and continued under his successors."—*Scott.*

"The third empire is described by a belly (or trunk) and thighs of brass, which very appropriately represent the Macedonian empire, founded by Alexander the

Great; the Greeks being commonly called *brazen coated*, from wearing brazen armor."—*The Cottage Bible, Notes on Dan. 2:31-41.*

"*Third kingdom*—the empire of the Macedonians, or 'brazen-coated Greeks,' aptly denoted by the belly and thighs of brass, founded by Alexander the Great, who terminated the Persian monarchy by the overthrow of Darius Codomannus at Arbela, B. C. 331."—*Bagster.*

IMPORTANT.

THERE are many things of importance in the word of God, but certain subjects are of special interest at certain times. The eleventh chapter of Revelation is a most remarkable one, and mentions various subjects of importance, but points out one as especially deserving of study. From it we learn that momentous events are transpiring in heaven, in which the people of God are greatly interested.

In this article we will especially draw your attention to points suggested in the nineteenth verse. The first thought that must press itself upon the mind, is that there is a building in heaven which inspiration denominates the temple of God; and that in that temple was seen the ark of his testament. The prophet is not dealing with figures, but stating facts just as seen by him. However objectionable the association of a literal, material temple with its appurtenances may be to our idea of heaven, it must be accepted. Considering the connection in which it is mentioned, there must be events of great importance connected with it. The desire of the anxious child of God will be to know more of this subject. He will say at once, "All Scripture is given by inspiration of God," that I may be perfect, thoroughly furnished unto all good works (2 Tim. 3:16, 17); therefore to be perfect, I must understand the Father's will as conveyed in this verse.

That we may understand, we turn to the history of God's people, and as we study, the first intimation we find of a heavenly temple, or tabernacle, is in the instruction given to Moses when he was about to build the tabernacle at Mt. Sinai. The words of God are: "Let them make me a sanctuary that I may dwell among them. According to all that I showed thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." And again: "Look that thou make them after their pattern which was showed thee," or "which thou wast caused to see, in the mount." Ex. 25:8, 9, 40. According to this, when Moses was with God in the mount, the Lord caused him to see a tabernacle after which he was to make the earthly tabernacle. We infer that this tabernacle shown Moses was the temple of God in heaven, of which John writes. If this be true, then by studying the earthly sanctuary which Moses erected, we will get a clear understanding of the heavenly structure and its services.

That there is great importance attached to this subject, and that we should study and understand it, is evident from the first verse of chapter 11. The writer says: "There was given me a reed like unto a rod; and the angel stood, saying, Rise and measure the temple of God and the altar." Mr. Webster says to measure means to go through, over, or around, and judge by a given rule. God has given us facts in his word by which we can measure the temple and its altar service, and as he has commanded us to measure the temple and the altar, he would have us study and understand this subject of the heavenly sanctuary.

If our inference that Moses was given a view of the heavenly temple, and made the earthly tabernacle just like it, is sustained by the word, then we have the golden rod by which to measure the temple and altar. Paul, the inspired commentator, bears this testimony on the point. "We have such a high priest, . . . a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. Here is a contrast made between the two,—one God pitched, the other was erected by Moses. Paul says further: "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." Verse 5. Still talking of this same subject, he states: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9:23. In the light of these texts, our inference becomes an established fact. The temple which John saw open in heaven is the great antitype of the tabernacle erected by Moses, and all of the services performed in the earthly represented the great work of our High Priest in the heavenly. This cannot be disputed. With this point settled, it would be exceedingly interesting to trace all the services and work of the earthly sanctuary; but we must

confine ourselves to that feature brought out in the verse first mentioned.

John has before this been privileged to see into the first apartment of the heavenly sanctuary, and has described what he saw there (Rev. 4); but the time comes when he sees within the veil, and his attention is fixed on the services connected with the only article of furniture in this apartment. We here give a cut of the ark of the testament, which John saw.

Very important must be the services of this apartment to the people of God generally, service in the early sanctuary was the ark of the testimony the central figure? We answer, The cleansing work performed on the day of atonement. For proof we would request that you read Lev. 16. With no other service of the year was it connected. The ark, with its covering, constituted the only article of furniture of the most holy place (Ex. 40:21; Heb. 9:3, 4), and the priest never entered this sacred place except on the tenth day of the seventh month. Heb. 9:7. It was the most solemn service of all the year. It was a day on which the people were not to do any secular work, but were to afflict their souls and humble themselves before God with true contrition of heart, so that their sins might be atoned for in figure. If they did not do this, they would be cut off from the people of God. Lev. 23:27-30. It was verily a day of judgment to them, and as a type of the work in heaven prefigured the closing work in the heavenly sanctuary just before Christ is made king. Dan. 7:9-14. Then this work to which John's attention was called just precedes the coming of Christ in glory. Further proof of this is found right in the eleventh chapter of Revelation. In the 17th and 18th verses direct reference is made to the beginning of the Judgment, and in the latter part of the 19th verse we have events connected with the plagues mentioned. Then this work of cleansing the heavenly sanctuary is the last work of Jesus as our High Priest, and is especially important to those living at the time.

According to the sure word of prophecy, the Judgment began in 1844. Dan. 8:14; 9:24. This was the time that John saw the temple in heaven open. God at this time took unto himself the power of reigning as judge. It was at this time that Christ ceased ministering in the outer apartment, and entered the most holy place to complete the great work of atonement. Over eighteen hundred years ago he made the sacrifice, according to the type, on Calvary (Lev. 16:9), and ascended to his work in the heavenly sanctuary at the right hand of God. Heb. 10:12. He served in the outer apartment until 1844, when, as the high priest entered the most holy place on the tenth day of the seventh month, he entered the most holy place of the heavenly sanctuary to appear in the presence of God for us. Heb. 9:24. His work in this apartment has been going on for forty-three years. Solemn and important thought. The investigative Judgment is now in progress, and how little we realize it. The question must come home to each heart. How will I stand the test of that time?

There is a point in Rev. 11:1 which we should not overlook. It is not only our duty to measure the temple and altar, but also those that worship thereat. There is a measuring of character to be carried on at this time. The necessity of this is very evident. If the Judgment is now in session, and the characters of all must come up to a certain standard, it is necessary that the rule be applied, and notice if there is any deficiency. What is the instrument God has given by which we may measure our lives? What is his great standard of right and wrong? All will admit that it is the law of ten commandments. We must therefore compare our lives with this standard, and see if we come up to the full stature of men in Christ Jesus. Are we living so that not one of those precepts will condemn us? If not, we come short of the measure. Then here is a work for God's children at this time. They must bring their lives into harmony with the immutable law that rests beneath the mercy-seat in the ark of the heavenly sanctuary,—and of which the one Moses placed beneath the mercy-seat in the ark of the earthly sanctuary, was only a copy. Time is short in which to finish the writing of the law upon the hearts, and hence the reason our minds are called so particularly to it. Jesus will give grace and assistance for this work if asked. It is a most important work, and should be engaged in with affliction of soul and earnest prayer. The reward will be eternal life in the kingdom of God's dear Son. DELTA.



APPROPRIATING THE LAW OF GOD.

"THEREFORE shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates." Deut. 11:18-20.

These instructions embrace the various relationships of life, domestic, social, and commercial, that men, women, and children may be fully equipped for the warfare of life.

Have we who acknowledge the authority of the holy law of God studied well these instructions? Have we laid the words in our heart? Have we bound them upon our hand? Are they as frontlets between our eyes? Apply the test given by our Saviour in John 15:7, 8: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Again: have we used these opportunities of speaking to our children when sitting, walking, lying down, or rising up with them? Have we, out of the love and fullness of our hearts, by example and precept, drawn these young hearts to see and feel the beauty of perfect obedience? O ye mothers and fathers! awake to the day of your visitation; lay hold of your heavenly opportunities, that you may be able to say: "Here am I, and the children that thou hast given me."

"And thou shalt write them upon the door posts of thine house, and upon thy gates." Yes; like Joshua of old, we must have it known to all: "As for me and my house, we will serve the Lord." To each of us are given ways and means to testify continually "whose we are and whom we serve," that it might be said of us, "They overcame him [Satan] by the blood of the Lamb and by the word of their testimony." Notice well how the victory is gained,—"by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death." Rev. 12:11.

Upper Hawthorn, Victoria.

A. M.

FAMILY PRAYER.

COMPASS the roof with the balustrade of family prayer. This is an important battlement. God hath set the solitary in families. He has instituted the family relation; and the relation carries with it the duty of instruction and worship. This is the oldest organization; and family worship is of ancient and divine origin. Behold the family altar builded by Noah! Remember that when Abraham built a tent for himself, he built an altar for his God. We never read that Lot built an altar; no wonder that he looks toward Sodom, and then is soon found in Sodom. When Isaac and his servants pitch their tent and dig a well, they build their altar. Listen to the grand resolution of Joshua, "As for me and my house, we will serve the Lord!" Oh, for more Joshuas and Hannahs as heads of families! The New Testament and the early history of the church contain many similar examples. I cannot in this connection go at length into the duty and advantages of family prayer and religion; many of these advantages suggest themselves at once. You have observed that family life is often the best test of genuine piety. Bunyan's Christian makes talkative a saint abroad and a devil at home. It is on record that when Mr. Whitefield was asked whether some one was a Christian, his reply was, "How can I tell? I have never lived with him."

It is to be feared that in the rush and bustle of our modern life the old-fashioned methods of family instruction and prayer, when all the family and servants were called together, are now much neglected. The Jewish law made the father a prophet and priest in his own family; at the paschal feast he slew the lamb, he sprinkled the blood on the lintels of the door; he also taught the statutes of the Lord to his children and servants. Philip Henry, in his family circle, expounding to them the word of God, reminds us of one of those grand men of olden times. Much to be pitied is that home where the voice of prayer is never heard. It is a roof without a battlement, exposed to danger and death; it is a house without a roof, into which the storms of temptation shall fall, and on which the sun of trial will beat with scorching ray. John Randolph said that men charged him with being a French infidel; he denied the charge, but confessed that he would have been one if he had not been taught to bow at his mother's knee and say, "Our Father."

Make the hour of family worship the most joyous of the day. Regard it not so much a duty as a privilege. Husbands and fathers, let nothing rob you of the privilege and glory of being the high priest in your own

families. The children will never forget this hour, even if they are scattered to the ends of the earth. When the great Dr. Nott lay dying, they bent over him to catch his whispers, and they heard him murmur, "Now I lay me down to sleep." The only thing that we can never forget is what is learned in childhood. When you are building the soul-houses of your children, put around them the battlement of prayer. Is there a family represented here in whose home the family altar has been torn down? Go home and rebuild it. Is there one in which it has never been erected? Go home to establish it, I beseech you. Ask a blessing at your table; gather your children about you, and around them and you throw the balustrade of family prayer.—*Robert S. Mac Arthur.*

GOD'S BEAUTIFUL CITY.

FAR, far away, amid realms of light,
Hid deep in the azure beyond our sight,
Stands a beautiful city so high and bright,
Where is known no sorrow, nor death, nor night.

Beautiful city!
O blest abode! O home of God!
Whose streets by the feet of the sinless are trod.

They roam through the gardens of endless spring;
They crowd all thy portals on rushing wing;
While the echoing domes of the palace ring
With the hymns of the angels that shout and sing.

Beautiful city!
Hark! hark, again! the angelic strain,
As gleams through the crystal that burnished train.
There the life-fires brighten, and burn, and roll
Over diamonds that sparkle, o'er sands of gold;
Where to breathe the sweet air yields a bliss untold,
And the dwellers immortal shall never grow old.

Beautiful city!
We pierce the skies with longing eyes,
And yearn to inherit the golden prize.

It is said that the King, in his power sublime,
When the last sands drop from the glass of time,
And our world shall be robed in her Eden prime,
Will bring down that city to gladden earth's clime.

Beautiful city!
Bright capital where saints will dwell,
And reign on the throne with Immanuel.

As jewels flash on the brow of a queen,
As the jasper and ruby in crowns are seen,
God's city, wrapped in its silver sheen,
Will be set like a gem in the new earth's green.

Beautiful city!
City of flowers and peaceful bowers!
Come down and illumine this dark world of ours!
I have heard in that city they wait for me;
That its gates stand open wide and free;
That the ransomed the King in his beauty may see,
And live in his presence eternally.

Beautiful city!
In royal state blest mansions wait,
And beckon us on through the pearly gate.
I shall go where the summers will always bloom;
I shall walk no more amid trial and gloom;
I shall bid farewell to the withering tomb;
I shall deck my brow with the conqueror's plume.

Beautiful city!
Let us enter in, a crown to win!
Our words but half tell of the glory within.—*Taylor.*

THE FUTURE OF OUR EARTH.

(Concluded.)

FROM the scriptures examined in our last article, we found that when the Son of God shall come to this earth the second time, he will call the righteous from their graves (1 Thess. 4:16), change the righteous who are living (1 Cor. 15:51, 52), and take them all to the mansions above (John 14:1-3). Moreover he will destroy all the wicked from off the earth. 2 Thess. 1:7-9. This will depopulate the earth in fulfillment of the prophecy of Jer. 4:23-25: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled." This leaves none but Satan and his evil angels on the earth, and this is the binding of Satan, as brought to view in Rev. 20:1-3.

We wish now to show that this marks the beginning of the millennium—the beginning of Christ's millennial reign. We are aware that this is not in harmony with the popular doctrine of the millennium; but we think it is according to the Scriptures, and that is sufficient. We do not see how it is possible for the general idea of the millennium—that is, that the whole world will accept the gospel and live in a sinless state for one thousand years, at the end of which Christ will come to the earth—we cannot see how it is possible for such a theory to be harmonized with the Scriptures. Paul declares: "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:12, 13. In the parable of the wheat and tares we are plainly told that men will continue in their wickedness until the end of the world. Matt. 13:37-42. The world to be converted?—Not according to our Saviour's teaching. Of the moral condition of the world in the last days the apostle Paul says: "This know also

that in the last days perilous times shall come." *Perilous* times. What makes the times perilous in the last days? the world's conversion?—No; but just the opposite, the absence of Bible religion; for Paul speaks of the people as "having a form of godliness, but denying the power thereof. From such turn away."

It is not that we desire such to be the condition of the world that we take this position. We could wish it might be otherwise. It is a sad picture. It too nearly resembles the past history of the race to be pleasant; but it is a fact declared by all inspired writers, and it will not do to shut our eyes against it. We cannot ignore it, and teach the opposite, except at our peril. That would be holding "the truth in unrighteousness." The Bible plainly teaches that in the last days sin and iniquity will flourish; that it will be as it was in the days of Noah; therefore the popular idea of the world's conversion is but a dream by which many are deceived.

So far as a millennium, that is, a period of one thousand years, is concerned, the Bible says but very little about it. There is but one chapter in which there is anything definite stated, and that is Rev. 20. In a short article we cannot do more than to briefly notice the different facts stated in this chapter. 1. A heavenly being comes down from heaven and binds Satan for one thousand years. Verses 1-3. 2. At the same time, the beginning of the thousand years, the resurrection of the "blessed" and "holy" takes place. "This is the first resurrection," and occurs at the second coming of Christ. 1 Thess. 4:16. 3. During the thousand years that Satan is bound, the people of God are all in heaven, reigning with Christ in judgment. Verse 4. This must be the time of which Paul speaks in 1 Cor. 6:2, 3: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?"

The saints are to judge the world and angels. We presume none will claim that the holy angels will be judged by men. It must be fallen, evil angels. And that portion of the world to be judged by the saints must be those who are rejected by Christ and destroyed at his coming. Thus, during the thousand years, or millennium, the saints are in heaven, looking over the records of the lost, in order that they may understand just why God cannot save them. It is thus they will be able to say: "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus." During this millennium, Satan is wandering from place to place over this dark, broken earth. At the presence of the Lord, the wicked were slain, the mountains and the islands moved from their places, and awful darkness covered everything. In this dark, confused abyss, called the bottomless pit, Satan is confined. Here he has nothing to do but meditate upon his past career of sin, and await with terrible dread the future. When the thousand years are ended, the wicked are raised to life. Rev. 20:5. This again populates the earth. Because of this John says: "And when the thousand years are expired, Satan shall be loosed out of his prison." Verse 7. This is the loosing "a little season," spoken of in verse 3. The wicked are brought to life by the voice of the Son of God. It is at this time, doubtless, that he descends from heaven with the "holy city, new Jerusalem," and the saints of God. Chapter 21:2. "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south." Zech. 14:4. Now will be fulfilled the words of Christ in Luke 13:28: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

At this sight, Satan and his host prepare for the last great conflict. They vainly hope they can wrench off the pearly gates and batter down the jasper walls of the holy city. Everything is in readiness, when a terrible scene is presented before them. Jesus appears, and solemnly pronounces their eternal doom. "And fire came down from God out of heaven and devoured them." This dreadful scene is the last act in Satan's sinful career. This is the time when God's people "dwell with the devouring fire" and "with everlasting burnings." This is the day of the Lord that "shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. This is the end of the millennium. It is then that the "elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up." 2 Pet. 3:10.

But will this be the end of our earth? When thus melted, will it be annihilated, and cease to be? We can

answer this with an emphatic *No!* The apostle Peter immediately states: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13. "According to his promise." This promise is found all through the Old Testament. It was made to Abraham, and confirmed to his posterity. It was repeated to David, and Jesus said: "Blessed are the meek; for they shall inherit the earth." But it must first be changed and "renewed," as stated by the psalmist.

The same fire that comes down from God out of heaven and devours the wicked and melts the earth, destroys the "works of the devil." It renovates the entire earth by burning out the dross; and when the blight and mildew of sin are thus removed, our earth will again appear as it did before sin entered. Isaiah assures us that the Lord "will make her wilderness like Eden, and her desert like the garden of the Lord." Isa. 51:3. Even our barren, sandy deserts will then be as beautiful and inviting as the garden of Eden was when our first parents were placed in it.

It is not possible for man to fully describe the glories of the new earth, and the joys that will eternally fill the hearts of the redeemed. We feel that our efforts would but darken the picture; and that we can do no better than to transcribe the description given by some of God's ancient seers to whom the future was especially revealed: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." Isa. 35:1. In view of this, the Lord says: "Strengthen ye the weak hands, and confirm the feeble knees." Verse 3. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." Verses 5, 6. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:3, 4. "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Isa. 65:21, 22.

Dear reader, are you living so that you can hope for an inheritance in our earth when it shall be thus renewed? "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

A. G. DANIELLS.

PATIENCE AND TEMPERANCE.

PATIENCE—a meek endurance of the wrong doings and weaknesses of others—is an essential trait in symmetry of character. This gentle and lovely grace is impressively commended to our cultivation by the words and example of the Saviour. "Come unto me, for I am meek," is his winning call. When he was reviled, he reviled not again; and when expiring upon the cross for us, that wondrous prayer, "Father, forgive them," shows how he, the perfect One, could bear with the wrongs of men. This meek endurance of outrage is difficult of attainment by even the most advanced Christian; for the more perfect he is, the more acute is his perception of sin in others as well as in himself, and the more active his sense of disapprobation. Yet when patience has its "perfect work," he must meekly endure the glaring defects, gross inconsistencies, and even the flagrant sins of those around him. He may reprove the sin, but must love the sinning one.

Such is the patience required in the canon. But is there not danger here, that, while the Christian regards so tolerantly the sinner, he may forget the heinousness of the sin? While preserving his soul in equanimity amidst the thousand follies and foibles of professing Christians, may he not find his own heart grow less sensitive to wrong, his spiritual perceptions lose their vivacity, and his judgments conform too closely to the standard of the world? Unless we greatly misjudge, many of the most meek and in other respects faultless Christians allow their patience towards their erring brethren to degenerate into a toleration of their errors. In their gentleness they excuse and palliate and apologize for the wandering brother, until they lose sight of the odiousness and sinfulness of his conduct. To prevent this excess of toleration, they need an additional grace which will keep them in close communion with the Spirit of holiness, and lead them to regard sin as God does. To effect this, they must add to patience *godliness*.—*American Messenger.*

DIAGRAM OF THE TWO LAWS.

