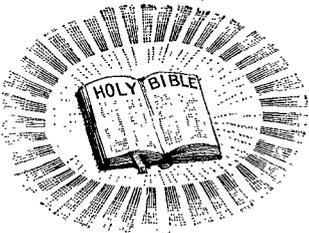


Bible Echo

AND

SIGNS OF THE TIMES



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

Volume 4.

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“THE MORNING COMETH.”

“THE morning cometh !” Soul-inspiring message !

Sent forth in love from heaven’s far-distant height,
To kindle hope in men grown faint and weary,
Those anxious watchers through the cold, dark night.

They need the hope ; for long o’er earth hath rested
That awful darkness, murky with its sin,
Whilst cries most pitiful have sadly echoed :
“When will God’s sunlight once again come in ?

“Faint gleams we see, and then the clouds but deepen,
The shadows gather darkly as before ;
When will the everlasting doors be opened,
And Jesus be our light forevermore ?”

Peace, peace, sad hearts ! The morning surely cometh,
The hours fly fast, the dawn is very near ;
Perchance before ye think those doors will open,
And Christ, the King of Glory, will appear.

Yet listen : men who wait, these words hear also :
That morning of God’s everlasting light
Will bring to some a darkness deep and awful,
A heart-despairing, agonizing night.

Then whilst ye wait and watch, be working also,
Give warning of that darkness drawing nigh ;
Oh, tell of Him whose beams are life-creating,
That Sun who shineth yet in Mercy’s sky !

—Charlotte Murray, in *London Christian*.

General Articles.

CHRIST OUR LIFE.

MRS. E. G. WHITE.

“Marvel not at this ; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.” John 5:28, 29.

This statement was called out by a remark previously made with reference to the salvation of the soul. Jesus was presenting before his hearers, the Pharisees and Sadducees, the great principles of true religion ; for they had become corrupt through sin, and were ignorant both of the Scriptures and the power of God. He would impress upon his hearers that all who will finally be heirs of the kingdom of heaven must be satisfied with nothing short of a conversion, a moral change, which is equal to a new creation.

The scribes and Pharisees listened in amazement to such words as these : “Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.” The conversion of the soul is, as it were, a resurrection from the dead. It is like a re-creation to those, who, through the transforming power of the grace of God, have passed from death unto life. Those who listened to the Saviour’s words did not believe them. They said in their hearts, This is an impossibility. Jesus discerned their incredulity, and added : “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God ; and they that hear shall live.”

Now we want to keep in mind these two great facts : the change that takes place at conversion, and that which takes place at the resurrection of the dead. There are but two classes brought to view in the text. They are not divided into many grades, one composed of very great sinners, another of persons not so guilty, and still others of persons a little less guilty ; but the two classes stand distinct. They are those who have accepted Christ, and those who have not.

There is no way to reach the city of God but by the cross of Calvary. As we lift this cross, which is covered with shame and reproach in the eyes of men, we may know that Christ will help us ; and we need divine aid. The sinner has lived in sin ; he must die to sin, and live a new life of holiness to God. Paul wrote to the Colossians : “Ye are dead, and your life is hid with Christ in God.” The apostle here refers to the death to sin, the death of the carnal mind, and not to the death of the body.

Let me emphasize the importance of making Christ our hope and refuge every day of our lives. It is a pleasing fable that is presented to us in this age, that if we only believe in Christ, that is all that is required ; works have nothing to do with our acceptance with God. Many trample the law of God under their feet, cherishing in their hearts the delusive thought that it is not binding on them. This is not the truth. In the resurrection all will come forth, they that have done good and they that have done evil, and the fate of each will be decided according as his works have been. All good works spring from genuine faith, and the fruits in the works show the character of the faith. Hence it is by our works that we shall be judged.

We each have a work to do in character-building. As we advance in this work, Satan stands ready to oppose us, and there are crosses to take up, and obstacles to be overcome ; but our efforts may be a success. When we take hold on the merits of Christ, we shall overcome. He has made it possible for every one to gain eternal life. Many, looking forward to the solemn realities of the future, tremble in their hearts as they question, How will it be with me in the Judgment ? To what fate shall I awaken, when all that are in their graves shall hear the voice of the Son of God, and they that hear shall live ? This is a question for us to decide each for himself. All stand on an equal footing. We are all free moral agents ; we may accept God’s terms—keep his commandments and believe on Christ—and live ; or we may disbelieve, pursue our own course, and perish.