MORAL LAW.		CEREMONIAL LAW.	
1 Love,	1 John 5: 3.	Enmity,	Eph. 2: 15.
2 Whole duty,	Ecol. 12: 13.	Unprofitable,	Heb. 7: 18.
3 Not altered,	Ps. 89: 34.	Changed,	Heb. 7: 12.
4 No jot or tittle passed,	Matt. 5: 18.	Abolished,	Eph. 2: 15.
5 Spiritual,	Rom. 7: 14.	Carnal,	Heb. 7: 16.
6 Law of Liberty,	Jas. 1: 25; 2: 12.	Yoke of bondage,	Acts, 15: 10; Gal. 6: 1.
7 Perfect,	Ps. 19: 7; Jas. 1: 25.	Not perfect,	Heb. 7: 19.
8 Passport,	Rev. 22: 14.	Partition,	Eph. 2: 14.
9 Good,	Rom. 9: 12; Neh. 9: 13.	Not good,	Eze. 20: 25.
10 Do, and live,	Eze. 20: 19-21.	Not live,	Eze. 20: 25.
11 Leads to life,	Matt. 19: 17.	Taken away,	Col. 2: 14.
12 Not aboli. hoi,	Rom. 8: 31.	Abolished,	Eph. 2: 15.
13 Holy and just,	Rom. 7: 12.	Weak,	Heb. 7: 18.
14 Stands forever,	Ps. 111: 7, 8.	Nailed to cross,	Col. 2: 14.
15 Original,	1 John 3: 4; Rom. 4: 15.	Added,	Gal. 3: 10.

Ceremonial? No!

Moral? No!

One Law? No! No!

Read 2 Tim. 2: 15. Heel!

H. A. ST. JOHN.

DR. CLARKE ON THE LAW AND THE GOSPEL.

"WHEREFORE then serveth the law?" Of what real use can it be in the economy of salvation? I answer, It serves the most important purposes.

1. Its purity and strictness show us its origin—it came from God. All religious institutions, merely human, though pretended from heaven, show their origin by extravagant demands in some cases and by sinful concessions in others. In the law of God nothing of this appears, and therefore we see in it a transcript of the divine nature.

2. It shows us the perfection of the original state of man; for as that law was suited to his state, and the law is holy, and the commandment holy, just, and good, so was his nature; it is, therefore, a comment on these words, "God made man in his own image, and in his own likeness."

3. It serves to show the nature of sin; the real obliquity of a crooked line can only be ascertained by laying a straight one to it. Thus the fall of man, and the depth of that fall, are ascertained by the law.

4. It serves to convict man of sin, righteousness, and judgment; it shows him the deplorable state into which he is fallen, and the great danger to which he is exposed.

By the law is the knowledge of sin; for how can the finer deviations from a straight line be ascertained without the application of a known straight edge? Without this rule of right, sin can only be known in a sort of general way; the innumerable deviations from positive rectitude can only be known by the application of the righteous statutes of which the law is composed. And it was necessary that the law should be given that the true nature of sin might be seen, and that men might be the better prepared to receive the gospel; finding that this law worketh only wrath, that is, denounces punishment, forasmuch as all have sinned.

Now, it is wisely ordered of God, that wherever the gospel goes, there the law goes also; entering everywhere that sin may be seen to abound, and that men may be led to despair of salvation in any other way, or on any other terms, than those proposed in the gospel of Christ. Thus the sinner becomes a true penitent, and is glad, seeing the curses of the law hanging over the soul, to flee for refuge to the hope set before him in the gospel.

Law is only the means of disclosing the sinful propensity, not of producing it; as the bright beam of the sun introduced into a room shows millions of motes which appear to be dancing in all directions. But these were not introduced by the light; they were there before, only there was not light enough to make them manifest; so the evil propensity was there before, but there was not light sufficient to discover it.

It was one design of the law to show the abominable and destructive nature of sin, as well as to be a rule of life. It would be almost impossible for a man to have that just notion of the demerit of sin so as to produce repentance, or to see the nature and necessity of the death of Christ, if the law were not applied to his conscience by the light of the Holy Spirit; it is then alone that he sees himself to be carnal and sold under sin, and that the law and the commandment are holy, just, and good. And let it be observed that the law did not answer this end merely among the Jews in the days of the apostle; it is just as necessary to the Gentiles of the present hour. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the gospel to sinners, at best only heal the hurt of the daughter of my people slightly.

The law, therefore, is the grand instrument in the hands of the faithful minister to alarm and awaken sinners; and he may safely show that every sinner is under the law, and consequently under the curse, who has not fled for refuge to the hope held out by the gospel; for in this sense also "Jesus Christ is the end of the law for justification to them that believe."

THE BLESSED HOPE.

WHEN our Lord left his church on earth to go to the Father, he left her in a sorrowful condition. His five hundred disciples were surrounded by the whole world of his enemies, organized into anti-Christian religions and governments by one of the the highest intelligences, animated by the most venomous malice, and educated by the experience of ages in the most effectual modes of destruction. The Lord was not ignorant of our danger; nor in his last discourses did he extenuate it, nor promise any abatement of the world's enmity and the church's tribulation. But he did promise that he himself would return to overthrow his enemies, and that he would support us till that blessed day. "The world hateth you." "In the world ye shall have tribulation." "Ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. Ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." "If I go away, I will come again, and receive you to myself, that where I am, there ye may be also."

Such was the blessed hope of his personal return with which he comforted his church on his personal departure. During all the period of his absence, he said we must suffer tribulation; and so it has come to pass. If we are to enjoy any period of outward peace during his absence, if his church is to be delivered from the assaults of the world, if there is to be any age of purity when the tares shall not grow among the wheat, or if at his coming he shall be welcomed by the population of an earth filled with the glory of the Lord, or indeed even be able to find faith in the earth—it will be to him a most unexpected surprise. Jesus did not know of this millennium. We say he did not know of it, because he did not tell us of it; and he says, "I have called you friends; for all things which I have heard of my Father I have made known unto you." But in all his discourses and parables there is not the least hint that we are to hope for any period of peace or glory before his coming. The apostles are equally ignorant of a Christless millennium. For three hundred years after our Lord's departure, the blessed hope of the church was the hope of his return.

But when, in the progress of her predicted apostasy, the bride of Christ began to solace herself in his absence with the friendship of the kings of the earth, very naturally she averted her eyes from the eastern sky, and from that return of her Lord which would put an end to all her worldly grandeurs. When the Reformers put the gospel trumpet to their mouths, and began to blow the reveille which was destined to awaken the harlot of Babylon, the dreams of a Christless millennium were swept away with the rest of the popish trumpery; and the church again began to look for the coming of the Lord to destroy Antichrist. Luther hoped that it might not be much more than a hundred years from his day. In their letters, sermons, and confessions of faith, the Reformers proclaimed their premillennial hopes.

"The major part of the divines," of the Westminster Assembly, as Baillie tells us, were "express chiliasts." They conclude their noble confession with a declaration of their faith in the second coming of the Lord in words which fully express the faith of premillennarians; but which are utterly unintelligible on the theory that Scripture teaches us not to expect his coming for thousands of years. For it is not merely the fact of his future coming to judgment, but its impending uncertainty as a constant motive to each of us to be always ready which they proclaim in these ringing words:—

"As Christ would have us to be certainly persuaded that there shall be a day of Judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity, so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, 'Come, Lord Jesus! Come quickly!'" —*Confession of Faith*, chap. 33, sec. 3.

This confession of faith in the second coming of the Lord was adopted without alteration by the Presbyterian churches of England, Scotland, Ireland, and the British colonies, by all their various branches; and by the General Assembly of the Presbyterian Church of the United States, and all the smaller bodies of Presbyterians in America; who, with one consent, confessed their faith in the premillennial advent of the Lord, so far as they could do so by giving it the place of honor as the climax of their printed and published Confession of Faith. The other Reformed churches uttered corresponding testimony. During the heat of the battle with popery, our reforming ancestors strengthened their hearts by looking for the coming of the Lord, and encouraged each other by the cry, "Hold the field! for

he is coming with legions of help," a sentiment embodied recently in a popular revival hymn, but familiar to the old Scottish Covenanters.

But ere long a second apostasy from the faith set in among the Reformed churches. It was known in Scotland as Moderateism; in England, as Arianism; and more recently as Broad Churchism; in America it called itself Unitarianism; and in Germany, Rationalism. Setting up human reason as the judge, and our very limited modern observation as the evidence, and denying that any event ever could occur but according to the course of the observed laws of nature, it reduced Jesus to the rank of a Jewish Rabbi, rather in advance of his day, but totally unacquainted with modern science. Of course the notion of such a person returning from the invisible world to reign upon the earth was remanded to the Hebrew mythology. But the common people of the Reformed churches still revered their Bibles, and it would not do for the Rationalists, who still held their chairs, pulpits, and pay, as orthodox Protestants, openly to deny the Bible. It was, however, easy to make it void by what was called a spiritualizing interpretation, which developed into the mythical hypotheses. The promises of his second coming and reign on earth were interpreted to mean simply the spread of his gospel, and the submission of a great part of the world to Christianity for a period of a thousand, or, as some thought, 360,000 years; during which mankind was to advance in the arts of civilization, and enjoy unexampled peace and prosperity. At the close of that extended cycle, too vast for the common mind to see across, possibly some great convulsion of nature would occur, and it might be said that the Lord would come and destroy the world, and call the human race to judgment. This theory was elaborated and popularized by an English commentator named Whitby, who, by his published correspondence, is proved to have been an Arian, but whose commentaries were popular with his own class, and whose mythical millennium was received with favor by many of the orthodox pensioners and friends of the State churches of Europe, to whom it promised a long lease of tithes and honors. Through their influence it was imported into America, where it was immediately utilized as material for platform platitudes and perorations.

But, like all compromises between truth and error, this theory was fatally defective. The Rationalists protested that such a personal coming of Christ would be a violation of natural law, whether it occurred to-morrow or a thousand years hence, and so would be inadmissible. When some of the Germans were willing to relinquish the personal coming entirely, and to substitute, instead, a spiritual reign, the modern Jews turned on them with the demand. Why should not the same principle be applied to the first coming of the Messiah? Why should not all the predictions of a Messiah be understood to be simply personifications of the reign of righteousness desired by pious Jews? mere projections of the longings of the Hebrew mind? Why not, indeed? If the second advent be mythical, why not the first as well?

An increasing number of the clergy of the churches of England, Scotland, and Germany are returning to the ancient faith in the coming and kingdom of our Lord. This recovery of faith in England and Germany has not been unfelt in America; the more scholarly and fervent class of the rising ministry feel its influence. There is increased study of the words of Christ and the apostles. The contrast is observed between modern and apostolic preaching. The people ask, "Why are the preachers so silent on the coming of the Lord? The Old Testament is full of promises of his coming. Every thirtieth verse of the New Testament presents that as the blessed hope of the church, or as one motive to work, and warfare, and patience; but we do not hear a sermon on the subject once in seven years. We hear hundreds of sermons on science, sermons on politics, sermons on the scandals of the day; how is it that our preachers so industriously avoid the subject which our Lord and the apostles introduced into all their discourses?"

It is true that the Presbyterian churches have never been entirely destitute of able defenders of the faith in the second advent proclaimed in their Confession of Faith. The number is increasing, and a noble band of professors and ministers of learning, ability, and standing are now proclaiming the personal reign of Jesus as the only hope of the salvation of our earth from sin, and sorrow, and death, as Our Blessed Hope.—*Robert Patterson, D. D.*

No words can express how much the world owes to sorrow. Most of the psalms were born in a wilderness; most of the epistles were written in prison. The greatest thoughts of the greatest thinkers have all passed through fire. The greatest poets have "learned in suffering what they taught in song." In bonds, Bunyan lived the allegory that he afterwards indited, and we may thank Bedford Jail for the "Pilgrim's Progress." Take comfort, afflicted Christian! When God is about to make pre-eminent use of a man, he puts him in the fire.

The Home Circle.

A NEW YEAR.

OVER the threshold a gallant new comer
 Steppeth with tread that is royal to see ;
 White as the winter time, rosy as summer,
 Hope in his eyes, and his laugh ringeth free.
 Lo! in his hands there are gifts overflowing,
 Promises, prophecies, come in his train ;
 O'er him the dawn in its beauty is glowing,
 Flee from his presence the shadows of pain.

How shall we welcome him? Shall we remember
 One who as royally came to our door
 Twelve months ago, when the winds of December
 Moaned in the tree-tops, and raved on the shore?
 He, too, had largess of bounty to offer ;
 He was as smiling, as gracious of mien ;
 Only the beautiful sought he to proffer,
 Only such looks as were calm and serene.

Now he has fled, and our hopes that have perished,
 Lovely ideals which never were found,
 Dreams that we followed, and plans that we cherished,
 Lie, like the autumn leaves, dead on the ground.
 So wilt thou cheat us with sign and with token,—
 So wilt thou woo us to follow thee on,
 Till thy last sigh, through a lute that is broken,
 Till thy last vision, is faded and gone.

Nay ; we are thankless indeed if we borrow
 Only the weary libretto of pain,
 Find in the retrospect nothing but sorrow,
 Count up our years in the tones that complain ;
 Surely we're stronger through faith and endeavor,
 Surely are richer in courage and love,
 Surely are nearer the infinite ever,—
 Nearer the angels that wait us above.

Welcome, then, New Year, with stainless white pages,
 Though we may blot them ere long with our tears ;
 So it has been through the long-passing ages,
 Worn with the footprints of close-crowding years.
 Welcome, sweet year! may thy full-handed hours
 Find us like servants who wait for their Lord,
 Using with earnest devotion our powers,
 Looking for him, and obeying his word. —*ScL.*

THE SHELF IN THE ATTIC.

WHEN Kate Holden entered the sitting-room to greet a stylish caller, a glance revealed the disorderly condition of the room that had been made tidy by her own hands but a few hours before. Three pairs of overshoes lay before the polished grate ; a waterproof covered the best chair ; slates and books nearly concealed the pretty table-cover ; several dolls with ample wardrobe occupied the sofa ; while fragments of bread, doughnuts, and apples told of a lunch suddenly interrupted. Poor Kate could not conceal her annoyance, and the cloud that rested upon her usually sunny face deepened as she parted from her friend and returned to her mother's room. It was not a new trial ; Kate's wisdom and patience had been sorely taxed during the protracted illness of her mother, and the five active children, missing the mother's restraining hand, were rapidly getting beyond her control.

Mrs. Holden listened patiently to Kate's oft-repeated story of thoughtlessness on the part of the children, and realized that something must be done to assist her in enforcing habits of order. Kate's ingenuity soon developed a plan, and the decree went forth that all mislaid articles would be speedily transferred to a certain broad shelf in the attic, from which none but the owner might remove them. The novelty of the plan interested the children ; while the father, Kate, and even Bridget, promised to submit to its conditions ; and Kate, sanguine of success, made haste to appoint a place for everything, and to put everything in its appropriate place.

For a few days order reigned in the house. Mary's dolls were carefully returned to the drawer ; the boys' hats were hung upon their allotted pegs ; Jenny's aprons and ribbons were no longer sown broadcast throughout the house ; and even little Charley's blocks and toys were carefully guarded from threatened exile. But careless habits had too long prevailed to be overcome at once, and the first rainy day sent a water-proof and umbrella to the broad shelf. The same evening, as the children gathered about the table to prepare lessons, Harry's books could not be found.

"Where did you leave them?" asked one.

"I know where you will find them," said Jenny ; and amid peals of laughter, Harry, with more than necessary energy, ascended the attic stairs. This was a valuable reminder to the other children ; but soon Mary's dolls disappeared from the sofa ; Jenny's paint-box from the dining table ; even Charley's soldiers exchanged their camping ground in mamma's room for the greater seclusion of the broad shelf in the attic. The children usually submitted cheerfully ; Jenny sometimes pettishly complained of the inconvenience of a dressing-room at the top of the house, and John, when time pressed, preferred to do without cuffs and gloves.

"It isn't all fun," said Mary, one evening, as she timidly entered the dusky room in search of her composition book ; "but if we can only catch Kate, I'll not complain."

An opportunity occurred at length. Kate, preparing for a drive, sought in vain for her muff. She hurried from closet to drawer in search of the missing article that no one had seen, while her escort restrained the impatient horses at the gate.

"Charley must have taken it," she said fretfully, and finding him in the kitchen, she repeated her question.

"Yes," said the little rogue, "I found it on mamma's bed ; and Bridget and I put it away on the attic shelf, where she found my blocks."

Bridget suddenly disappeared, and Kate sought the attic shelf, followed by the children's shouts of triumph. Mr. Holden's turn came at last.

"Children," he asked hurriedly, one morning, "have any of you seen my driving gloves?"

"Yes, papa dear," replied Mary sweetly, "I saw them last night in the attic on the broad shelf."

A look of astonishment, not unmingled with displeasure, passed over his face as he repeated, "In the attic!"

Mary saw the half-frightened looks of the children, the cloud upon her father's face ; and, fearing she had ventured too far, quickly sprang up, saying, "Forgive me, papa. I will go and get them."

"No, no," said Mr. Holden. "I had quite forgotten the new law ; but if I have broken it, I will pay the penalty." As his heavy steps ascended the stairs, the repressed mirth of the children gave way to merry laughter, in which he heartily joined. Quiet was scarcely restored when Bridget was heard anxiously inquiring for a lost broom.

"You will find it on the broad shelf in the attic," shouted Harry ; "the piazza is not the proper place for a broom."

Bridget also mounted the stairs.

"She is the very last," said Jenny ; "it is doing us lots of good, and I don't mind going every day for the fun of seeing others go."

She did not go every day, however ; for orderly habits were becoming fixed in the Holden family. Kate's tasks were greatly lightened, and when Mrs. Holden was able to resume her place in the family, she found the law, like many another, unnecessary, being seldom transgressed.—*Golden Rule.*

TASTING.

A LITTLE grieved face disappeared as the door closed, and the mother turned with a flushed cheek to her friend as she said,

"I know I should not have spoken that way to Robbie ; but I get so nervous and miserable that the words slip from my lips before I think. I am ready to cry over them afterwards. Still, Robbie tries me a good deal."

"Have you ever tried to get at the root of the nervousness?"

"O Mary! I have prayed over it, and fought against it, and sometimes I think I will rise an hour earlier that I may have more time for Bible reading and prayer ; but I seem to need the time for sleep."

"You certainly do, all you can get. Does it ever strike you as a moral duty to look after your health? that it is a sin to do anything needlessly that will impair it? Sleep is a duty just as much as reading your Bible. By the way, how is your appetite?"

"It is wretchedly poor. I never care for my meals. Often a cup of coffee and a bit of bread is my whole breakfast."

"Still you eat between meals, I see. Perhaps that accounts for your 'no appetite.'"

"Oh, merely a trifle like this cookie, or an apple or a slice of peach when I am preparing them for tea."

"Or a raisin or two when you are picking them over," continued her friend, "or a bit of spice, or a biscuit to try the newly made butter, and so on. But, my friend, just these 'nips,' as you call them, keep your stomach in constant turmoil. Instead of a fair meal that it can digest, and then have time for resting, it gets no rest. A thimbleful of milk has to be churned and turned and digested, as we call it, just as truly as a plateful of corn and cabbage. If you keep up this habit, you will wear out this good friend so that it cannot serve you if it would. All manner of nervous troubles come in with this habit, and you will find in a little while, if you thoroughly break it up, that your hearty old appetite at meal-times will come back, and with it good digestion and a more even mind. Make a rigid rule that no morsel shall cross your lips between meals, no matter how tempting the crumb. If need be, go without one meal, and see if you are not glad when the next one comes round. Of course, it will take a little time now, the old habit has been indulged in so long ; but all the medicine in the world, and the most earnest prayers over the subject, will not cure you as long as you keep up the practice of eating so often of even a crumb."—*J. E. Mc., in Rural New Yorker.*

THE NEW YEAR.

SITTING here with this clean, fair page before me, I have thought, How much it resembles the new year so close at hand—not a line yet written upon it. It is just dawning upon us, another gift from the hands of our loving Father, another year to use for him ; fresh opportunities for labor are coming, fresh duties to be discharged, fresh battles to be fought, fresh as well as old foes to be vanquished ; how is it all to be done? Thank God, we are not left without an answer : "Certainly I will be with thee." "My grace is sufficient." Trust in the Lord ; "he is our strength and our shield."

We look back upon the past year, and "we thank God and take courage." There is indeed much cause for thankfulness. Many who a year ago thought little about "present truth" are found to-day keeping the commandments of God and the faith of Jesus. Our hearts go out in loving sympathy with them, and our heartfelt prayer is, "Lord, keep them faithful." We have, too, to offer the same prayer for ourselves, while we humbly implore forgiveness for past unfaithfulness.

Dear brethren and sisters, do we not need to consecrate ourselves afresh to the Master's service, now, at the beginning of another year, and to determine that in the strength of the Lord we will go on to greater victories? Shall we not trust him more, and self less? and as we realize from day to day our utter dependence upon God, we shall be kept humble and trustful ; and as we walk in the narrow way, may God's holy word indeed be a lamp unto our feet and a light unto our path. This narrow way leads to the golden streets of the beautiful city, where in "a little while" we shall be, if we are only faithful.

"A little while" for patient vigil keeping,
 To face the storm and wrestle with the strong ;
 'A little while' to sow the seed with weeping,
 Then bind the sheaves and sing the harvest song."

"A little while" to keep the oil from failing,
 'A little while' faith's flickering lamp to trim ;
 And then the Bridegroom's coming footsteps hailing,
 We'll haste to meet him with the bridal hymn."

Melbourne, Australia. A. M.

THE GREATEST CITY IN THE WORLD.

LONDON is the greatest city the world ever saw. It covers within the fifteen-mile radius of Charing Cross (Strand) seven hundred square miles. It numbers within these boundaries 5,000,000 inhabitants. It comprises over 2,000,000 foreigners from every quarter of the globe. It contains more Roman Catholics than Rome itself ; more Jews than the whole of Palestine ; more Irish than Dublin ; more Scotchmen than Edinburgh ; more Welshmen than Cardiff ; more country-raised persons than the counties of Devon, Warwickshire, and Durham combined. It has a birth in every five minutes ; it has a death in every eight minutes ; has seven accidents every day in its 8,000 miles of streets ; has on an average, forty miles of streets opened and 15,000 new houses built in it every year. In 1883 there were added 22,110 new houses to the vast aggregate of dwellings which is called the metropolis, thus forming 368 new streets and one square, covering a distance of sixty-six miles and eighty-four yards.

It is difficult to form any mental picture from these figures. Brighton (the queen of watering-places) in 1881 had 20,379 inhabited houses, so that London in 1883 added to itself a town larger than Brighton. It would require two Cambridges, or Oxfords, or Baths, to represent the additions made in London in a single year. London has 46,000 annually added (by birth) to its population ; has over 1,000 ships and 10,000 sailors in its port every day ; has as many beer-shops and gin-palaces as would, if placed side by side, stretch from Charing Cross to Portsmouth, a distance of seventy-eight miles ; has 38,000 drunkards annually brought before its magistrates ; has seventy miles of open shops every Sabbath ; has an influence with all parts of the world, represented by a yearly delivery in its postal districts of 288,000,000 of letters. Eight hundred and fifty trains pass Clapham Junction every day, and the Transportation (underground) railroad runs 1,211 trains every day. The London Omnibus Company have over 700 busses, which carry 52,000,000 passengers annually.

It is more dangerous to walk the streets of London than to travel by railroad, or cross the Atlantic from New Orleans to Liverpool ; last year 130 persons were killed and 2,600 injured by vehicles in the streets. There are in London 15,000 police, 15,000 cabmen, 15,000 persons connected with the post-office. The cost of gas for lighting London annually is £600,000. London has 400 daily and weekly newspapers. Last year there were nearly 600 fires. The ancient and famous city of London was first founded by Bute, the Trojan, in the year of the world 2832, so that since the first building was erected it is over 3,000 years. The drainage system of London is superb, and the death rate very low.

Bible Echo and Signs of the Times.

"What is truth?"

S. N. HASKELL,
GEO. I. BUELLER,
URIAH SMITH,
J. H. WAGONER, } EDITORS.

Melbourne, Australia, January, 1888.

WAS IT A DEFINITE DAY?

EVERY Bible question is an important one, especially if it affects the practice of God's people; and we have but one standard by which to test all questions, the word of God. Departing from this, we are like a vessel at sea without rudder, chart, or compass. We are left at the mercy of every wind that blows. The Sabbath question is one of interest at the present time. It is not a question which we raise, but one that is already before the public. There are many thousands of people who observe the seventh day as the Sabbath of the Lord, and numerous questions are asked concerning it, perhaps one of the most common of which is, Did God design in giving the Sabbath that mankind should observe a particular seventh day, or was there embodied in the command simply the principle of keeping a seventh part of time?

We do not doubt the sincerity of those who incline to the latter view; but daily experience shows that believing a thing is right, does not make it so. While sincerity is an essential element in the Christian religion, that alone could no more save a man or woman in the nineteenth century because of a profession of Christianity than could the sincerity of the Hottentot or cannibal in his devotion to heathen practices. Our condemnation will be proportionately greater, as we have in our hands the word of life, which is to enlighten every man that cometh into the world. It is claimed, and not without reason, that the frequent use of the number seven, and the manner of its use in the Scriptures, shows that the sacred writers, under the influence of the Holy Spirit, regarded that number as peculiarly sacred.

The seven days after Noah's entrance into the ark before the deluge; the preserving of seven of every clean beast in the ark, while of the unclean only two of a kind were saved (Gen. 7:2-4); the intervening seven days in sending forth the dove from the ark (Gen. 8:10-12); the seven days of self-examination on the part of Moses preparatory to receiving the tables of stone containing the law of God (Ex. 24:16); the frequent mention of seven days in the Jewish feasts; the "seven churches," the "seven seals," "seven trumpets," "seven spirits of God,"—all these, and others, are instances where the number seven is used for which no reason can be given unless there be a sacredness attached to it, or a signification of completeness. But whence came this idea? Is there anything in its first use that would leave this impression upon the mind? Is there anything in its associations that would give it a peculiar sanctity above the number ten or any other number? The first use of the number that we have recorded was in connection with the weekly cycle. There is nothing in nature to mark the end of the week, or to show that just seven days should be selected as a division of time, as there is in the movements of the sun and moon to mark the year and month. The weekly cycle is purely arbitrary. Infinite wisdom saw fit to take just six days in the creation of the world. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:11.

These acts of resting, blessing, and sanctifying the day, were the only ones by which the seventh day was made a Sabbath and set apart for man's weekly observance. It will be noticed that these three acts pertain to the day itself, and not to any seventh part of time. Our Saviour bears testimony that the Sabbath was made for man. If it was made, it required certain acts to make it, and the last two acts, blessing and sanctifying it, were performed after the day was in the past. God blessed the seventh day and sanctified it, because that in it he "had rested" from all the work which he created and made. Gen. 2:3. Hence the blessing and sanctifying, or, in other words, the appointing of the institution to man, must have related to each seventh day in the future. The six preceding days were "six working days," and are so recognized by the inspired prophet (Eze. 46:1), while the seventh day was the rest of Jehovah, the only day of the week which God has named. This he calls the Sabbath, or rest day, because in it he rested from his labors. God did not rest upon the seventh day because he was weary, for he "fainteth not, neither is weary" (Isa. 40:28); but he there laid the foundation of an institution which was to keep his name

in memory, and in so doing he set an example of resting to man, the only being possessed of moral intelligence.

He made man in his own image, after his own likeness, and therefore he was "refreshed," or took satisfaction, in the contemplation of his committing to man this sacred legacy of the Sabbath. It is the golden link which binds man to his Creator. It is a monument erected in honor of his power and Godhead. It is a memorial of the creative power of the Almighty, ever to distinguish him from false gods. For "by the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake and it was done; he commanded and it stood fast." Ps. 33:6, 9. Pointing directly to the creation, the Sabbath was a sign between God and his people, and had it always been observed properly, idolatry, with its thousands of senseless gods, would never have existed, as each Sabbath's rest would have been a reminder of the true God and his work. "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:17. "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. . . . I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:12, 19, 20.

Nothing could be plainer as to the intent and object of the Sabbath of the Lord; but to substitute a different day from that upon which God rested, and which he blessed and sanctified, renders the institution null and void, as none of the associations clustering around the seventh day can be transferred to any other. The time guards the institution, and not the institution the time. For he did not bless simply a seventh part of time and no day in particular, but all his acts pertained to a particular day. He began to make the world on the first day, and the earth was without form and void, and darkness was upon the face of the deep. And God said, Let there be light, and there was light, and he separated the light from the darkness. This was the work of the first day. The second day he created the atmosphere, and separated the waters. The third day he gathered the water together, and caused the dry land to appear, and caused it to bring forth "grass and herb yielding seed, after his kind, and the fruit-tree yielding fruit after his kind." Thus each day bore evidence of God's creative power until the creation was finished, and upon the seventh day he rested. It would be as reasonable to celebrate the birthday of her Majesty on the tenth day of December, or on any other day, as to observe a different day as Sabbath from the one upon which God rested. There must be a fitness in time and manner of keeping in memory an event so important as the creation of the world, and both of these conditions are met in the seventh-day Sabbath. God rested upon that day, and man is to follow his example. Christ also observed the seventh day, as also did his disciples, as recorded in the Scriptures. See Gen. 2:2, 3; Luke 4:16; 23:56; Ex. 20:8-11. S. N. H.

STEPS BY WHICH SUNDAY ROSE INTO PROMINENCE.

SUNDAY AN ANCIENT HEATHEN FESTIVAL.

In this treatise, giving an account of the change of the Sabbath from the seventh to the first day of the week, it is but reasonable that we should present the prominent causes which led to this result. We have shown that the Bible gives no account of such change. But the change has been made; and the great mass of Christians are now observing the first day of the week. There must have been the united action of powerful causes to accomplish so great a change. We present, as the most prominent of these, the following:—

1. Sunday was an ancient heathen festival, which, from time immemorial, had been looked upon with favor and regarded as more or less sacred by worshippers of the sun. So that when Christianity made progress among the idolatrous Gentile nations, it came in conflict with this custom.

2. The difficulty of keeping the seventh-day Sabbath, surrounded as Christians were by the great masses of the people who did not observe it, but who paid more or less respect to Sunday.

3. The voluntary observance of memorable days, such as the day of the crucifixion, the resurrection, the ascension, etc., as the church lost its purity and began to wander away from the Scriptures.

4. Hatred of the Jews, which was cherished among the Gentile nations, especially the Roman people, and, after the death of the apostles, among Christians, on account of the persecutions they received, and because the Jews put Christ to death.

5. Especially, as the work of apostasy proceeded, the acceptance of tradition in place of the Bible. Here the church lost its connection with God, and wandered into heathenish practices, setting aside precious truths of divine authority and accepting the inventions of men.

6. The hatred of the Church of Rome to the Sabbath of the Lord, seeking constantly to lower it in the estimation of the people, and to exalt the first day in its place. When this church came fully into power, it accomplished the work.

These influences combined, in the space of centuries, gradually to undermine the Sabbath, and to exalt the first day of the week in popular estimation, till, in the observance of the masses, it wholly superseded the Sabbath. We will notice more particularly some of these causes.

The festival of Sunday is very ancient, reaching back into hoary antiquity. No person can tell where or when it did originate. It was of idolatrous origin, and was consecrated to the worship of the sun. There was a time, in the days of the early patriarchs, when the worship of the true God was universal. But Satan, the great enemy of God, brought in idolatry. The worship of the sun, moon, and stars, especially the former, was the most ancient and prevalent form of idolatry. Under various names, in all the heathen nations, the sun was adored. Sunday was evidently a rival to God's ancient Sabbath, as idolatry was a grand counterfeit system to the worship of the true God. In proof of these statements, we cite various authorities, all of them persons who did not observe the seventh day, but did the first day of the week, as far as they observed any day. Webster thus defines the word: "Sunday; so called because this day was anciently dedicated to the sun and its worship. The first day of the week." Worcester, also, in his large dictionary thus defines it: "Sunday; so named because anciently dedicated to the sun or to its worship. The first day of the week." The *North British Review*, in a labored attempt to justify the observance of Sunday by the Christian world, styles the day "THE WILD SOLAR HOLIDAY [i. e., festival in honor of the sun] OF ALL PAGAN TIMES." Vol. 18, p. 409. This, from such an intelligent authority, is certainly a strong proof of the general regard for the Sunday among the heathen. It is indeed surprising how Sunday should thus generally have come to be a holiday *each week*. This is strong evidence of the antiquity of the weekly division of time. We quote another author, Verstegan: "The most ancient Germans being pagans, and having appropriated their first day of the week to the peculiar adoration of the sun, whereof that day doth yet in our English tongue retain the name of Sunday." Again he says: "Unto the day dedicated unto the especial adoration of the idol of the sun they gave the name of Sunday, as much as to say, the sun's day, or the day of the sun. This idol was placed in a temple, and there adored and sacrificed unto, for that they believe that the sun in the firmament did with or in this idol correspond and co-operate."—*Verstegan's Antiquities*, pp. 10, 68. London, 1628.

Jennings, speaking of the time of the deliverance of the Israelites from Egyptian bondage, thus speaks of the Gentile nations as "the idolatrous nations who, in honor to their chief god, the sun, began their day at his rising." Again: "The day which the heathen in general consecrated to the worship and honor of their chief god, the sun, which, according to our computation, was the first day of the week."—*Jewish Antiquities*, book 3, chapters 1, 3.

We see, therefore, according to this author, that Sunday was more ancient than the coming of Israel out of Egypt. Mr. Morer says: "It is not to be denied but we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshiped the sun, and, as a standing memorial of their veneration, dedicated this day to him. And we find by the influence of their examples other nations, and among them the Jews themselves, doing him homage."—pp. 61, 62.

These statements of respectable authors place Sunday in the very earliest ages of antiquity, as a "memorial" of the first form of idolatry among the Egyptians, from whom the Romans and the Greeks largely derived their forms of heathen worship. It is well known that their most famous philosophers went to Egypt to become acquainted with their sacred mysteries. Among the Assyrians and Persians, two other very ancient nations, it is well known that Sabianism, the worship of the sun, moon, and stars, was the most ancient form of religion. Thus sun-worship, with its attendant "memorial," was struggling for recognition away back in the earliest ages, and this in direct antagonism to the "memorial" of Jehovah's rest, the Sabbath of the Lord.

No one can fully grasp the Sabbath and Sunday question

(Continued on page 10.)

A BIRD'S EYE VIEW
Of the Great Field of Prophecy.

THE accompanying illustration is a miniature representation of our chart, upon which are delineated the principal symbols of the Bible. This method of instruction is peculiar to the volume of divine inspiration. It alone occupies this field. As if possessed of an exclusive right, it monopolizes this channel of information. And the method is worthy of the book, and the book the appropriate place for the method; for in no other way can knowledge be imparted in so condensed and vivid a form. The eye thus becomes the handmaid of the mind in the reception of ideas, and a single glance takes in that which many pages of history would be required to describe.

The chart is an attempt to illustrate with the pencil what Daniel and John have delineated with the pen, so that the mind may more easily conceive of the pictures which they describe. Candidly considered and carefully studied, there will be found a fitness between the symbol and the thing symbolized which is at once appropriate and instructive.

The symbols of the chart may in brief be described as follows:—

THE GREAT IMAGE.

The image in the upper left-hand portion is introduced and partially interpreted in the second chapter of Daniel. It is composed of four different metals, gold, silver, brass, and iron, and represents the succession of earthly governments from the kingdom of Babylon under Nebuchadnezzar till the close of time. Daniel told Nebuchadnezzar plainly, "Thou art this head of gold." Dan. 2: 38. Or, Thy kingdom is this head of gold. This kingdom was introduced into prophecy at the capture of Manasseh, king of Judah, by the Assyrians, B. C. 677.

After him was to arise another kingdom, the breast and arms of silver, Medo-Persia, which held the position of power from the overthrow of Babylon by Cyrus, B. C. 538, to the defeat of Darius Codomannus by Alexander the Great, at the battle of Arbela, B. C. 331, having continued 207 years.

A third kingdom was to follow, represented by the sides of brass. This was the Macedonian or Grecian kingdom, the period of its supremacy dating from B. C. 331 to the conquest of Macedonia by the Romans B. C. 168.

And a fourth kingdom, the Roman, is represented by the legs of iron. The ten toes on the feet of this image signify

the ten kingdoms into which the old Roman empire was broken up by the incursions of the Northern barbarians between the years 356 and 483 A. D. This kingdom dates from the famous Jewish league B. C. 161, and continued to its fully divided state 483 A. D., the long period of 644 years. This divided state still continues, and, according to the prophecy, is to continue till the God of heaven sets up his kingdom on the ruin and overthrow of all earthly governments. This event next follows, and is the one for which we consequently next look, in this line of prophecy.

the image, and the kingdoms they represent were the Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards. See Machiavel, Dr. Hales, Bishop Newton, Faber, and Lloyd.

THE PAPACY.

This beast represents a second phase. Another horn arises among the ten, diverse from them all, having eyes like the eyes of a man, and a mouth speaking great things. Such a kingdom was the papacy, which so long held spiritual dominion over the nations of Europe. It was diverse from the others, being a spiritual kingdom. It had eyes like the eyes of man, in the far-seeing sagacity and cunning of the Roman bishops. It had a mouth speaking great things in assuming as it did the titles of the Deity, and in the blasphemous pretensions it has put forth.

Respecting this horn, the time of its continuance is given: a time, times, and a half; elsewhere spoken of as forty-two months and 1260 days (years). See Rev. 12:6, 14; 13:5. This period dates from the time when Justinian's decree, making the pope the corrector of heretics, and the head of all the churches, was carried into effect by the expulsion of the Goths from Rome by Belisarius, A. D. 538. The three kingdoms subdued to make way for this elevation of the papacy were the Vandals, the Heruli, and the Goths. This papal supremacy continued for just 1260 years, to 1798, when the papacy was temporarily overthrown by the French. See Baronius, Croly on the Apocalypse, Bower's History of the Popes, &c. Shortly after this, Daniel saw this power given to the burning flame, which Paul says, 2 Thess. 2:8, will be accomplished by the brightness of the second coming of Christ, the event which is consequently next to transpire in this line of prophecy.

490 1810
THE TWENTY-THREE HUNDRED DAYS.
B.C.457

7 62 1
THE SEVENTY WEEKS.

27 3 1/2 34
THE ONE WEEK.

BABYLON.
MEDIA AND PERSIA.
MEDIA AND PERSIA.
GRECIA.
GRECIA.
PAGAN ROME.
PAGANISM.
PAPAL ROME.
PAPACY.
PROTESTANTISM.

FEAR GOD AND GIVE GLORY TO HIM FOR
THE HOUR OF HIS JUDGMENT IS COME
BABYLON IS FALLEN, IS FALLEN.
THE COMMANDMENTS OF GOD AND
THE FAITH OF JESUS.

MOST HOLY PLACE.
SECOND VAIL
HOLY PLACE.

THE WOE TRUMPETS.
THE FIRST WOE.
THE SECOND WOE.
THE THIRD WOE.

pictorial Illustration
of
VISIONS
OF
DANIEL & JOHN.
SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.
BATTLE CREEK, MICHIGAN.

SYMBOLS OF DAN. VII.

The next line of symbols at the right covers the same ground, with additional particulars, described in Daniel, chapter 7. The lion represents Babylon; the bear, Medo-Persia; the leopard, Grecia (the wings denoting rapidity of conquest, and the four heads the division of the empire into four parts after Alexander's death); the fourth, nondescript beast, Rome. The ten horns on the head of this beast are plainly said by the angel to Daniel, to be ten kingdoms that would arise out of this fourth or Roman empire. Verse 24. These correspond to the ten toes of

SYMBOLS OF DAN. VIII.