The distance from earth to heaven may seem very great, for sin has fixed a great gulf ; it has separated man from God, and has brought woe and misery upon the human race. But Christ throws himself into the gap. He it is that opens communication between man and God. He is the ladder that Jacob saw in his vision, the base resting on the earth, and the top reaching into the highest heaven. When he bowed upon Jordan’s bank, the heavens opened before him, and a voice was heard, saying, “This is my beloved Son, in whom I am well pleased. Hear ye him.” The Spirit of God, like a dove of burnished gold, descending, rested upon the divine Mediator, and communication between heaven and earth, broken off because of sin, was resumed, and heaven opened before the transgressor.

The God of the universe has given our cases in the Judgment into the hands of his Son, one who is acquainted with our infirmities, and knows that we are but dust. He has taken our nature upon him, and has himself felt the force of our temptations ; he has borne our griefs, and carried our sorrows. When man rebelled, Christ became his surety and substitute. He undertook the combat with the powers of darkness ; and when through death he destroyed him that had the power of death, the highest honors were bestowed

upon him. He ascended up on high, he led captivity captive, and sat down at the right hand of God ;—the very Jesus who had borne the curse of sin for us. And there was given him a name that is above every name, that at the name of Jesus every knee should bow. To him God has delegated his power ; he has the keys of death and the grave.

And they that are in their graves shall hear his voice, and shall come forth. Jesus shall come, and the angels of God with him ; and the glory of his appearing shall flash on human eyes as the vivid lightning or as a consuming fire. He will descend with a shout and with the voice of a great trumpet, and those that hear that vivifying voice will spring rejoicing from the grave. And they will recognize the voice that awakens them to immortal life as that of Him who said, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” It is the voice of Him who stood with tear-dimmed eyes at the grave of Lazarus, and who wept over Jerusalem, saying, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.” The last thing that the dying saint recognized as he fell under the power of the destroyer was the pangs of death ; but as he springs from his dusty bed he exclaims, “O death, where is thy sting ? O grave, where is thy victory ?” It is then that Christ is admired of all them that believe.

Now we have opportunity to prepare for the solemn scenes before us. We may be converted to God, and have a change of character ; but when Christ shall come there will be no time for this. The change then will be with our bodies. “This corruptible must put on incorruption, and this mortal must put on immortality.” A new year is opening before us, and what shall its record be ? You look back upon the past year, and you see many things that you would be glad to have different, that you wish had been better. How will it be with the new year that is just opening ? Shall we not at its commencement present ourselves to God, an acceptable offering, to work, to suffer, and to endure according to his will ? Shall we not, every one of us, live a life of faith in the Son of God ? We cannot afford to live a single day in sin ; for “the wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord.” Then let us so live that when he comes he may crown us with glory, honor, immortality, and eternal life.

More than eighteen hundred years have elapsed since He who spake as never man spake, and could utter only truth, declared : “The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth.” The trump of God has not yet sounded ; that voice so full of power has not yet penetrated the sepulchers ; that hour so full of promise to the people of God has not yet arrived ; but it must come, it is not far in the future. Some of us will doubtless be living when the voice that is heard everywhere, even to ocean depths and the sunless caverns of earth, shall be heard, echoing from sea to sea, from valleys and from mountains, calling to life the sleeping dead. There will be a reappearance of every human being that has gone into the grave. The aged who sank under the hand of death with the burden of years upon them, manhood in its prime, youth in the early bloom of life, and the little child,—all shall awake, and shake off the fetters of the tomb. But not all shall awake to everlasting life. “Whoever was not found written in the book of life was cast into the lake of fire.” “Blessed and holy is he that hath part in the first resurrection ; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

PAGANISM VS. CHRISTIANITY.

ROBERT HARE.