The third line of symbols is explained in Daniel, chapter 8. It gives the same succession of kingdoms from the time of Persia onward. The angel told Daniel that the ram represented Persia, and the goat, Grecia. Dan. 8:20, 21. In the little horn arising afterward appears Rome again, as in the other lines of prophecy. In connection with these symbols is given a prophetic period of 2300 days (years, Eze. 4:6; Num. 14:34). This is the longest prophetic period given in the Bible, and reaches down to the latest point. Data to establish the commencement of

this period are found in Dan. 9:25 and Ezra 7:1, 8. The commandment to restore and rebuild Jerusalem, composed of the decrees of Cyrus, Darius, and Artaxerxes, Ezra 6:14, was completed by the decree of Artaxerxes Longimanus, B. C. 457. Ezra 7:1, 8. The 2300 days, commencing at that point, consequently terminated in A. D. 1844. Hence we are past all prophetic periods, and therefore can set no time for the Lord to come. It is a cardinal point with Seventh-day Adventists in the interpretation of the prophecies that no prophetic period reaches to the coming of Christ, and that it is therefore impossible to set the time for that event, there being no data for any such calculation. This is one difference which we wish to be clearly understood between Seventh-day Adventists and First-day Adventists.

THE SANCTUARY.

By the period of the 2300 days we are brought to the cleansing of the sanctuary, Dan. 8:14, represented in the lower central portion of the chart. The sanctuary of the Bible consists, first, of the tabernacle erected by Moses (Ex. 25, and onward), and, secondly, of the greater and more perfect tabernacle, or temple, in heaven, of which the former was a type, figure, or pattern. Ex. 25:9; Heb. 8:1, 2, 5; 9:1-9, 23, 24. The cleansing of the sanctuary was a brief service performed by the high priest in the most holy place of the sanctuary before the ark, which contained the tables of the ten commandments, to conclude a complete round of service therein, Lev. 16. If the 2300 days above referred to terminated in 1844, of which there can be no doubt, the position of our Lord since that time has been in the most holy place of the heavenly sanctuary, before the ark of the ten commandments, finishing his work as priest and mediator, at the conclusion of which he will take his throne as king, and appear in the clouds of heaven in power and glory. Then he will gather to himself all those members of the human family, who, during his priesthood, have secured by repentance and faith the forgiveness of their sins, and thus proved themselves worthy to be the subjects of his everlasting kingdom. John 14:3. For this purpose he will, at his second coming, raise from their graves the righteous dead, and change to immortality the righteous living. 1 Cor. 15:51-53; 1 Thess. 4:15-17. Referring to the ancient types, it is reasoned that this period of the cleansing of the sanctuary must be a comparatively brief, though indefinite, space of time; and as forty-two years of it have already elapsed, reasoning from analogy it must very soon terminate; and therefore the second advent of Christ must be very near.

SYMBOLS OF REV. XII. AND XIII.

The fourth line of symbols on the chart, commencing with the great red dragon, is described in Revelation, chapters 12 and 13. John, living under the sixth, the imperial form of the Roman Government, the seven different forms being indicated by the seven heads of the dragon and those of the following beast, looks forward simply from his own time.

The dragon symbolizes pagan Rome, Rev. 12:3-5; the leopard beast, Rev. 13:1-10, the papacy; and a third symbol, a beast with two horns like a lamb, the United States. Rev. 13:11-16.

There is the most clear and ample ground for applying this symbol to the United States. This nation, in its location, the time and manner of its rise, its character, mild and lamblike, its marvelous progress and development during the last century, most strikingly exhibits the phenomena, religious and scientific, here indicated.

This power fulfills the prophecy of the false prophet, Rev. 13:14; 19:20, which will be accomplished by means of modern spiritualism, which originated, and has so rapidly developed, in this country. It meets the same fate as the papal power, already referred to. And the fact that it is to be cast *alive* into the lake of fire shows that it will never give place to any other government, but will be in the height of its power when the second advent shall occur. Nothing remains to be fulfilled but that which can in a very brief space be accomplished. It must therefore be near the end of its career; and the conclusion recurs again that the coming of Christ must be at hand.

THE WOE TRUMPETS.

The last line of symbols at the right of the chart represents the last three of the series of seven trumpets of Revelation, chapters 8 and 9. There is, perhaps, no point upon which commentators are more generally agreed than upon the view that the fifth and sixth of these trumpets, as described in Rev. 9, were fulfilled in the rise and progress of Mohammedanism under the Saracens and Turks. The prophetic periods of verses 10 and 15 reach from the invasion of Nicomedia by Othman, July 27, 1299, to the virtual surrender of his dominion by the Sultan of Turkey

into the hands of the Christian powers of Europe, Aug. 11, 1840. Shortly after this the seventh trumpet was to sound, and the "kingdoms of this world become the kingdom of our Lord, and of his Christ." Rev. 11:14, 15.

THE THREE MESSAGES.

The three angels, in the lower left-hand portion of the chart, represent the three messages of Rev. 14:6-14, followed by one like unto the Son of man seated upon a white cloud, representing the second advent. These messages are the prophecy of a special proclamation and warning, to go to the world just before the coming of Christ, and in reference to that event. There has been no movement in the gospel dispensation to fulfill this prophecy, except the proclamation which has gone forth in our own generation in reference to the soon coming of Christ. It commenced with the movement of 1840-44, and culminates in the work in which Seventh-day Adventists are now engaged. This involves a reform on the commandments of God, as brought to view in verse 12, or a change from the first day of the week as the Sabbath, to the seventh, the day which the fourth commandment enjoins.

This movement fulfills the prophecy, by filling full every specification presented. God does not fulfill his word twice; and a false fulfillment never precedes a true. After a prophecy is uttered, the first time we find the specifications fully met, then and there we find the fulfillment of the prophecy. The present advent movement thus answers to the three messages of Rev. 14. When mankind shall have been sufficiently warned and tested by this message, and this must soon be accomplished, the Son of man will appear.

Thus it will be seen that in all this prophetic field, every line of prophecy, so far as represented by the symbols, is either already wholly fulfilled, or very near its complete fulfillment. And they take us to the close of this dispensation. Therefore the end of all things, the second coming of Christ, and the Judgment, events the magnitude and importance of which language is tame and powerless to describe, are now at our very doors.

U. S.

KNOWLEDGE WITHOUT PROFIT.

Nor long since, I was conversing with a man who professed much interest in the truths of the Bible, and as I referred to the evidences of the nearness of the second advent of the Lord, he remarked, "I guess we'll know more about these things when they come."

"Very true," was the reply, "and so, also, the people in Noah's day knew much more about the flood when it came than Noah could tell them. But all the knowledge of that calamity by which they could be benefited they must obtain from him before the event."

It seems singular that Bible readers, when considering the subject of the coming of the Lord, so often, yes, so generally, ignore all that the Saviour has said respecting that all-important event. "As in the days that were before the flood," These were his own words. It were an easy matter for those who heard Noah preach, to say, with an air of incredulous wisdom, "We'll know more about the flood when it comes." Perhaps they used this very language, and so it was. They did indeed know more about it when it came; but theirs was knowledge unavailable—knowledge without profit.

When it came, Noah and his family were in the ark; "and the Lord shut him in." The door was forever closed; no one of all that vast, affrighted multitude could gain an entrance then. "Too late! too late!" They would learn of the fact only by experience, when, in the very nature of the case, such experience must be fatal.

And still the admonition stands: "As it was in the days of Noah, so shall it be also in the days of the Son of man." Filled with the world and its pleasures, drunk with folly and passion, *they refused to know*, until knowledge was of no avail. "So shall it be." So it is now. "Surfeiting, and drunkenness, and cares of this life," take all the mind and fill all the heart, and they will not know till the Saviour ceases to plead; till he says, "He that is unjust, let him be unjust still;" till the plagues of the wrath of God are poured out without mixture upon those who, wise in their own conceit with the wisdom of this world, *refused to know* that which only could avail for their salvation.

For once the scorner and scoffer tells the truth. He will know more about these things when they come. But we shall not envy him his knowledge gained in that manner; gained in neglect or contempt of God's warnings and offers of mercy. Give us grace and humility, O Lord, to "walk by faith," and not to wait for knowledge till our sight shall overwhelm us with the terrors of the impending day of destruction.

J. H. W.

(Continued from page 8.)

without viewing it in these extended relations. The change of the Sabbath is the result of one of the grandest plans ever conceived of by the author of all evil. As the Sabbath is the memorial of God's creative power, a grand monument of the work which shows his divinity as an omnipotent being, Satan aims against it his most cunning schemes, to set it aside and to put in its place a day which commemorates false worship and apostasy from God. We have seen that the Sunday holiday was regarded throughout the whole heathen world, even in the earliest ages before the exodus from Egypt.

Though not exactly in the line of the argument we are now considering, we cannot refrain from noticing the position of the Sabbath among the Gentile nations in this first great struggle with its rival, the Sunday. This reference will be valuable, inasmuch as it proves the existence of the Sabbath among other nations, long before it was specially committed to the Jewish people for preservation till the knowledge of the true God should be once more restored to those nations who had wandered into idolatry.

Cabinet says: "Manasseh Ben Israel assures us that, according to the tradition of the ancients, Abraham and his posterity, having preserved the memory of creation, observed the Sabbath also in consequence of natural law to that purpose. It is believed that the religion of the seventh day is preserved among the pagans; and the observance of this day is as old as the world itself. Almost all the philosophers and poets acknowledge the seventh day holy."

This statement that Abraham observed the Sabbath is perfectly in harmony with the statement of the book of Genesis, that Abraham "kept my charge, my commandments, my statutes, and my laws," and with the fact that they reckoned time by weeks, in that age. Gen. 26:5; 29:27. We know that the Sabbath was in existence before the law was given on Sinai, because the children of Israel kept it thirty days before the promulgation of that law; and God set it apart at the creation. Gen. 2:1-3; Ex. 16. Abraham, who came from the Assyrian country, kept the Sabbath; and this writer intimates that it was known among all the ancient nations.

The Arabs also are a very ancient nation. They were as old as Abraham. William Jones, missionary to Palestine, says: "The seventh day is known throughout Arabdom by 'Yom-es-Sabt,' or day of the Sabbath. Neither the word 'seven' nor any other name is given by the Arabs to the Sabbath-day. It is always the Sabbath; and the reason for it they say is that this has been its name from the beginning." This is valuable testimony. The Arabs were never united with the Jews, have always inhabited the country they settled in Abraham's time, and have nearly always maintained an independent existence as a people.

Giffillan, in "History of the Sabbath," p. 360, says: "The sacredness of one of the seven days was generally admitted by all It would appear that the Chinese, who have now no Sabbath, at one time honored the seventh day of the week." On page 359, he says: "The Phœnicians, according to Porphyry, consecrated the seventh day as holy."

The Asiatic Journal says: "The prime minister of the empire affirms that the Sabbath was anciently observed by the Chinese, in conformity to the directions of the king."

G. I. B.

THE NEW YORK INDEPENDENT ON THE WORLD'S CONVERSION.

IN round numbers the non-Christian population of the world is generally estimated at 1,000,000,000, leaving a Christian population of 400,000,000. Now the natural increase of 1,000,000,000, though it may not, because of the conditions of population in crowded countries like China and India and among uncivilized hordes like those of Africa, be quite as large in proportion as that of the 400,000,000 of Christians living under the highest forms of civilization, must be vastly larger in bulk. The rate of natural increase in India in the last decade was seven per cent. If that rate were applied to the whole of the 1,000,000,000 of pagans, we should have a gain of 70,000,000 every ten years. In Europe (exclusive of Turkey) and the United States, the increase in the decade was something under ten per cent. Apply that to the 400,000,000 Christian population, and we have a gain of 40,000,000. In other words, the natural increase of the heathen world is 30,000,000 greater every decade than that of the Christian world. Thirty millions in a decade is 3,000,000 in a year; and this 3,000,000 a year must be overcome by paganism among non-Christian people before it can be said that Christianity—by which we mean the whole Christian population—is increasing as rapidly as paganism. This is a fact which we need to look at steadily, in order to understand the vastness of the work before us.

Bible Student.

THE BIBLE FROM GOD.

THE writings which are regarded by Christians as the only standard of faith and practice, have been designated by various names during the different periods of the world's history. They are frequently called *the Scriptures*, to denote that they are the most important of all writings.

The term *Holy Scriptures* is applied to them, because they were composed by persons divinely inspired, and contain sacred truths.

The most common appellation now given is *the Bible*. The name is suggestive. It comes from a Greek word signifying *the book*. It is given to the Scriptures by way of eminence, these writings being far superior to any unassisted production of the human mind.

The word *Koran*, which signifies reading, is given to the writings of Mohammed, by his followers, denoting that they are the chief writings to be read, or eminently *the reading*. But **THE BIBLE** stands alone as *the book of God*. It holds a peculiar place in the world, one which no other volume has ever reached. It occupies the pulpit of all the Christian churches, though the tenets held by the various denominations so widely differ; it is found upon the table of every well-regulated home, in the library of every student, and is used to sanction testimony in the courts of the enlightened nations of the earth.

The claims made for the Bible by those who believe in it may be summed up as follows:—

1. *The Claim of Genuineness; that we have the book substantially as it was first written.* Not that our copies are absolutely perfect, but that the Bible contains the sense of the original writings.

2. *The Claim of Authenticity; that the Bible contains the truth.* Its history is the true record of nations; its biography the true sketch of persons; its predictions have been, or will be, fulfilled; its descriptions of the divine attributes are true; it contains the only true standard of faith and practice; and its morals are the highest standard of conduct.

3. *The Claim of Inspiration; that the book came from God.* We understand divine inspiration to be "an extraordinary divine agency upon teachers while giving instruction, whether oral or written, by which they were taught what and how they should write or speak."—*Dr. Knapp, quoted by McClintock and Strong.*

4. *The Claim of Authority; that the Bible contains God's law.* The commands that God gave to men, commonly known as the moral law, which contain the standard of human character, are found in this book.

These claims are supported by evidences, some of which we will consider.

I.—ITS ADAPTATION TO NEED.

1. *There is a God; a being who created all things, who rules the universe, and to whom all are held responsible.* Law is the basis of all government, a rule of action. There could be neither government nor development of character without law.

2. *God has a Law; some demands which he, as Creator, makes upon man, some standard which they are expected to fulfill, and by which they will finally be judged.*

3. *Man has a Right to Know that Law.*—Who ever heard of a government that demanded obedience of its subjects, without giving them an opportunity of knowing its laws?

4. *His Law Revealed in the Bible.*—The Scriptures contain just such a revelation of a perfect and equitable law as we should expect would come from God; it meets the world's need; and, brief though it is, there is not a crime in all the dark catalogue which this wonderful law does not cover. In the history of legislation, and in all the voluminous treatises written and tomes compiled on the subject of law, there is not found its equal. Hence we conclude that it is divine in its origin.

II.—ITS ACCEPTANCE.

1. *Its Early Acceptance.*—The people who lived at the time in which the Bible was written believed in it as a divine revelation, the book of God; the Jews in the Old Testament, and the early Christians in the New.

2. *Its Continuous Acceptance.*—There has never been a break in the line of belief. History does not bring to view a single generation of infidels. The masses who have heard the Bible have believed in its inspiration, though they may not have put its teachings in practice.

3. *Its Present Acceptance.*—This is an age of enlightenment and inquiry. Every claim has been sifted, and a flood of light poured upon Bible statements. If it were not inspired, it would not stand the test of modern criticism for an hour; yet it has never been studied by so many as at present, and there never was a time in its

history when so many admitted its claim of inspiration.

For example: In one week two million copies of the Revised New Testament were sold in America alone. Add to this the sales in all the other Christian nations, and you have a vast number. Where can any other book be found that has a circulation equal to it?

III.—ITS CHARACTERISTICS.

1. *Variety.*—In its *authorship*: written by at least thirty persons, living about sixteen hundred years apart, from Moses to John. In its *language*: part in Hebrew, part in Greek. In its *subjects*: history, genealogy, poetry, ethics, and letters. In its *style*: each writer recognized by his own characteristics.

On the subject of its ethics, Prof. I. Taylor says: "The completeness and consistency of its morality is the peculiar praise of the ethics which the Bible has taught."

2. *Unity.*—Underneath this surface of variety, of which we have been speaking, we find one unbroken line of thought. The same glowing theme unites Moses, David, Daniel, John, and Paul; the remedial system is the connecting link of every chapter in this book. This unity of design, notwithstanding its many writers, reveals the divine author of the Word. Any other set of books, the production of human authors, written under similar circumstances, will exhibit countless contradictions.

Place on one shelf sixty-six books treating on logic or ethics, written by thirty different authors, covering a period of sixteen hundred years, and see how the statements on one page contradict those on another. Not so with the Bible; each statement in its many books can be harmonized with every other statement.

3. *Progressiveness.*—Each successive stage of the revelation, while in perfect harmony with all that precedes it, rises to a higher plane of knowledge. Adam, Noah, Abraham, Moses, David, Isaiah, Daniel, John Baptist, Paul, and John each represent an advanced step in the glorious plan of redemption as revealed to the world. No human mind could accomplish such a work as this.

IV.—ITS HARMONY WITH GEOGRAPHY AND HISTORY.

1. *By Localities.*—The Bible mentions more than fifteen hundred places, covering a territory of not less than two thousand miles from east to west, and not one of them is located wrong. Where will we find another book so accurate in its references to places? It is very evident that it was written by men who were upon the ground, and understood the geography of the country.

2. *By Historical Monuments.*—The Bible world has recently been the field of extensive investigation; and the history of the ancient empires found recorded upon its inspired pages has been read upon their monuments.

Not one statement of the Bible concerning the history of these nations, has ever been invalidated, while many interesting features are found there. [On this subject read "Thoughts on Daniel and the Revelation," by Prof. U. Smith, for sale at the Echo Publishing House, corner Rae and Scotchmer Sts., North Fitzroy, Vic.]

V.—THE FULFILLMENT OF ITS PROPHECIES.

No man can predict future events except in a vague, uncertain way. Yet a considerable portion of the Bible consists of prophecy, in which the careers of persons and empires are given with minuteness of detail. I will notice two classes.

1. *Concerning Christ.*—There is a wonderful series of predictions in the Old Testament concerning the coming, life, and death of Christ, foretelling him to be of the family of Abraham, Gen. 22:16-18; of the tribe of Judah, Gen. 49:10; of the line of David, Isa. 11:10; his birth place, Micah 5:2; the time of his coming and death, Dan. 9:25-27; his death and burial, Isa. 53:7-9. Thus the New Testament stands as a witness to the Old.

2. *Concerning Nations and Places.*—The career of mighty empires of the past has been delineated upon the inspired pages of God's word, centuries before they came upon the stage of action. See Daniel, chapters 2, 7, 8, and 9.

The utter ruin of Babylon was foretold by Jeremiah. See chapter 51. The final overthrow of Jerusalem was given by the prophet in Dan. 9. None but an inspired mind could have foreseen these events.

VI.—THE PERSON OF CHRIST.

The New Testament contains the biography of the most remarkable personality that has ever figured in this world's history. The facts concerning this biography prove conclusively that it is not the work of the unaided human mind. The summary of the argument is as follows:—

1. *Four different writers*, in different places, at different times, from different standpoints of observation, and for different purposes, unite in writing a history of the life of *Jesus of Nazareth*.

2. *The conditions of his life, as given by the evangelists*: a person of humble life, with no learned antecede-

nts, no friendships among the renowned; a carpenter in a small town, his public life covered the brief period of three and one-half years, and he died at the age of thirty-three. Yet this same Jesus, unassisted by humanity, planned and accomplished *the greatest revolution of thought* ever recorded in history; from his own intelligence he brought forth glorious truths that far surpassed the wisdom of the times in which he lived, and have never been equalled during the subsequent ages. He thus changed the entire current of the world's belief. Possessed of miraculous power, he never used it for his own interest or protection, but ever exercised it in behalf of the suffering, and for the amelioration of his fellow-creatures.