It was not long after the voice that calmed the tempest on Galilee had ceased to be heard on earth, that the impious spirit of antichrist began its insidious warfare upon the religion taught by Christ. Before the martyred pioneers who had borne aloft the standard of Calvary mingled their ashes with those of mother earth, almost before the foot-prints of its divine Founder had been erased from the sands of Gennesaret, egotism and self-exaltation had begun to mar that fair edifice that had been designed after a heavenly plan. Before the voice of the apostle to the Gentiles had been hushed by the command of Nero, he had written to the standard-bearers, "The mystery of iniquity doth *already* work;" and before the pen of the Patmos seer had been laid to rest, we find that both he and his letters were rejected by the church over which Diotrophes, the lover of pre-eminence, had control.

The spirit of self-exaltation will always lead to an imitation of that which is in the pre-eminence, or that which stands highest among men. Thus we find that early in the second century the church had begun to imitate and introduce many of the pagan forms into its worship. The inspiration which attended the worship of the early church was derived from the spiritual presence of its divine Master, rather than from forms and titles. But the simplicity of this worship possessed no attraction for either the Jewish or pagan mind, and often gave rise to the reproach that they had no *visible* religion.

The reverence shown for the Greek mysteries, celebrated among the pagans at this time, induced the churches to revive some of the old Jewish forms of worship, and to adopt many of the pagan rites. Hadrian had introduced the mysteries into the Western empire about A. D. 130, and these, having gained universal approbation among the pagans, the churches were desirous of giving their celebrations the same air of mystery in order that the pagans might the more readily unite with them. Soon after this they introduced some of the ceremonies connected with these mysteries into their worship, and these became known as mysteries of the church. The pagans would sprinkle their sacrifices with lustral water; so when they were induced to join the church, they were sprinkled as a sacrifice to Christ, hence the origin of the unscriptural practice of sprinkling for baptism. When once introduced, "The bishops desired to retain the many rites in the church by way of accommodating the prejudices of both Jews and heathen, in order to facilitate their conversion to Christianity." Mosheim further tells us that in addition to the old forms of worship and the mystifications of the new, and the introduction of pagan rites in connection with them, the bishops assumed all the airs of dignity that their arrogance and pride could suggest.

When Pope Gregory of the sixth century saw that the pagans would not give up their rites, he allowed them to be retained, and carried out as they were in the temples of their gods, with only a *transfer* of the *name* of the object worshiped. Mosheim says that there is no doubt but that they were allowed to dance and celebrate their forms of worship just the same as they had done before entering the church. Gregory hoped that by thus permitting them to enter, they would at length give up their pagan forms; but instead of paganism becoming *Christianized*, Christianity became *paganized*.

In her early history, the church was controlled by deacons; but as the numbers increased, it was found necessary to call in additional assistance. Those thus called in received the name of deacons, while the former deacon was distinguished by the name of presbyter. When a number of churches had been organized in any city, the richest and most influential would take the lead, and her presbyter assumed the name of metropolitan (mother city). There was thus formed a fitting stepping-stone to the mock dignity assumed by the church at Rome, by which she was led to subjugate all the churches of the empire, and which finally culminated in the full development of the man of sin, "who sitteth in the temple of God, showing himself that he is God." In its rise and final development we find that with each advance step the Papacy measured itself a niche above every opposing or rival power, until it stood in its colossal proportions, a political power without a peer, and a religious monstrosity that could at once hide its arrows of vengeance under the garb of philanthropy, and with impious finger point to the holy emblem of life and peace, while it laid its victim on the altar of bigotry and revenge.

About the end of the second century a sect of philosophers known as Neo-Platonists, having for their object the union of platonism and Christianity, had

originated in Alexandria. Ammonius Saccas, master of the famous Alexandrian school, was its founder. His intention was to bring about a recognition of the doctrines taught by *all* the different sects, and into this collection of heterogeneous theories he essayed to weave the pure and simple teachings of the gospel. He reduced all the history of the gods and fables of paganism to mere allegory, and then pretended that if rightly interpreted they would agree with the Christian religion. He introduced the idea that the moral teachings of the New Testament might be divided into two parts: precepts, which were of universal obligation; and counsels which were for the guidance of those who aspired to the higher life. Those who took up the higher or superior (?) plan of holiness were forbidden to marry, and hence the origin of celibacy in the Catholic Church.

Plato had taught that after death all heroes went to enjoy eternal felicity, while those weighed down with lust went to the infernal regions. The Neo-Platonists took this as a commentary on the teaching of Christ, and from this has sprung the theory of purgatory. These Platonists, spoken of by Mosheim as *Christian Eclectics*, further taught that the soul should be removed as far as possible to a sublime freedom from all terrestrial things. This accounts for the neglect with which they treated the body, regarding it as unworthy of notice. This view still obtains among the masses of men in their recognition of what they call the soul as being the most important part.

Origen, who has been recognized as one of the great fathers of Christianity, was a pupil and afterwards principal of the Alexandrian school. McClintock and Strong's Cyclopaedia says of him: "Origen may well be pronounced one of the ablest and worthiest of the church fathers; indeed one of the greatest moral prodigies of the human race." In Bower's History of the Popes, vol. 2, p. 378, we find a number of accusations which were brought against Origen by Justinian, and sustained by the fifth Ecumenical Council. Origen is there accused of teaching that "the Father is greater than the Son, and the Son than the Holy Ghost; that the souls of men existed before their bodies, and were confined to their bodies by way of punishment; that the sun, moon, and stars were all animated and endowed with a rational soul; that after the resurrection all human bodies will be of a round figure; and that as Christ was crucified in this world to save mankind, so he is to be crucified in the next to save the devils." If these are the teachings of "one of the *greatest moral prodigies*," we can only pray that God will preserve his truth from the unsanctified hands of all prodigies.

"At the age of eighteen, he became master of the Alexandrian school. His ingenious interpretation of the pagan mythology brought him such credit that he ventured, at length, to apply the same method of interpretation to the Holy Scriptures. He asserted that they were full of allegories, and should be studied with that idea. From this time (the close of the second century) the strangest fancies were taught as the meaning of the written Word, and its plain sense was grievously obscured for many ages."—*Universal History*, vol. 2, p. 532. Neander tells us that the fame of this philosophy increased among the churches, and that his (Origen's) method became almost universal. Origen went so far as to claim that in many places the words of Scripture were absolutely void of sense. When he could not find the opinions which he had adopted in the literal sense of scriptural language, Neander tells us he would seek for the supposed hidden meaning, which he claimed was the true meaning.

(Concluded next number.)

A PERSONAL GOD.

POSITIVISM tells us that God is abstract and general; it calls us to worship "a being immense and eternal—Humanity." But when we attempt it, our adoration fixes itself upon a single person, the best and highest we have known, and we escape from the cold inanity of an abstract worship to the warm arms of a personal love. Pantheism tells us that he is everything, the one eternal substance which appears as conscious in our thoughts and as unconscious in nature.—*Hegel*. But we can no more worship this than the leaf can worship the tree on which it hangs, than the wave can worship the ocean out of which it rises and into which it sinks. Agnosticism tells us he is unknown and unknowable, "the Power not ourselves that makes for righteousness."—*Matthew Arnold*. But behind the power we seek the will from which it flows, behind the law we seek the Giver, behind the moral distinctions we seek the Maker *in whom* goodness, holiness, and truth are forever embodied. Thus, from all these vague abstractions the soul flies, by a natural instinct, to the God of

the Bible. He is revealed as the Creator who called all things into being by his word, the Preserver who controls and directs all things by his will, the Redeemer who bends in love and pity above the world, seeking to save it; a God with a heart, who can hear us when we cry, and forgive us when we confess, and bless us when we come to him; a Father, waiting for his lost and wandering children, and rejoicing when they return to him. This is he who hath made us for himself, and in whom alone our unquiet hearts can find rest. Christianity satisfies us only because it is the revelation of a person by a person to a person. John 1:18.—*T. L. Cuyler, D. D.*

A PRAYER.