He claimed to be the heir to a crown; yet he was meek and lowly, finally suffering a cruel death, by which he caused the "day star" of hope to arise in the hearts of all who should hereafter take his "yoke" and "learn of" him.

It is impossible that the evangelists, under the circumstances already described, could have originated such a personality as this, or even written its description, unless they drew it from the life itself. [For a study of the life and labors of the Saviour, I would recommend to the reader, vols. 2 and 3 of "The Great Controversy," by Mrs. E. G. White.]

VII.—THE CANDOR OF ITS WRITERS.

All writers are more or less moved by partiality and prejudice; but the Bible, unlike other books, gives clear, judicial estimates of character. Its faithful record of facts proves its authors to be honest, truthful men. This is not characteristic of one only, but of all the Bible writers, extending through the entire sixteen centuries of its authorship.

Moses relates the sins of his own ancestors, of his people, of his family, and of himself.

The historians of the Old Testament tell of the sins of Eli's sons, of David's guilt, of Solomon's lust, of Elijah's fickleness and flight.

Daniel records the confession of his own sins, as well as those of his people.

The apostles relate their own selfishness, their mingled fears and doubts, their ambitions, their denials, and the rebukes they received from Christ.

Luke, the companion and fellow-laborer of Paul, tells of the great apostle's persecution of the church, his quarrel with Barnabas, and the reproof Peter received at his hands.

All this reveals a candor that awakens a well-grounded confidence in the truthfulness of the record.

VIII.—THE BIBLE IN THE NINETEENTH CENTURY.

While the Bible is emphatically an ancient book, yet it is perfectly adapted to modern wants.

1. *Its Conception of God.*—Everywhere else in ancient literature we find low, gross, and vindictive ideas of the divine attributes; but in the Bible we read of the holiness, love, justice, and mercy of God. Compare the gods of other ancient authors with the God of the Pauline letters, and mark the difference.

2. *Scripture Standard of Character.*—God's law; the object presented, his glory; the motive that prompts to action, love; its model, the purity and righteousness of Christ. In the most advanced thought of the most cultured people, the unassisted mind of man never reached such sublime themes as these. Hence we must conclude that these ideas descended from God.

IX.—ITS INFLUENCE UPON THE WORLD.

It is legitimate to reason from effect to cause; hence we may take our stand upon the influence the Scripture has had upon the world, and infer its origin.

1. *Its Influence upon Individuals.*—Those who study the Bible are not of the law-breaking, dangerous class. It awakens higher aspirations; and principles of honesty and virtue are seen in their lives. They invariably point to the Scriptures as that which incited them to a better life.

2. *Its Influence upon Nations.*—Bible-reading nations far surpass all others in civilization and the arts and sciences; and they attribute their greatness to the influence of "the book." Compare Europe with Asia, and North America with South America.

X.—INDIVIDUAL EXPERIENCE.

Those who open their hearts to its light, and are guided by its precepts, have no doubt of its divine origin. Said Coleridge; "I know it comes from God; for it finds me at the deepest part of my being." All who are willing to put it to the test of their own experience will be convinced that it is from God. W. D. CURTIS.

WHEN we allow ourselves to believe that any part of the Bible is the word of men, then we weaken our faith in God's word and fight against him to our own injury.—*Religious Herald.*

Missionary.

OUR field is the world; whether sowing or reaping,
Or gleaning the handfuls that others have passed,
Or waiting the growth of the seed that, with weeping,
On rocky and desolate plains we have cast;
Yet each for his toiling, and each for his mourning,
Shall sometime rejoice when the harvest is won,
And know in the flush of eternity's morning,
That the toil, the reward, and the glory are one.

THE WORK IN AFRICA.

THE readers of the ECHO will be pleased to learn of the introduction of the truth relating to the Sabbath reform in South Africa. Last May Elders Robinson and Boyd, with their families, accompanied by two young men as canvassers, and a young lady as a Bible-worker, came to England with us *en route* for Africa. They sailed from here in June. After about two months' experience in that country, Elder Boyd writes the following from the Diamond Fields:—

"I feel much encouraged about the work here. The providence of God has been especially marked in the establishment of the truth in South Africa. The first introduction of the Sabbath reform was by one William Hunt, who received the light in the western part of the United States. In 1871 he came to this country, and settled at the Diamond Fields. He circulated freely a quantity of publications on these subjects, which he brought with him. This awakened some interest.

"About two years ago a young man who was raised from a sick-bed in answer to prayer, became much interested on the subject of baptism. He went to the officers of the Dutch Reformed Church, of which he was a member, and laid before them the exercises of his mind. He was told that it was not necessary to follow the letter of the Scriptures, which taught immersion for baptism. As proof they referred him to the Sabbath of the fourth commandment. Did not God enjoin the observance of the seventh day of the week as the Sabbath, and do not all Christians observe the first day? The young man replied that he did observe the seventh day, and had sacrificed a lucrative employment that he might rest each seventh day, on Sunday. But the officers of the church showed him that the seventh day of the week was Saturday, and Sunday was the first day. And as Christians kept the first day, it was evident that it was not necessary to follow the letter of the Bible, but the custom of the church; hence sprinkling, according to the custom of the Dutch Reformed Church, would answer as well as to be 'buried,' or 'planted in the likeness of Christ's death.' This reasoning had the opposite effect from that which was designed. From that time the young man was convinced that it was his duty to observe the seventh day of the week (Saturday) as the Sabbath of the Lord, as well as to be immersed.

"About this time he was visited by one who had already commenced to keep the Sabbath through the agency of reading matter distributed by Mr. Hunt, who urged upon him the importance of following the teaching of the Bible on the Sabbath question. He was much surprised at this; for he did not know that there was a Christian in the world who observed the seventh day as the Sabbath. They found Mr. Hunt, obtained the address of the publishing house in the United States, sent for reading matter, and begun disseminating the light on the Sabbath. This 'three-fold cord' was not 'easily broken.' They worked with a zeal which was highly commendable, although not always with the wisdom of the serpent, and the consideration which experience afterward taught them. Alike to the quiet clergy of the Established Church and the tumultuous ranks of the Salvation Army, they abruptly announced that the seventh day was the Sabbath, and without the observance of it they would be lost. Several commenced to keep the Sabbath; but for the want of faith and of further instruction, quite a number of these followed the example of those who eighteen hundred years ago declared: 'This is a hard saying; who can hear it?'

"Shortly after our arrival in Africa, I visited these friends, and was received with a warm welcome. They were hungry for the truth, and meetings were held both afternoons and evenings. Others are interested, and I have calls in different directions. A man who conducts quite an extensive business in town has just taken his stand for the Sabbath. In his testimony in meeting last Sabbath, he said he had sought to walk in the light of God in the past; but now he had additional light, and was observing his first Sabbath. His partner in business was interested and investigating, and he was in hopes he would soon take his stand on the Sabbath with him. If not, he should dissolve partnership, so that he could close the shop on the Sabbath. He wished to be baptized, and unite with the church; but fearing lest it should bring a reproach upon the cause, he would not present himself until he could close his place of business on the Sabbath. One other man with his wife has taken

a stand for the truth. With tears, threats, and entreaties his friends have sought to turn him from 'this delusion.'

"We have now organized a church of twenty-one members, among whom are men of means and influence. Some of them are connected by family ties with the officers of the Free State. In the church is a young man who has studied for the ministry in the Dutch Reformed Church. He has renounced flattering worldly prospects for the truth, and is now arranging his affairs so that he can devote his time to advancing the cause of present truth. One young man who has studied for the ministry in the Methodist Episcopal Church took his stand, and with joy has returned to his parental home to carry the truth to his friends and relatives. These and others are anxious for publications in Dutch, that they may sell them to others. There are several that we trust will make successful laborers in the great harvest field in South Africa. The most of these speak both the Dutch and the English language, thus opening a door to the Dutch, who are very numerous here. I am very busy in holding regular meetings, and holding Bible-readings four and five miles away.

"The young men who came here from America are making a success in canvassing for Thoughts on Daniel and the Revelation. In about two weeks they took over one hundred orders for this excellent work."

It is thus in all parts of the world. The attention of many is being turned to the down-trodden Sabbath of the Lord. Two thousand six hundred years ago, the Lord by the prophet Isaiah penned the following: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer." Isa. 58:13, 14; 56:6, 7. s. n. h.

NOTES FROM HERE AND THERE.

THE COLONIES.

ONE of the large preaching tents is now pitched at Kyneton, on Mollison Street, where Elder M. C. Israel was to commence meetings on the 18th of November. It rained hard all day; yet in the afternoon about forty were out to the first service. The tent company consists of Elder Israel and his wife and daughter, and Bro. and Sister Baker. There are two papers published in the place, and Bro. Israel is confident that one of them will be willing to publish articles and notices of meetings. Although there is a large Roman Catholic element in Kyneton, the opening there has seemed quite favorable. The work will be followed by the prayers and good wishes of the brethren and sisters.

Previous to going to Kyneton, Elder Israel spent a short time laboring with the churches in Ballarat and Trentham. These meetings were profitable. Three were baptized, three others signed the covenant, and there are some now interested, in Ballarat. The brethren there are of good courage, and desire to come to the full stature of men and women in Christ Jesus.

Good reports come from Adelaide, where one more has recently signed the covenant.

Occasionally cheering reports come to us with reference to the work that the ECHO is doing. A lady writes from Tasmania that she finds it profitable reading; she has sent it to her friends, and they also are pleased with it. A lay preacher residing in New South Wales quite accidentally came in possession of a few pages of the November number, and was so pleased with it that he has written to the office for the November and December numbers, and has expressed a determination to become a subscriber. Many similar testimonials are received.

FOREIGN FIELDS.

The Michigan camp-meeting was held at Grand Rapids, September 27 to October 4. There were about three hundred and fifty tents on the ground, and more than two thousand campers. A marked feature of the meeting was the spirit of harmony that prevailed. As usual, attention was given to the tract and missionary the health and temperance, the Sabbath-school, and the educational work. During the year there has been a gain in the Conference of 318 members. The following is from Elder Butler's report of this meeting:—

"The labors of Sister White were very earnest and encouraging. Some of her morning talks were most precious and instructive, giving the deepest insight

into real Christian experience. How any one could listen to these talks and not realize that heavenly light had been granted to her in a large measure, is more than we can understand.

"Our large pavilion was packed with people, day after day. When we exchanged our tent 80 x 120 feet for another 100 x 150 feet, we thought surely we would not need to have the size increased again very soon. But the growth of the cause will make it necessary ere long to have it still enlarged. The increase of several hundred in our membership, and upward of £1,600 in our tithes, the past year, is indeed a gratifying fact, and very encouraging, considering that some who have gone out from us are making strong efforts to tear down our work, and prejudice people against it. It reminded us of the scripture which says, 'We can do nothing against the truth, but for the truth.'"

"The truth of God is onward, and never were the openings for its progress in every part of the world so abundant as at the present time. Our hearts are filled with gratitude to God, and hope and courage and faith in the success of this work. We pity from our very souls those who are brought under the power of unbelief, and are drawing away from the work which is destined to come off victorious. This camp-meeting has been to us individually a source of great encouragement and blessing."

The California State camp-meeting was held in Oakland, October 6 to 17. Besides the preaching pavilion, 100 x 150 feet, there were 310 tents pitched. Four of these were 50 x 77, 50 x 70, 60-foot, and 50-foot, respectively. The camp was provided with electric lights, and all the arrangements for the meeting were excellent.

"The Sabbath-schools held on the ground were most interesting. The membership the first Sabbath was 1,156; on the second Sabbath there were 1,307 in the school." The class contributions on these two days amounted to about £85. This goes to the South African Mission. With the consent of the International Sabbath-school Association, the schools of California will devote £500 of their contributions for 1888 to the city mission recently started in London, England.

"The spiritual interests of the people were looked after as being the main object of the meeting. The large amount of business connected with the Conference, Tract Society, and Sabbath-school, gave less time for this, and for instruction in various branches of work than was desired, yet there were some precious seasons. On each Sabbath of the meeting several hundreds came forward in response to a call for those who wished the prayers of God's people, and the work for them was carried on in the various districts into which the camp was divided. Thirty-nine were baptized, and nearly as many more candidates will be baptized at their home churches. Twice each day a meeting was held for the children, in which many sought and found the Saviour."

A suitable house "The Chaloners," Anson Road, Tufnell Park, North, has been secured for a training mission in London, where persons from various parts of the kingdom can be trained to become efficient laborers in the cause of truth. Besides the publishing office on Holloway Road, Elder Haskell has secured, as a business center, two rooms, called "Paternoster Chambers," in Paternoster Row, the great book-market of the world. One of these rooms, he says, "is exactly adapted for use as a place in which to hold Bible-readings with prominent business men, some of whom are religious, and manifest an interest in our work." E. J. B.

MELBOURNE.

SINCE reporting last month, I have continued my meetings in Carlton, and although we have had considerable rain during the time, our meetings have not been seriously interrupted. Twenty-six have already signified their determination to keep all of God's commandments, by signing the covenant, and we look for others to join the ranks soon. Some have had a fierce struggle before they could decide to surrender themselves unreservedly to the Lord; but when the surrender was made, light and peace came into their hearts, and they now rejoice greatly in the truth. Nearly all who have come out so far, are having a good Christian experience. God grant that they may purify their hearts "in obeying the truth."

My book sales have amounted to something over £7. The Lord willing, I expect to finish this work, and pitch my tent again during the fore part of January.

Brethren, let your prayers ascend daily for the advancement of the cause in these colonies this summer; and especially for me, that I may have wisdom to know just how to move in this work.

December 19, 1887.

WILL D. CURTIS.

"If thou art wise, thou knowest thine own ignorance and thou art ignorant if thou knowest not thyself."

Timely Topics.

THE merits of Lieutenant Zalinski's new pneumatic dynamite torpedo gun were tried just outside New York harbor on the 20th of September, in the presence of the United States naval authorities. An old coast-survey schooner was placed at the disposal of the company, and destroyed by two shots, each containing fifty-five pounds of explosive gelatine. "This shows what a terrific power would be possessed by the six-hundred pound shells which the new cruiser will be able to discharge."

THE latest mail from America brings the news that definite action has at last been taken with reference to the construction of an interoceanic canal across Nicaragua, with Greytown as its terminus on the Atlantic side. A party of forty engineers and one hundred and ten laborers left New York for Greytown on the 1st of November, to complete the location of the canal, and make preparations to commence work. The proposed route, which takes in Lake Nicaragua and the River San Juan, is said to pass through a country that is healthy and eminently picturesque.

"The people," said Balaam, "shall dwell alone, and shall not be reckoned among the nations." So is it still. The Israelites are as oil to water in every nationality amidst which they are found. It is the standing wonder of the centuries. The fiat of the Almighty has drawn lines around them that no skeptic can explain. They are said to number to-day 6,300,000. There are 5,400,000 in Europe, 319,000 in Asia, 350,000 in Africa, and about 230,000 in America. Russia, where they are most numerous, has 2,552,000; Austro-Hungary, 1,544,000; Germany, 562,000; Roumania, 265,000; Turkey 105,000.—*The Advance*.

FRANCE has just been passing through a very important political crisis. Owing to corruptions, in which his son-in-law was implicated, President Grévy found it necessary to resign his position. His successor, M. Sadi-Carnot, is acceptable to all parties, as it is believed that his policy will be peaceful. After several unsuccessful attempts to form a ministry, the task has been accomplished by M. Tirard, who holds the positions of Premier and Minister of Finance; and now the new administration will have an opportunity to prove itself in the eyes of the people. It is a matter of surprise that a people so fickle and excitable as the French have always been, should pass through so grave a crisis in so quiet and peaceful a manner.

THE Pope's jubilee is to be celebrated with great solemnities on Dec. 31, and on Jan. 1, 1888, he will receive the distinguished visitors who come to Rome for this special occasion. These personages will then visit the Vatican Jubilee Exhibition, and view the presents which the Pope is receiving from all parts of the world. Many of the sovereigns of Europe have presented very rich gifts, that of the Emperor of Germany being a tiara "ornamented with magnificent jewels, one of which is said to be the largest of its kind known." So numerous are these gifts that the space originally allotted to the Exhibition, more than 80,000 square feet, has been found to be insufficient. It is announced that on the 6th of January, several new saints will be canonized.

THE Airlie, recently arrived in the colonies from Hong Kong, brings the news that on the 15th of November the steamer Wah Yeung was burned between Canton and Hong Kong, and at least four hundred persons met a terrible death. Four days later, an explosion occurred in a magazine at Amoy. The guard were blown to atoms, and four hundred houses came down with a crash. A fire broke out, destroying three hundred buildings more. It is estimated that in this disaster from two to three hundred persons lost their lives, and as many more were wounded. Cholera, followed by typhoid fever, has broken out in the garrison at Point Arthur, and it is reported that two thousand victims have fallen before this scourge. In September the Yellowstone broke over its banks, and now covers an immense area, including thirteen cities. The loss of life and property is fearful, and the distress of the survivors indescribable. The death, suffering, and loss involved in these calamities is something appalling.

IN deference to the "Christian sense of the community," the railway department decided not to run trains on Christmas day (Sunday) outside of the suburban radius of Melbourne. The *Age* thinks that the ministers would not object to the Sunday trains if they were able to hold their congregations in the face of the superior attractions of pleasure resorts and pleasure ex-

cursions, and suggests, as a remedy, that the churches be made more attractive by introducing novelties that will draw the crowds. It is not strange that a paper of the *Age's* worldly and free-thinking proclivities should ignore the fact that the church has already greatly weakened her influence by yielding to the worldly spirit of our time, and counsel a still further advance in this direction. Some think that the authorities are "partial in the law," and that the *fourth commandment* applies within the suburban radius as well as outside of it. The friends of Sabbath reform would be better pleased if Sunday would march under its own banner; but we can hardly blame it for choosing the fair, white banner of the Sabbath of the Lord to its own somewhat soiled standard.

THE Duke of Norfolk, the Premier Duke and Earl of Great Britain and hereditary Earl Marshal, is the bearer to the Pope of a rich jubilee gift and a private letter from the Queen. The contents of this letter have not been made public; but it is believed by many that the Queen has personally requested Pope Leo to instruct the priests of Ireland to refrain from taking part in political agitations and to use their influence against secret societies. As it is well-known that popes do not dispense their favors in a spirit of unselfish benevolence, the query naturally arises, What concessions will be expected in return for a favor of this magnitude?

It will be remembered that the New York *Independent* calls the present Pope the most astute statesman that has for many years occupied the papal throne. Under his guidance, the papacy has gained a standing among the nations that a decade ago seemed impossible of attainment, and he is making rapid strides toward regaining the political power that the popes exercised during the Middle Ages. Temporal power is the object that he is avowedly seeking. Sometime ago, when Monsignor Galimberti, the papal nuncio at Vienna, was asked if Bismarck was likely to interfere in Italy for the restoration of the Pope's kingdom, he replied, "No; the Pope must remain in Rome. Of course what Italy will be obliged to do is to give the holy father a sufficient slice of independent territory, extending to the coast, that he may hold free and unchallenged."

It seems that the Mormon Church has a wonderful vitality. The United States Government has expended a vast amount of time and energy in making and executing laws for the suppression of polygamy, and the authorities have so far succeeded that they have made it very uncomfortable for those who chose to "live up to their religion" in the matter of a plurality of wives. But though checked, Mormonism is not dead. Utah is now seeking admission into the Union as a State, and it is said that the Mormon hierarchy has called for £80,000 to be used in Washington during the present session of Congress to secure this end. An influential American paper says:—

"The Mormon authorities are unscrupulous and plausible. They will point to the Constitution adopted at the Convention last summer, and say that as it rejects polygamy there is no reason why Utah should not be advanced to Statehood. But there is not the slightest guarantee that, once they secure a State government, they will not restore that abominable institution. On the contrary, there is every reason to believe that this movement is nothing but a blind. But more than this, polygamy, bad as it is, is not the worst thing about Mormonism. Those who are in a position to know say that it is the existence of the priesthood which makes the Mormon power distinctly un-American. The priesthood controls everything. The private Mormon has nothing to do but to obey the decrees of the hierarchy." "There is need that public sentiment make itself felt, and felt without delay. Otherwise we may suddenly find ourselves with the reproach upon us of numbering the Mormon iniquity in the fair sisterhood of the United States."

THE centenary of the adoption of the Constitution of the United States was celebrated with great *eclat* in Philadelphia last September. Cardinal Gibbons of Baltimore graced the occasion with his presence, and was treated with a degree of consideration that called out a protest from a prominent Protestant minister. The following paragraph is from this protest, as published in one of the leading religious journals of the country:—

"The formal reception given by Cardinal Gibbons placed him and his co-religionists in a false position before the American people. Why should he have assumed or been granted a more prominent part than any Presbyterian minister or Episcopal or Methodist bishop? Why should he have had any part as the express representative of a religious denomination, especially on such an occasion when the adoption of an instrument was celebrated one of whose chief glories is that it acknowledges no ecclesiastical distinctions and accords

absolute religious equality to all? The whole affair looked very much as if Cardinal Gibbons appeared as the head and representative of a distinct power, on a plane with that of the Governors of the several States; in fact, it made the impression that the Roman Catholic Church was, or aspired to be, an organization political in its character, because putting itself on a par and level with other such organizations,—the President representing the Union, Governor Beaver, Pennsylvania, and Cardinal Gibbons the Roman Catholic Church! Is the last-named organization a State within a State? Is it at all analogous to a State of the Union or in the Union? Why was the distinction made for this one denomination more than for any other? Why should it have been made for any? That it appeared very plainly as if some special civil or political significance attached to Cardinal Gibbons and his church no one can doubt who saw the Cardinal in all the glory of his sacred vestments, like a Governor in his uniform, and marked how Mr. Cleveland formally attended his reception, just as he did Governor Beaver's. It was very significant to behold on such an occasion 'the head of the nation shake hands with the prince of the church,' as one of the daily papers described the scene. The whole thing was a little too significant to be pleasant."

BISMARCK'S CANOSSA.

OF course Prince Bismarck did not "go to Canossa" in any such abject humility as did his unfortunate predecessor, Emperor Henry IV. He went in princely state as Chancellor of the great German empire, and received a compensation for the concessions he made; not a just compensation; for there could be no just compensation in an affair of this kind. But he has made the pilgrimage to Canossa, and it is to be feared that he has betrayed Protestant Germany into the hands of the Pope. Read the following from the *Christian Advocate*, and see how the Pope exults, while the friends of religious liberty lament:—

"One of the most pitiable spectacles presented in these latter days to the world's gaze is that of Prussia—great and Protestant Prussia—doing obeisance to the Pope of Rome. If any human force could make Martin Luther and Philip Melancthon arise from their graves beneath the marble slabs in Wittenberg church, it would be this. But, alas! so bound hand and foot is their land to-day, that not one strong voice in the whole country dares to sound the alarm, and tell the civilized world what is going on in Berlin.

"The climax has just been reached in the Pope's allocution, which came by cablegram from Rome. His holiness appeals to the whole world to hear his cry of victory over German Protestantism. Here are some of his jubilant notes:—

"We felt more concerned at the evils of this religious struggle with Prussia, and as we were unable to remedy them by striving alone, owing to the obstacles which impeded our power, we invoked the co-operation of the German bishops and the Catholic deputies in the Prussian Diet, from whose constancy and concord the church derived great fruits, and expects still greater. Thanks to the equitable and pacific sentiments of Emperor William and his counselors, the Prussian Government removed the more serious inconveniences, and then accepted the various practical conditions of peace, by which some of the former laws against the church have been repealed and others mitigated. Something remains, but we must rejoice at what we have obtained, and, above all, in regard to the free action of the Pope in the government of the church in Prussia."

"If Bismarck is not entirely blind to all Protestant sentiment, and is not utterly consumed by his love of Prussian imperialism, whatever becomes of the people, he must have some sense of shame when he reads the Pope's allocution,—that this triumph of Romanism in Germany is made the basis of an appeal to Italy to range herself on the side of papal interests. Germany more Catholic than Italy! That is the picture now, and the world is told so by Leo XIII."

Germany's concessions to Romanism are no idle words, as the following paragraph from the *American Sentinel* will show:—

"Prussia's hobnobbing with the papacy has begun already to bear the unfailling fruit of a legal recognition of Romanism. A Lutheran minister in Prussia was recently sentenced to nine months' imprisonment for 'insulting' the Romish Church. The insult consisted in publishing a pamphlet in which he remarked that the Romish apostasy is 'built upon superstition and idolatry.' And for such 'insulting' remarks as this, to prison for nine months their author had to go. And this in the land of Luther! Let Prussia be called no more a Protestant country. She has been surrendered bodily to the papacy, and Rome rules there, and that in Rome's own wicked way."

Health and Temperance.

WATER.

To the days of the aged it addeth length;
To the might of the strong it addeth strength;
It freshens the heart, it brightens the sight;
'Tis like quaffing a goblet of morning light.

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

THE MUSCULAR SYSTEM.

THE skeleton, or framework, of the human body, is covered with muscles of various forms and sizes. We are assured that there are no less than five hundred muscles attached to the two hundred bones of the body. A complete muscle is composed of great numbers of muscular fibers. The "minutest fibers are bound together in little bundles; these are again united into larger bundles, and these are bound up together in a common sheath." This bundle forms a distinct muscle.

The muscles compose most of the flesh of the body, and are so attached to the bones as to give comeliness to all parts of the form. While it is true that the general outline of the body is due to the bones, or framework, it is just as true that the beauty and symmetry of the form is due to the muscles, which pad the depressions and round off the angular points.

The muscular system constitutes a very important part of the body. The various forms and wonderful adjustment of the numerous distinct muscles are such as to enable man to perform a greater number of useful motions than any other creature on the earth. This, the production of motion, is the great object of the muscular system. Without the muscles, man could not act. He would have no power to move hand or foot. He could not utter a word. Respiration is accomplished by the muscles. A large share of the work of food digestion is due to the action of the muscles. The circulation of the blood is performed almost entirely by the muscles. "The heart itself is nothing more nor less than a hollow muscle, and the arteries are simply muscular tubes." As stated before, it is impossible to perform a single act without the aid of the muscles. To the muscular system, then, we are greatly indebted for our ability to do, and our usefulness in the world. It should be observed, however, that the muscular system cannot act independently of the nervous system. It is impossible for a muscle to move itself, much less exert the power it does over other bodies. This will be appreciated by observing a paralytic before the muscles have wasted away. The same strong muscles can be seen and felt; but they are powerless to act, because the nerves controlling them have been destroyed. Thus it is seen that no action can be performed without the muscles, and no muscle can act without an impulse being given it by the nervous system. Therefore the efficiency of healthy, strong muscles largely depends on the condition of the nervous system by which they are controlled.

But there is a limit to the power and endurance of the muscles, even when energized by the most healthy and powerful nervous system. This point is stated with such clearness by another that I can do no better than use his words: "Muscular action occasions muscular wear and waste. The most delicate contraction of the smallest muscle is accompanied by a definite amount of destruction of tissue. The greater the amount or intensity of muscular effort, the greater the amount of waste. Only a certain degree of destruction of tissue by action is possible. After the muscular tissues have wasted to a certain degree, they refuse to respond to the demands of the nerves. A violent effort of the will may secure a slight additional amount of work; but even the most powerful exercise of will cannot excite to action a muscular system which has been exhausted by prolonged activity. The sense of weariness, inability or incapacity for action, which follows violent or prolonged exertion, is called fatigue. Its cause we have already seen. The sense of fatigue is a demand of nature for rest, for time to repair the wasted tissue, an admonition that the system must have rest. This provision nature has wisely made to oblige us to stop the vital machinery before it has become so much damaged that repairs cannot be made. This admonition comes with such force that it cannot be resisted for any length of time."

From the above considerations, a question of vital importance presents itself for solution. It is this: What attention should the muscular system receive? What is necessary for the proper nourishment and development of the muscles? By what means can this force, or strength, be maintained? As stated before, this is a question of vital importance, because our individual utility is so closely connected with it.

About the first thing that suggests itself in answer to the above inquiries, is, that the muscles must be fed. This is apparent to every one who appreciates the fact

that they are composed of living tissue, which depends for its life on certain elements of food taken into the body. Withhold food from the body, and the muscles will soon lose their force. They will grow weaker and weaker until they are unable to perform a single duty. Certain it is that the muscles must be fed. And in recognition of this fact, we daily surround the table spread with a variety of foods, of which we partake with pleasure. But notwithstanding this general and formal compliance with the demands of the body, it is certain that one very important requirement is almost wholly overlooked. Scarcely any attention is paid to the different elements of food required to develop the different parts of the body; such as the bones, muscles, nerves, skin, etc. These parts are of different composition; hence require different food elements. The muscles require a certain class of elements for their development and support. Let this fact be seized upon by the reader; for it is disregarded by the majority of people. It is a great mistake to suppose that anything and everything that people put into their stomachs is food, and will properly nourish the various parts of the human body.

Some things taken are not food at all. They do not nourish any part of the body. Nearly all intoxicating liquors are of this class. Also tobacco, opium, snuff, etc. They supply no nourishment whatever. On the other hand, they tear down and destroy all parts with which they come in contact. Even tea and coffee contain poisons which render them injurious. The small amount of nutriment they might possibly contain, cannot compare with the evil they do the body. There are other articles used which have so little nourishment that they do not meet the general wants of the body. They may nourish some parts in a feeble way, but do not benefit other parts. This being the case, it is possible for us to eat a great deal of some things, and at the same time have a weakened half-starved body. The fact is, there are thousands of just such people all around us. They are dull and weak and nervous, but do not know the cause. For this reason it is of the greatest importance that we inquire into this matter, and prepare ourselves to supply the body with just the food necessary to nourish and maintain all its parts. What elements of food, then, do the muscles require? Can we tell with any degree of certainty? We think so. It must be admitted by all that they require elements of the same character as themselves. On this point I wish to quote from Dr. Kellogg, who has given the subject exhaustive investigation. He says:—

"The muscles are themselves nitrogenous substance, and hence they require elements of the same character. It is as impossible to nourish the muscles or supply them with force from starch, sugar, or fat, as it would be to make a brick house out of wood or straw. They need gluten, albumin, fibrine, caseine, and similar nitrogenous elements. It is not necessary to eat animal food to obtain these elements, though they are contained in greatest abundance in animal tissues. Vegetable food, such as oatmeal, peas, beans, and the unbolted meal of all the grains, contains a large proportion of this class of food elements. It is observed, in fact, that in the meal of wheat we have exactly the right proportion of all the food elements necessary to nourish the body and maintain it in health. This fact is also established by the dietetic customs of various nations who use little or no animal food, with the exception of milk, and that in moderate quantities. Thousands of persons have been muscle-starved from the attempt to live upon fine-flour bread, which contains very little more than starch, and has been proven by experiment to be incapable of supporting the life of a dog. The athletes of ancient Greece and Rome were not reared on fine-flour bread; and it is equally worthy of notice that prize-fighters, wrestlers, and all persons in training for feats requiring the highest physical development, avoid fine-flour bread, and make graham bread, oatmeal, cracked wheat, and such foods, a large proportion of their diet. Thus fully does experience corroborate the conclusions of theory in this matter."

These statements express truths worthy of lasting remembrance. Although we cannot pursue this phase of the question further in the present article, we shall endeavor to do so at a future time.

But feeding the muscles properly is not all that is necessary for their proper development. Indeed, it were possible to do this, and at the same time keep them weak and useless through inaction. A certain amount of exercise is absolutely necessary for their development. On this point the medical authority already quoted vigorously states: "The muscles, perhaps more than any other organs of the body, depend for their health upon regular, systematic, adequate, and proper exercise. By exercise, the muscular fibers are made to contract, and in doing so, the old, stagnant, venous blood is squeezed out, and new, fresh, invigorating, vitalizing blood takes its place. By this means their vital activities are quickened and their growth increased." "Nature never

attempts to maintain a useless organ; and almost as soon as an organ is not used, she sets to work to demolish it, or at any rate she wastes no time in endeavoring to keep it in repair when it is not needed, or at least is not used. This is true all through the vital economy, and is nowhere more clearly seen than in the muscular system. A disused muscle soon becomes thin, pale, relaxed, weak; and after a time a change begins which is termed fatty degeneration. . . . The Hindoo devotee who in blind zeal for his religion holds out his arm until the muscles shrink and shrivel up, leaving the arm but a useless appendage of the body, more dead than alive, is no more violating the law of nature which demands exercise for health than the student who shuts himself up with his books until his limbs grow lank and thin and his fingers bony with physical idleness; and the latter acts no more wisely in sacrificing himself upon the shrine of learning, than the other in deforming himself to appease the wrath or win the favor of Buddha."

This language may seem strong; but it does not express more than is true. More on this point in the future.

A. G. DANIELLS.

DANGER FROM CIGARETTES.

HERE is the report of what occurs too often, of a young man named Knevals, who died of what is called a "smoker's heart." He smoked cigarettes nearly all his waking time. What is strange, he was a physician, and must have known the danger of the practice. That which gives tobacco its "virtue" is its deadly poisonous alkaloids; and while one can, by careful abuse, overcome the first toxic effects of tobacco, and seem to be uninjured, yet even those who appear to have hardened themselves most are liable to fall victims to the smoker's special diseases. Of all forms of tobacco, the cigarette is the most dangerous. This is not because, as was at first thought, the paper is poisonous, but because the poison of the tobacco is not intercepted. In smoking a long and closely packed cigar, much of the alkaloids is absorbed and deposited before it reaches the mouth, and the end of the cigar is generally thrown away, because it becomes disagreeable. So a long pipe condenses in its stem much of the nicotine. But a cigarette is loosely packed, is short, and is smoked up close to the mouth. Nearly all its poison gets into the system. We sometimes hear it said that the Turks are great smokers, and yet are a healthy people. The Turks are not much of a people to boast of; but it must be remembered that if they are the greatest of all smokers, they smoke in the least unhealthy way. Their pipes have very long stems, and often the smoke is first washed in water, and then passes through several feet of a flexible tube before reaching the mouth. The injury is thus reduced to a minimum, just as the cigarette raises it to a maximum. The law should forbid boys to smoke cigarettes or cigars, and good sense should prevent their elders.—*New York Independent.*

HOW TO PROMOTE HEALTH.

AFTER all that has been stated of the effects of the atmosphere in high altitudes or at the level of the sea, the influence of forests and ocean, of sea coasts and interior places, humidity and dryness, cold and heat, the winds, electricity, and ozone, and no matter what of other conditions, the paramount considerations for the promotion of health are an abundance of pure air and sunshine and out-door exercise. Without these, no climate is promotive of health, or propitious for the cure of disease; and with them, it is safe to say, the human powers of accommodation are such that it is difficult to distinguish the peculiarities of any climate by their joint results on the health and longevity of its subjects.—*Bell's "Climatology."*

WHY TEETH DECAY.

At the British Dental Association, held in Plymouth, President C. Spence Bate, F. R. S., speaking of the decay of teeth, said he favored the germ theory, and there was no doubt that the absence of lime from the teeth of the present generation facilitated the action of bacteria and the progress of decay. The absence of lime was largely due to the character of the food, and more especially to the vicious system of removing from wheaten flour all the salts, which were of importance to the human system.

THE *American Grocer* estimates the tobacco bill of that country for the year 1886 at £51,300,000, and the liquor bill at £140,000,000. More money is burned up in the shape of tobacco than is consumed by all the accidental fires in the United States, and tobacco costs almost as much as fuel.

OUR HEALTH INSTITUTIONS.

BATTLE CREEK SANITARIUM.

In the summer of 1866 a two-story cottage, near the present site of the imposing structure which constitutes the Sanitarium of the present, was purchased and became the nucleus of the institution represented by the accompanying engraving. It was first known as the "Health Reform Institute." Although at first organized on the water-cure plan, the institution flourished for several years.

In 1876 the institution was reorganized upon a broader plan and under new management. Since this time its patronage has rapidly increased until its status as the largest and most successful institution of the sort in the world, has been fully established. The sound principles upon which it was founded and still rests, have placed it at the head of modern curative institutions. It has rivals, but no equals.

Very soon the few small buildings were found to be quite unequal to accommodate this increasing patronage. Therefore, in 1877, a large and well-arranged building was erected at a cost of over £20,000. The increased advantages thus insured to the institution, attracted a still greater increase of patronage, and before another year had rolled around, the new building was found to be too small to accommodate all who came, and it became necessary to erect a large number of cottages. These, too, soon proved inadequate to accommodate a family which at some seasons of the year numbered several hundreds. It was decided, therefore, to erect the large structure shown by our cut. This building is of brick, and is 530 feet long, 84 feet high,—four stories above the basement,—with an average width of 46 feet. It has a promenade in halls and verandas of more than half a mile, and a floor space of more than two acres. The system of heating, ventilation, and sewerage, are the most perfect known to science. A perfect and extensive gymnasium is provided. The corps of physicians, surgeons, and assistants under the supervision of Dr. J. H. Kellogg, is thoroughly efficient; and the facilities and appliances for the treatment of all kinds of diseases are unrivaled. The reputation of this institution is attested by the fact that more than 10,000 patients have enjoyed its benefits.

Another and perhaps unique feature of this institution is the fact that it is not a money-making enterprise. The articles of incorporation expressly stipulate that all the earnings must be appropriated to the improvement of the facilities of the institution, and the treatment of the sick poor.

Nearly double the original stock has been expended in this way. At the present time arrangements are in progress for the erection of another building capable of accommodating one hundred free beds. When it is completed, the charity work of the institution may be largely increased. If worthy individuals are in need of the benefits of the Sanitarium, and have no means with which to reach the institution, their fare will be paid by the Sanitarium, as well as their board, medical advice, treatment, etc.

A true sense of the benefits to be gained from this institution would not be gained by our readers, if we failed to speak of the spiritual influence of the place. A minister who was an inmate of the institution, and for the time had charge of the religious interests of the house, furnishes us the following information:—

They have worship in the parlor every morning at a quarter past seven, accompanied by reading of the Scriptures, singing, and prayer. The number of patients who come to worship varies according to their religious interest. The Sabbath is begun by reading the Scriptures and prayer. At the close of the Sabbath, services are again held. Every Sunday evening a Bible-reading is held in the parlor. Every Friday evening a general prayer and social meeting is held in the large gymnasium, which is attended by both patients and helpers. A sermon sometimes takes the place of the social meeting. For some weeks during his stay, the manager, unassisted by the chaplain, held helpers' prayer-meetings at a quarter before six, and morning worship at six fifteen. He knew of several who had been converted and baptized.

Systematic missionary work is carried on by those at the institution. Three hundred copies of *Good Health*, the organ of the institution, 800 of the *Signs of the Times*, 600 of the *Gospel Sickle*, and 50 of the *American Sentinel* are sent out every month to all parts of the world. Weekly missionary meetings are held, and donations for this work are very liberal.

This institution has a very valuable adjunct in the Sanitarium farm, as through it the tables at the Sanitarium are supplied with the purest and best of butter, milk, fruit, vegetables, eggs, and poultry. It is under the direct supervision of the managing committee of the institution, and has proved a financial success, and a valuable source of income. At first one may not grasp the decided advantage of such a farm to an institution of this kind, but with a little reflection it will be apparent.

THE RURAL HEALTH RETREAT.

This institution is located two miles from St. Helena, Napa County, California, U. S. A. It is on the side of Howell Mountain, 1,200 feet above the level of the sea, 500 feet above, and overlooking Napa Valley, one of the most beautiful and picturesque in America. It cannot look back upon long years of continued prosperity, like the one at Battle Creek, for it is only about four years old. But during the time since it became thoroughly established it has enjoyed a very prosperous career. Founded on the same principles as the Sanitarium, success has attended it in a marked degree. The *Pacific Health Journal and Temperance Advocate* is published in its interests, and through it and other mediums the institution is becoming very extensively known. It is supplied with an abundance of pure

A recent writer estimates that the steam power of Great Britain performs the work of 400,000,000 able-bodied men,—about equal to the working power of the whole human race without machinery.

At a recent largely attended meeting in London to consider the depression in trade and the languishing condition of British industries, a resolution was passed urging the Government to impose moderate import duties.

Five of the moonlighters concerned in the murder of head-constable Whelehan at Ennis, Ireland, last September, have been found guilty, and have been sentenced, four to seven years' and the fifth to ten years' penal servitude.

Mr. Goschen, Chancellor of the Exchequer, is confident that the programme adopted by the Unionist-Liberal party for the pacification of Ireland will tend to develop Irish industries, remove existing grievances, and largely increase the happiness and prosperity of the country.

Work on a submarine railway connecting Prince Edward Island in the Gulf of St. Lawrence with the mainland, is progressing favorably. The cost will be about £1,000,000. This railway will be of great practical utility, as navigation between the island and the mainland is closed about four months each winter.

The agent of the Colombian Government on the Isthmus, who has traveled the whole length of the Panama Canal, and carefully examined the work, says that the "annual reports of M. de Lesseps, and the partial reports of other directors of the enterprise, are exaggerated, and worthy of no credit whatever."

RELIGIOUS.

A party of twenty-six missionaries recently sailed from New York to join Bishop Taylor in Africa.

The revision of the Kaffir Bible has at length been completed, after twenty years' faithful work on the part of the revisers.

The American Board of Foreign Missions has decided not to send out missionaries who hold future-probation views.

The gains of the Roman Catholic Church in Great Britain since 1870 have been as follows: Chapels, 256; monasteries, 155; convents, 182; colleges, 9; and priests, 872.

A new translation of the four Gospels into French has recently been made. The translator has taken great pains, giving fifteen years to the work, and has been very successful in producing a clear, simple translation.

At a recent meeting of Roman Catholic prelates, plans for a university at Washington were adopted, and a building committee appointed; about £1,600,000 will be required to complete the college; of this sum £140,000 has been collected. The collecting committee includes all the archbishops and bishops in the United States.

The *Christian Union* states that in France Spiritualism finds a congenial soil, and flourishes luxuriantly. Four

Spiritualistic papers are published in Paris alone; but Bordeaux and Marseilles are the principal centers of the sect. In the latter place there is a "Spirit Atheneum," where the seances are very frequent.

The Gospel of Mark has been printed in raised characters for the use of the blind in China. Portions of the Bible have now been printed for the blind in 249 languages.

An American paper that enjoys the favor of the Pope's "apostolic benediction," pronounces Protestantism "the most grievous and frightful event in the world's history."

Publishers' Department.

AGENTS.

Melbourne.—Mr. Fergusson, Temperance Hall, Russell Street.

North Fitzroy.—Echo Publishing House, Rac and Scotchmer Streets.

Prahran.—L. C. Gregory, 129 Chapel Street.

Geelong.—A. Carter, Little Myers Street.

Ballarat.—E. Booth, 147 Drummond Street; Miss A. Pearce, Bridge Road.

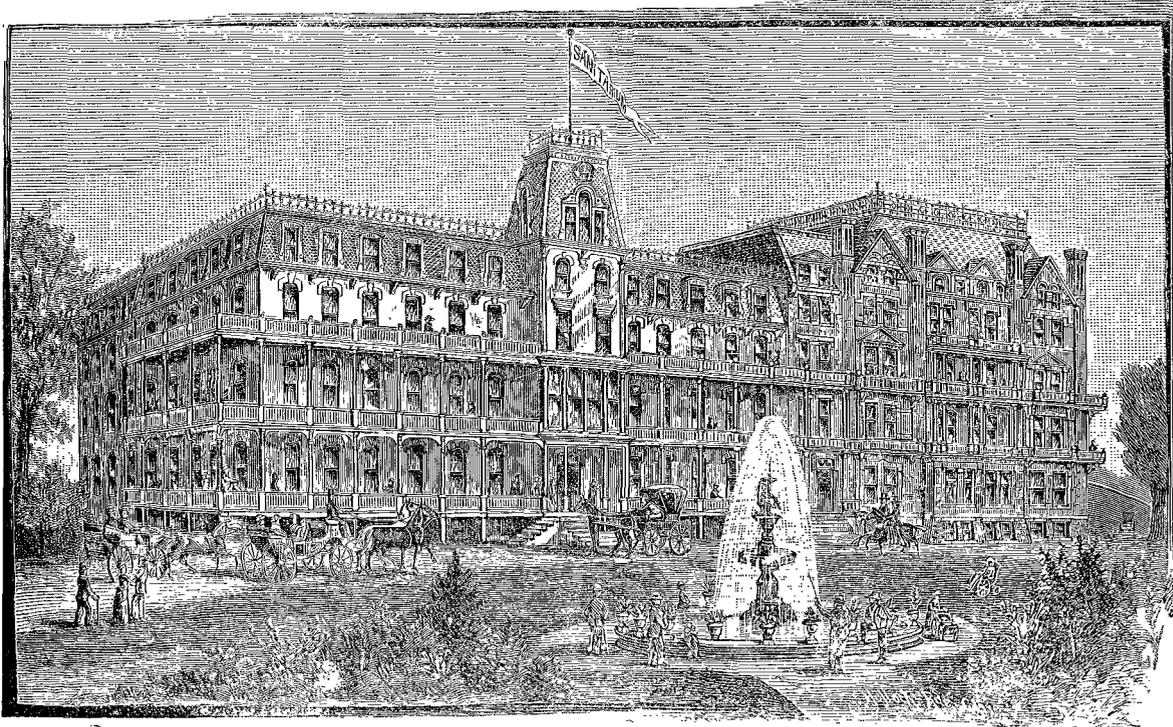
Trentham.—J. Holland.

Daylesford.—Mrs. Eliza Lamplough.

Wychitella.—Mrs. M. Stewart.

Adelaide, S. A.—Mrs. M. Mosedale, Coke Street, Norwood.

Hobart, Tasmania.—J. Foster, 11 Garden Crescent.



THE SANITARIUM BUILDING.

water that comes from a mountain spring forty feet above the Retreat. It is in charge of competent physicians, and is destined to become a very popular resort for tourists and invalids. Its earnings are devoted to the same purposes as the first-mentioned institution.

News Summary.

SECULAR.

A steel-built torpedo boat of a new type has just been built for the British Government. It has a speed of 17 knots an hour.

The Austrian commission for the Melbourne Centennial Exhibition consists of 30 members, and includes many persons of great influence.

A careful census, taken under the auspices of the *Pall Mall Gazette*, shows that there are 10,000 unemployed persons in London alone.

A fleet of fishing vessels was wrecked off the coast of the Shetland Islands in a severe storm in December, and 24 fishermen were drowned.

Messrs. Spreckles of the Union Steamship Company consider it possible to deliver colonial mails in England via San Francisco in 28 days.

An Indian outbreak is reported from Montana, U. S. A. The Crow Indians are on the warpath, killing white settlers and destroying their property.

An Indian prince of Western India has offered 20,000 rupees for the building of a female hospital. He will pay half of the lady doctor's salary for four years.

Bible Echo and Signs of the Times.

Melbourne, Australia, January, 1888.

WE have reached another milestone in our pilgrimage across "weary-foot common," and the ECHO is reminded to wish its readers a happy New Year,—not a year of mirth, which is hollow and often joyless, nor yet one of worldly success merely, but a year of substantial and enduring happiness, of success in the great business of life,—character-building.

THIS month the ECHO contains articles on a variety of subjects relating to what Seventh-day Adventists understand as present truth, and on the cover and fifteenth page, notices of our various health, educational, and publishing institutions. These notices will be of interest, as they will give the reader an idea of the scope and magnitude of our work. The subjects mentioned in the "Bird's-Eye View of Prophecy" could not be exhaustively treated in one brief article; but from time to time throughout the year, articles will appear, developing these subjects more fully. As heretofore, the ECHO will continue to be a sixteen-page paper, without cover.

THE General Conference of Seventh-day Adventists convened at Oakland, California, Nov. 13, and the mail which has just arrived, left San Francisco six days later; but in the short space of four days many of the committees had been appointed, and the work of the Conference was well under way. The International Sabbath-school Association, Health and Temperance Association, and Health Reform Institute Association had held one meeting each. Sixty delegates, representing thirty-two Conferences and mission fields, were present at the first meeting of the Conference; others arrived later. The Conference opened encouragingly, and a good spirit was manifest among the members. The President of the General Conference, Elder Geo. I. Butler, whose health has been poor during the past season, states that he is now much better, and able to work very hard indeed. This will be good news to his many friends all over the broad field.

THE PRESENT VOLUME.

THE BIBLE ECHO enters upon its third volume this month. It has been a matter of discussion whether we should publish it semi-monthly, weekly, or continue it as a monthly the coming year. It has been decided to publish it monthly as usual; but it will be noticed that it appears in a new dress, enlarged, and much improved. It may be well to glance back over the past history of the paper a few moments.

Two years and seven months ago a small party landed in Australia, bringing with them the truths of the third angel's message, embracing the Sabbath reform. At that time we had confidence to believe that God had a people in the colonies, as he has in every part of the world. The message is to go to all the earth,—to "many peoples, and nations, and tongues, and kings." Rev. 10:11. In answer to the question of the disciples, the Saviour said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Thus the closing work of the gospel is brought to view in many passages of Scripture. The whole work is summed up in the prophecy of the messages, found in Rev. 14:6-12: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters." Then the second and third followed, bearing the most solemn warning the world has ever heard.

It was in view of such expressions as these that this truth was brought to the colonies. The blessing of God rested upon the efforts put forth, and friends have been raised up who have stood nobly by the truth during the past two years.

We cannot but thank God and take courage that the truth has been planted in Australia and New Zealand. This journal has been a fearless advocate of the law of God. It has also dealt with the curse of intemperance without compromise. Those who have taken their stand upon the truth are those who believe in temperance reform as well as Sabbath reform. The work of the third angel's message is not a work of one idea. It embraces the commandments of God as the great rule of righteousness, and the faith of Jesus Christ as committed to his disciples. Consequently the lost truths of past centuries are to be re-

stored in the closing work of the gospel, and while the keeping of the Sabbath will ever be a prominent feature of the people whom this message calls out, as it is so contrary to the customs of the people, yet it is a living experience in the things of God that is necessary to enable us to stand amid the perils of the last days.

Apostasies have taken place among the ranks of the commandment-keeping people. Some who have held high positions in the work have renounced their faith, and taken their stand with the enemies of truth. But this is only a repetition of the history of the past. The first Christian of whose apostasy we have an account was Judas Iscariot. The second and third were Ananias and Sapphira. The exterior of these individuals revealed no indication that their hearts were not right in the sight of God. But the cancer of sin was eating into their vital piety, and while in the sight of man they appeared lovers of the truth, within was corruption which God could not approve.

Demas, the fellow-laborer of the apostle Paul, also left the truth. Hymeneus and Philetus erred concerning the truth, saying the resurrection was past already, and overthrew the faith of some. This has been the experience all the way through. Can it be that any who have embraced the Sabbath truth in Australia and New Zealand will the coming year go back, and take their stand among the opposers of truth? We trust not. We hoped to go back to Australia before this time when we left; but the providence of God seemed to indicate that we should go to another field of labor, and we have been disappointed in returning. But we have seen the work established in London, the great metropolis of the world, and God has blessed the efforts that have been made, from house to house, to reach the people. Yet a great work is to be accomplished, and we have but a short time in which to do it. We can only appeal to our brethren and sisters to stand fast in the Lord.

THE BIBLE ECHO will the coming year, as in the past, echo only those truths taught therein, and we hope when the year 1889 shall have rolled around, not one of our number among the readers of the ECHO will be found to have broken from the ranks, and not only this, but that we shall find our numbers greatly increased by acquisitions from the ranks of the enemy. The truth is onward—ever onward—and in a short time from this it will triumph in glory. Each one may do something in the closing work. There will be no starless crowns on the heads of the ransomed. The missionary work has been so arranged that all, even to the children, can take a part in it. It rejoices my heart that this has been so in the colonies.

We hope before the work closes to have the privilege of visiting our friends in the colonies again. Whether we do or not, we look forward to the time when the saints shall be gathered out of every portion of the earth, and will rise to meet their Lord in the air. At that time, if not before, we hope to meet those who have taken their stand for God and heaven in Australia and New Zealand, both those whom we have met and those whom we have never seen. May the Lord's blessing rest upon the readers of the ECHO, and upon those who are interested in its circulation; and when the great family is gathered, may a large number of our friends in the colonies greet each other in the kingdom of heaven. Our work is not a political work, neither a national work; but it is one which brings men and women into the fold of Christ, where there is neither "Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." Let all remember our rest is not here; but it is a battle and a march throughout the conflicts of this life. As we near the end, there will be greater and more severe conflicts, but with these there will be more glorious victories for the overcomer. S. N. H.

PROGRESSIVE NATURE OF TRUTH.

IN every age of the world there have been some who have grasped great truths in advance of the generations in which they lived. These men have sometimes been looked upon in their lifetime as disturbers of the peace, wild and fanatical in their ideas; but subsequent generations have pronounced them blessed. The progress of thought has been shown in the advancement of scientific as well as religious knowledge. The crude ideas of world formation entertained by the ancients have given way before the forces of learning, as successive investigations and discoveries have undermined the old theories; although not without a struggle did superstition yield the day, as shown by the rebuffs and persecutions to which Galileo and other early fathers of science were subjected. Those who were then regarded as heretical and visionary fanatics are to-day recognized and honored as men who were reaching out toward the truth.

The improvements in every kind of machinery for agricultural and manufacturing purposes, the invention of the telegraph, or as has been called, the taming of the lightning and teaching it to communicate intelligence, the ability to traverse the world by sea and land at the rate of from twelve to sixty miles an hour by steam power,—all these evince the fact that man's mind is constantly grasping new ideas, making use of new forces, and improving upon old methods. When we consider the fact that most of these improvements have developed in the present century, during which time the Scriptures have had an unprecedented circulation, we must conclude that a knowledge of the Scriptures has much to do in enlightening the mind and exerting a civilizing influence. Over two thousand years ago, an inspired penman in Babylon thus described the time of the end: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12:4. Where the Bible has not gone, the blessings of civilization are unknown. Scientific knowledge is the handmaid of religious knowledge.

God is infinite, and is the source of all wisdom and knowledge; and the more man partakes of his character and learns of him, the more will his mind expand to comprehend all true knowledge. God is the author of truth, and has ever been unfolding his word to his faithful servants. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." The first advent of our Lord to this earth was in fulfillment of promises made to man at the fall, and repeated at various times until the personal appearing of the Saviour in the land of Palestine.

Then greater light shone for his humble followers than ever before. The proud Pharisees, stereotyped in their ritualistic service, could not comprehend how the Saviour could take the humble fishermen, the penitent publicans, and teach them the new truths which were so important to the world; they thought themselves the honored ones, and that no good thing could come out of Nazareth, and when the report came that never man spake as this man, they inquired, "Have any of the rulers or of the Pharisees believed on him?" Yet so it was. The parable of putting new wine into old bottles was our Saviour's method of illustrating the truth that not only was he not dependent upon any one class of men to accomplish his purposes, but men of fossilized religious ideas could not appreciate the purity of the new truth. Where there was a humble, trusting heart, the word of truth, like a mustard seed, was sown, and when it had sprung up into life, nations felt the refreshing influence of its branches.

In the thirteenth century, at a time when the Bible had been taken from the common people, and when the papacy, in its dark reign, was endeavoring to suppress learning, and through the desire for filthy lucre was, for a few pence, offering pardon for the vilest crimes, and granting indulgences, Wycliffe, "the morning star of the Reformation," appeared. The principles that he planted at Oxford kindled a fire which lit the taper of Jerome and Huss of Bohemia, and a score of others, stimulating the thirst for toleration and freedom in the expression of religious convictions, which extended throughout England and the continent. Luther, Calvin, Zwingle, and many others in the sixteenth and seventeenth centuries, became light-bearers to thousands who had been in darkness.

Neither did these men have all the truth; but such men as Knox, the Wesleys, Whitefield, and the later Reformers, following their leader, Christ, unfolded more and more of the precious truths of the Bible, demonstrating that "the path of the just is as a shining light, that shineth more and more unto the perfect day." No words ever spoken by a Reformer contain more truth than those of John Robinson, addressed in 1620 to the handful of Puritans as they were about to embark for the distant shores of America, to seek for a religious toleration refused them in the old world. He was the minister of a company of colonists who left England in 1608, and settled in Leyden, Holland, of whom the magistrates of the city said, "Never did we have any suit or accusation against any of them." But they felt as men in exile. A foreign language, and the lax morals prevalent in that country, induced them to change their abode, and seek an asylum in the new world. In his farewell address, Rev. John Robinson said: "I charge you before God and his blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break from out his holy word. I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. Luther and Calvin were great and shining lights in their times; yet they penetrated not into the whole counsel of God. I beseech you, remember it, 'tis an article of your church covenant, that you be ready to receive whatever truth shall be made known to you from the written word of God." These are the sentiments of every true servant of God. S. N. H.

paper had been done at other offices, as it had no printing plant of its own. Upon its establishment at Rochester, the friends of the cause raised seven or eight hundred dollars, and a press and printing material were purchased. In the autumn of 1855 it was decided to remove the office to Battle Creek, Michigan. The first issue of the paper from the office at Battle Creek was dated Dec. 4, 1855. The same year an office building was erected, being a two-story wooden structure 22 x 30 ft. The work had increased to such an extent that the equipment of the office was entirely inadequate to meet the demands, and accordingly an Adams' power press was purchased in the summer of 1857, also a steam engine, and other fixtures, the whole costing about £500. In May, 1861, the Seventh-day Adventist Publishing Association was duly incorporated at Battle Creek, and to this Association all the property pertaining to the publishing work was made over. This Association immediately erected a new office of publication, being a brick building, two stories high, in the form of a Greek cross, the main portion being 26 x 64 ft., the transverse section 26 x 44 ft. The estimated value of the property of the Association in 1868 was £7,400.

In 1871 a second building of the same size and form as built in 1861, was erected to meet the wants of the increasing business. In 1873 a third building of the same kind was built for the same reason. In 1878 the first and third buildings were united by a four-story central structure, filling the whole space between them, making a large four-story building, with two three-story wings, as shown in the illustration on the first page. In 1881 a large press-room 46 x 66 ft. was added to the right and rear, not shown in the engraving. In these buildings we have an aggregate of thirty thousand square feet of floor space, which is occupied by the various branches of editing, printing, folding, book-binding, electrotyping, stereotyping, mailing, shipping, etc., furnished with the most modern machinery in all its branches. The present worth of the office property, as shown by the treasurer's report, is £37,446.

The office, as now equipped and operated, gives employment to 125 hands. The work done for the fiscal year ending Oct. 31, 1886, is as follows:—

Total number of pages of books, tracts, and pamphlets on denominational, health, temperance, and gospel topics, printed and bound ready for the market, twenty-three million, five hundred and eight thousand, four hundred seventy-three (23,508,473).

Regular periodicals issued:—

	COPIES.	PAGES.
<i>Review and Herald,</i>	457,186	7,314,976
<i>Youth's Instructor,</i>	754,998	3,019,992
<i>Gospel Sickle,</i>	199,540	1,596,320
<i>Temperance Outlook,</i>	148,000	520,000
<i>Good Health,</i>	64,700	2,070,400
<i>Sandhedens Tidende,</i>	56,140	898,240
<i>Sanningens Harold,</i>	41,900	670,400
<i>Stimme der Wahrheit,</i>	49,145	393,160
<i>Sabbath-School Worker,</i>	15,000	240,000

Total number of pages of tracts, pamphlets, books, and periodicals, forty million, two hundred thirty-one thousand, nine hundred sixty-one (40,231,961).

In addition to the foregoing, a large amount of work, such as book-making, job printing, binding, electrotyping, etc., has been done for outside parties, aggregating probably £4,000. The entire amount of work turned out by the manufacturing department of the office for the year, aggregates about £18,000. The total book sales for the year amounted to nearly £15,000.

THE PACIFIC PRESS PUBLISHING HOUSE.

This office is next in size to the Battle Creek office. From the very first, the publishing interest has been considered the right arm of strength among Seventh-day Adventists. As the work began to increase in California, the necessity and importance were felt of having a local paper to present our views more prominently before the people. Accordingly, on June 4, 1874, the first number of the *Signs of the Times* was issued. This event marked a new era in the cause of present truth in California. Although started as a nominally private enterprise by Elder James White, it was with much prayer and careful consideration of the wants of the cause, and by the counsel and support of the leading brethren. In this instance, private enterprise meant simply an individual assuming, for the time being, a financial responsibility which could not otherwise be met, and with the design of turning it over to a responsible association as soon as one could be formed and funds secured.

On the first day of April, 1875, the "Pacific Press Seventh-day Adventist Publishing Association" was incorporated with a capital stock of £5,600.

On the 29th of the same month, the stock-holders formally resolved to purchase property and erect build-

ings in which to carry on the work of the Association, and thus establish it on a firm basis. Accordingly, the lots now occupied by the publishing house, corner of Central avenue and Castro street, Oakland, Cal.,—40 feet facing Castro street and 100 feet facing Central avenue,—were purchased. The work of building was soon afterward begun, and in 1876 the office on Castro street was completed. This building is 26 feet front by 66 feet deep, having central side wings projecting nine feet from the main frame. It has two stories, basement, and attic. A brick engine house in the rear was also erected the same year. The *Signs*, which before this had been edited and printed in a hired office, moved into its own new quarters about the 1st of September, 1886, and the issue of the 16th of that month was printed on the new steam press imported from the East by the Association. At the same time were added a job press, paper cutter, and standing press, a supply of type, and other necessary materials. With this accession, the actual publishing of books, pamphlets, tracts, &c., began in earnest, and the attention of the public was more particularly called to the general work of our people.

The work increased so rapidly that in 1878 the facilities were found to be entirely inadequate to meet the demand. Accordingly the lot adjoining on Central avenue, 50 x 100 feet, was purchased, and another building, 40 x 60 feet, two stories and attic, was erected, joining in the rear the building on Castro street. A book bindery, electrotype and stereotype foundry, and new machines, were then added, making a very complete office. In the fall of this year, Elder J. H. Waggoner became connected with the publishing house as editor of the *Signs* and chairman of the Publishing Committee, and gave it his personal attention until 1882.

In 1880 further advancements were made. A large power press was added, also binding machinery, and a more powerful engine. As facilities increased, the work also increased. At this juncture Elder Haskell thus expressed the importance of this enterprise: "The publishing work is the right arm of our strength. The labors of our most successful ministers would be comparatively fruitless were it not for our publications."

The year 1884 witnessed another marked advancement. Two additional lots, adjoining those already belonging to the Association, were purchased; one on Eleventh street, 50 x 100 feet, and one on Central avenue, 50 x 100 feet. A two-story addition to the stereotype foundry, 26 x 28 feet, and a stable and tank house, 24 x 34 feet, three stories high, were built. A large four-roller, two revolution cylinder machine, costing £900, was also purchased, together with additional machinery in the stereotype foundry. In 1885 another cylinder machine was purchased, making at the present time nine steam power machines that are kept in constant operation, six of them being cylinder presses of the most approved pattern.

So rapidly has the work at this office increased during the past two years, that it was necessary to erect another large addition 60 x 70 feet. This building is three stories high above the basement. It is a very imposing structure, and arranged in the most convenient manner to expedite work. Three large cylinder machines have been added to meet the wants of the office. This, with the statistics below, will give a fair idea of the importance and magnitude of the work done at this office.

The following statement shows the periodicals, books, tracts, and pamphlets printed at this office from Jan. 1, 1886, to Dec. 30, 1886:—

	COPIES.	PAGES.
<i>Signs of the Times,</i>	687,500	11,000,000
<i>American Sentinel,</i>	136,000	1,088,000
<i>Pacific Health Journal,</i>	15,500	496,000
Books, pamphlets, and tracts printed,		7,774,000

Grand total, pages, 20,358,000.

In the providence of God this work was established. By his fostering care it has been sustained thus far, and by his continued blessing we expect to see its usefulness and efficiency largely increased in the future.

THE SCANDINAVIAN FIELD.

The truth was first introduced into Denmark and Norway by reading matter sent from America. In 1877, Elder J. G. Matteson and wife, natives of that country, left their work in the States to carry the truth to their kinfolks. At this time the *Advent Tidende* was being sent from Battle Creek to Denmark and Norway. Denmark was the first to receive ministerial labor, and several companies of believers were raised up and established in the truth. In 1878 Christiania, Norway, was made the field of labor. Success attended the efforts, and a church was organized the following year. More help was sent from America, ground was purchased, an association formed, and a building erected which answered for a publishing and meeting hall, with

living apartments. The office was partially equipped, and the publication of the *Tidernes Tegn* was begun. In 1880 the office facilities were enlarged and the publication of a health journal in Danish, entitled *Sundhedsbladet*, started. In 1883 a similar journal was started in the Swedish language, and in 1884 a Swedish religious journal was started entitled the *Sanningens Harold*. The Publishing Association became the owners of all the publishing interests at Christiania. The work was bitterly opposed by the enemies of truth, and some of the ministers were imprisoned for teaching contrary to the State church.

The publishing work increased, and in May, 1885, the work of erecting a new office of publication was begun. The building was completed the next year, and was 46 x 69 feet, with two stories and basement. The building is well arranged for the work, and cost a little over £4,500.

The work done at this office for the year ending Sept. 1, 1886, is shown by the following:—

PERIODICALS.	COPIES.	PAGES.
<i>Sundhedsbladet</i>	87,000	1,392,000
<i>Helso-och Sjukvard</i>	44,190	616,040
<i>Tidernes Tegn</i>	24,000	384,000
<i>Sanningens Harold</i>	37,000	592,000
Books, tracts, and pamphlets		2,722,000

Total, 5,706,040

Amount of sales of books and tracts for the year, £1,060; amount received on subscription to periodicals, £650

OUR EDUCATIONAL INSTITUTIONS.

BATTLE CREEK COLLEGE.

VERY early in the history of our work the pressing need was realized of a college where thorough mental and moral training could be given, where religious influences could be made prominent, and where young men and women could receive that kind of instruction which would fit them for promulgating the special truths held by our people. The founding of the above institution was suggested in the early part of 1872. This was the first institution founded for this purpose. A committee was appointed to carry out the suggestions that had been made, and in a short time had obtained pledges to the amount of £12,000, with a sufficient amount paid to render the organization of a legal educational society possible. On the 11th of March, 1874, such a society was organized, with a full charter under the statutes of the State of Michigan. In that year grounds were purchased, and a neat and commodious three-story building erected. Previous to this time, a church-school had been conducted at Battle Creek, consequently when the new building was completed in January, 1875, one hundred students and seven teachers were ready to enter the halls of Battle Creek College. The work was thus successfully begun, and for years prosperity attended it.

The first president was Sydney Brownsberger, who continued to hold this important position for six years. The total number of professors and teachers employed since the organization of this school has been seventy-seven, the present number being twenty-three. The annual enrollment of students has reached as high as four hundred and fifty.

This being the pioneer school of the denomination, its advancement has been under difficulties. Money has frequently been scarce, and men qualified to fill important positions still more scarce. Notwithstanding, the college has gained a reputation for thoroughness in mental and moral discipline, and hundreds of its students are now filling important positions in different parts of the cause.

A small museum was early collected. A philosophical and chemical apparatus was purchased in 1876, and a choice library of one thousand volumes procured two years later. To these, liberal additions have been made as the wants of the school demanded. The course of instruction adopted is similar to those found in other institutions of learning; that is, classical, scientific, English, preparatory, and primary, besides a Biblical course, which was arranged to meet the special wants of the school.

Within a few years, special attention has been given to the subject of physical development in connection with college work. Accordingly a manual training department, in which a number of trades are taught, was added in 1884. The work required in learning these trades is of such a nature as to furnish to the student not only physical exercise, but also a new kind of training seldom given in schools. Further physical exercise is gained from a daily drill in free calisthenics, which is given in one of the large halls of the building.

On account of the rapid growth of the school, and in order to accommodate this new feature, it was necessary that more buildings should be erected. Accordingly, in the summer of 1884, a commodious boarding hall was added. This is a three-story structure 36 x 85 feet. In 1886, a brick addition was made to the college 52 x 72

feet. This was three stories high, and gave more than double the original seating capacity. These buildings, together with four cottages and a new carpenter's shop, furnished twenty-five rooms for school work, and more than seventy for rooming and boarding purposes. Yet this does not give sufficient room for the number of students in attendance. The approximate investment in this institution is £25,000.

HEALDSBURG COLLEGE.

As the cause on the Pacific Coast advanced, the necessity for a similar institution to the above pressed itself upon the people. At a session of the State Conference held in Sacramento, in October, 1881, the matter was discussed and a committee appointed, with instructions to select a location, purchase property, and effect a legal corporation. Suitable property was found at Healdsburg, a pretty village on Russian River, which courses through one of the most beautiful valleys of California, U. S. A. It is in the county of Sonoma, about 65 miles from the port of San Francisco, and 25 miles from the Pacific Coast. This location being so beautiful, healthy, and easy of access, it was decided at once to purchase this property, which was erected in 1877 by an association of the citizens of Healdsburg. It is located on a beautiful lot of two acres, two blocks from the business part of the town. It was resolved to open a school as soon as possible, and instruction began in April, 1882.

The providence of God attended the school in a remarkable manner. As evidence of this the school opened with eleven pupils and two instructors, and during the first college year reached an enrollment of one hundred and fifty-two scholars, with six teachers; of one hundred and eighty-nine the second year, with ten teachers. At the present time the faculty number thirteen, and the prospects are that the enrollment will be larger than any previous year.

The desirability of a home for students from a distance was early recognized. In March, 1882, a desirable lot of five acres, three blocks north of the college building, and overlooking the entire village and valley, was procured, on which it was decided to erect such a building. Work was begun on this in August, 1882, and it was finished and furnished before the opening of the school in July of the next year. The building is 100 x 38 feet, with an L 20 x 20 feet. It is four stories in height above the basement. The lot is planted with choice fruits. A more recent purchase of four acres has also been planted with fruit. This makes nine acres, where the science of agriculture, horticulture, and vineculture is taught, and illustrated by practical experiment.

Believing that a sound body is necessary to a sound mind, and that physical as well as mental development is necessary to the highest type of manhood, the founders of Healdsburg College have combined with study a system of manual labor. This labor is largely in connection with the various trades. The ladies are taught the art of housekeeping in its fullest sense. None can fail to see the great advantages to be gained by a union of mental and manual training.

From the college press is issued the *Students' Workshop*, a monthly journal devoted to the promulgation of the principles on which the college is operated, and to education in general. The students do the editorial and mechanical work under the supervision of the faculty. It is an able sheet, and of especial interest to the friends of the school and those interested in education.

The course of study includes all those branches commonly taught in schools of this kind, together with the common branches and the elements of learning. Instruction in the Bible is one of the most important features of our work, and receives special attention.

LANCASTER ACADEMY.

The Academy is situated in South Lancaster, Worcester County, Massachusetts, U. S. A., a quiet and pretty country village. This village is located fifteen miles from the cities of Fitchburg and Worcester, and thirty-five miles from Boston. For healthfulness, beauty of scenery, and freedom from many of the temptations incident to large places, South Lancaster cannot be excelled.

This school was opened April 19, 1882, and is conducted on the same general principles as the two former institutions. At first this school had no buildings of its own, but in 1883 the friends of the institution took steps to raise £5,000 with which to erect buildings for the accommodation of the school. Work began in May, 1884, and they were ready for use in the following October. The institution was incorporated under the laws of Massachusetts, Dec. 12, 1883.

The attendance has steadily increased since the opening of the school, and has entirely met the expectation of its founders. The plan of the school is that of combining physical labor with mental development, and to this end several trades have been introduced.

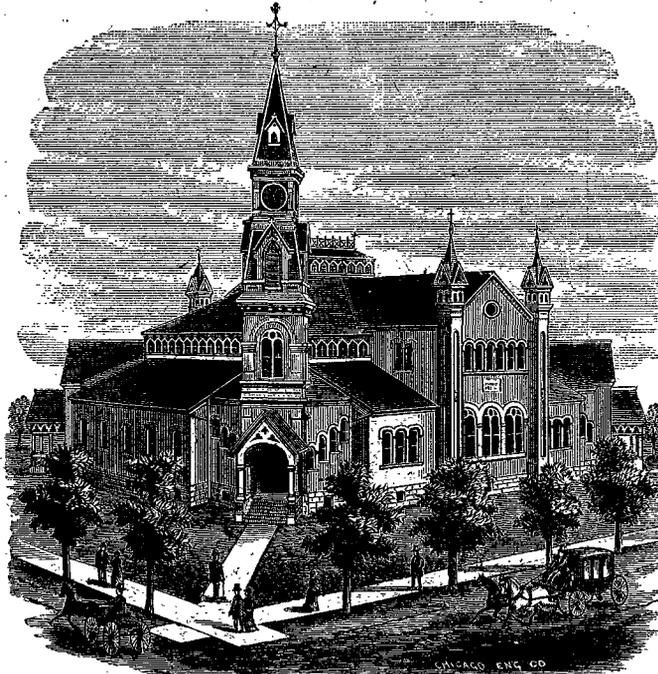
Like the Healdsburg College, the Academy has a Students' Home, for the accommodation of students from abroad. The buildings are large and conveniently arranged for the purposes for which they were erected.

The Academy printing office issues the *True Educator*, a monthly journal of sixteen pages. It is an earnest exponent of the principles of education on which the school is based, and is of especial interest to the friends of the school and teachers everywhere.

THE WORK IN GREAT BRITAIN.

This field was first entered in 1878 by a missionary from Basel, Switzerland. In the same year the General Conference of Seventh-day Adventists sent a minister to that field, to follow up the work begun. Southampton was the first place at which a church was organized. The work was prosecuted in the usual manner, and several companies of believers raised up. A missionary society was established, and the work assumed permanency. Laborers were sent out from America from time to time to assist in advancing the work. The *Signs of the Times* was first used in this field. Several special editions of tracts were the first printing done in England. The public laborers continued to enter new districts, and the cause continued to develop.

At the General Conference of 1883, it was decided to establish a paper in England. The office was first located at Great Grimsby, and shortly thereafter commenced the publishing of the *Present Truth*, a sixteen-page monthly. It was afterward changed to an eight-page semi-monthly, and is now a sixteen-page semi-monthly. A few months since the office of publication was removed to London, and the publishing work is now carried on



BATTLE CREEK TABERNACLE.

at 451 Holloway Road, North, London. The business center of the cause in England is at Paternoster Chambers, 48 Paternoster Row, E. C. The missionary headquarters for the city is at "The Chaloners," Anson Road, Tufnell Park, North. Elder S. N. Haskell, President of the International Tract and Missionary Society, has been in London since May last, superintending the change from Grimsby to that city, and laying plans for future labor. The work is now much more centrally located and will exert a greater power for good.

THE EUROPEAN WORK.

In the year 1864, Elder M. B. Czechowski, a Polish Catholic, who had been converted to Protestantism, and on visiting America, had also received the truth of the third angel's message, returned to Europe. He worked zealously in planting the Sabbath truth, in connection with the doctrine of the second coming of Christ. Thus quite a number embraced the faith in different localities, and notably in Switzerland. For years the work advanced slowly. In 1874, Elder J. N. Andrews was sent by the General Conference to establish and extend the work in Central Europe. In this year there was held at Neuchâtel, Switzerland, the first general meeting of the believers in that country. At this meeting it was voted that 2,000 francs be raised to commence the work of publishing, and this important work was entered upon in the early part of the following year. The next general meeting was held at Chaux-de-Fonds, in January, 1875, when it was decided to send Elders Andrews and Ertzenberger to visit the Sabbath-keepers in Germany. They found a company at Elberfeld, who had come to the knowledge of the Sabbath and kindred truths in a remarkable manner, and who, until a short time previous, believed themselves to be the only observ-

ers of the seventh day in the world. They were greatly encouraged by the visit of Elders Andrews and Ertzenberger.

The work of publishing tracts in the French language was first begun at Neuchâtel, but was subsequently removed to Basel, where it has since been carried on and greatly enlarged. In July, 1876, the first number of the French paper, *Les Signes des Temps*, was published. This resulted in giving a new impetus to the work in this field. The work was now extended into southern France and Italy. Zealous and earnest workers were raised up, and the work pushed forward. The publishing work enlarged. Various tracts were published in large editions.

In 1880-1 several persons went from America to this field to assist in the work of publication and otherwise spread the truth. Important plans were laid for the work, and at a meeting held at Tramelan an organization was effected which has since been known as the European Council of S. D. Adventists. The annual conference held at Basel, Oct. 16, 1883, consisted of representatives from Germany, Italy, Roumania, besides a full representation from Switzerland. Reports showed an increased interest in the truth, from all localities represented, and that additions were continually being made to the number of believers.

With the beginning of 1884, the publication of three new journals was begun at the office at Basel. The *Herold der Wahrheit*, a sixteen-page German monthly; *L'Ultimo Messaggio*, a sixteen-page quarterly in the Italian language, and *Adevarulul Present*, a sixteen-page quarterly in the Roumanian language. This greatly increased the publishing work. A meeting was appointed to be held at Bienne, to consider the equipping of an office of publication at Basel. Various localities in Europe were represented, and £500 pledged for the purpose. Shortly thereafter an eligible site was procured, and a building of stone, 46 x 76 feet, erected. It was four stories high including the mansard, with basement and sub-basement. The building was soon equipped and in running order. The cost was over £6,000. The work there is rapidly increasing.

THE NEW ZEALAND FIELD.

The truth of the third angel's message was first introduced into this colony by the efforts of missionary societies in California in sending papers and tracts to individuals whose addresses they had obtained through friends or by the aid of the directory. In November, 1885, Elder Haskell, while establishing the work in the islands of the Pacific, visited Auckland for the purpose of introducing the work there. He found the field a very favorable one, the people seemed thirsting for the truth of God's word, and in a short time a company had been brought out to uphold and carry on the work there. Some of these had friends and relatives in the city of Kaeo, and invited Elder Haskell to visit that place. He did so, and another company was soon keeping the commandments of God and the faith of Jesus.

These two companies took hold of the work in earnest, and through their efforts the cause has steadily advanced in that field. Finding the need of laborers in the work, they sent two of their young men to America to be educated at Healdsburg College for the ministry. One year after Elder Haskell's visit, ministerial help was sent them from America, and their numbers have been greatly increased. A good church building has been erected in Auckland, a missionary society organized, and other steps taken which give permanency to the work. Six hundred copies of the *Bible Echo* are used by them monthly, besides quite a large list of regular subscribers.

Edward Hare, who resides on Turner Street, off Upper Queen Street, Auckland, is agent for the *Bible Echo*, and also for all the denominational works published in the interest of present truth.

CHURCH EDIFICES.

In the building of church edifices, a commendable spirit of enterprise is growing among S. D. Adventists, and already a large number of neat, well-built structures are found where they have societies. The Tabernacle at Battle Creek is worthy of special mention, inasmuch as considerable of its cost, £5,200, was raised by dime contributions from the friends of the cause throughout the country. It is a magnificent building, 105 x 130 feet in size. It has north, east, and south vestries. These rooms are separated from the main auditorium by ground-glass partitions, which may be raised when necessary, thus throwing the entire lower floor into one room, capable of seating 2000 people. A capacious gallery, and wall seats, and chairs make the entire seating capacity between 3,500 and 4,000. A cut of this building is shown on this page.