GIVE me the will, O Lord, to seek
Thy truth, for I, thou know'st, am weak.
My soul would unto thee aspire,
O lend thou strength to my desire.
Give me the heart to make my days
Abound with words and acts of praise.
"Knock, and it shall be opened." Thou
Hast said it, Lord; I ask it now.
Thou knowest all my secret sin.
Yet hear my cry to enter in.
Oh, be thy mercy to me shown;
In this I hope and trust alone.
Out of thick darkness, "wildered, blind,
Lead me, O Lord, thy day to find.
Without thy guidance, from our night,
Who, Lord, may enter into light?
O Father, let me feel thee near.
Give me the joy thy voice to hear.
What am I, Lord? This mortal breath
Is thine, from thee is life or death.
Forth from thy hand there cometh all—
The strength to stand, the fear to fall;
Let not thy teaching, Father, cease;
Give me thy wisdom, give me peace.—*S.L.*

THE GERMAN PASHA.

IN these days there has been no more striking instance of a youthful longing for adventure leading to steady, sterling work than is afforded by Emin Pasha. To-day, in the very center of Africa, he is, appropriately enough, the center of interest in African affairs. And the center of Africa is probably the very last place he thought of in his boyish dreams in the woods near the little German town in which he ran more or less wild.

It was on the 28th of March, 1840, that he was born, at Oppeln, in Prussian Silesia, the son of a merchant of that rather insignificant place. Not long afterwards the family removed to Neisse, a somewhat larger town in the same province. There young Edward Schnitzer went to school in the usual way, and played at hunting on the distant prairie and chasing the wild horses of the pampas. When he was eighteen, he passed on from school to the University of Breslau, and five years afterwards, after completing the course, he began his medical student life in the University of Berlin.

Examinations over and diploma obtained, the question arose as to what was the best place in which he should practice, and, home work not promising much, and not being to his taste, he was persuaded, of all the places in the world, to try Turkey. To Antivari he found his way in 1864, and thence—for no particular reason apparently, except failure—he shifted his quarters to Scutari, where chance led him to make the acquaintance of Hakki Pasha, who took him with him as medical attendant—"the Frank doctor," of whom we read so much in romances—on his official journeys through the provinces. In this way Dr. Schnitzer penetrated into Armenia, Syria, and Arabia, and to his official duties added a little private practice, which made a welcome addition to his resources.

To extend this private practice, he took to himself his Mohammedan name, and Edward Schnitzer, M. D., became Emin, "the faithful one." But with the change of name there was no change of faith. Far from large cities, where European habits are hiding and sapping the ancient customs of Islam, it is almost impossible for a Christian to be treated confidentially as a doctor should be, and it was almost imperative that the Frank should masquerade in Moslem garb if he wished to practice his profession. And wonderfully well did he take to his assumed character.

"Here in Trebizond," he writes at the time, "my good fortune has not forsaken me, and I have quickly gained a reputation as a doctor. This is due to the fact that I know Turkish and Arabic as few Europeans know them, and that I have so completely adopted the habits and customs of the people that no one believes that an honest German is disguised behind the Turkish name. Don't be afraid, I have only adopted the name; I have not become a Turk."

In 1873 Emin had found his way to Constantinople,

where Hakki died, and after two years of the Turkish capital, his doctor, in a fit of homesickness, returned to Neisse. A year of Prussia was, however, enough for him, and he was off again for service in Egypt as Dr. Emin Effendi, under General Gordon, at Khartum. Gordon was quick to recognize the value of his new subordinate, and in a very short time the German doctor found himself sent out on tours of inspection. A talent for diplomacy was not the least of his gifts, and in March, 1878, when Gordon was appointed governor-general of the Soudan, Emin became governor of the equatorial province, which he was so soon to make his own.

As Gordon's most trusted lieutenant, there can be no surprise at the way in which he entered on, and continued at, his work.

The news of the fall of Khartum had reached him in April, 1885. "I was engaged," he says, "in an inspection of the fortifications, when I was again honored by dispatches from Keremallah. The letters contained the usual invitations to us all to join the champions of the faith, but the most important communication was the news that Khartum had fallen. I should find the details, he said, in an inclosed copy of a letter from the Mahdi. The letter, dated Rebi-ul-Akhir 12, 1302 (January 28, 1885), contained the news that Khartum was taken by storm, on the morning of Monday, Rebi-ul-Akhir 9 (January 25), and that every one in it was slain, except the women and children. Gordon, the enemy of God, had refused to surrender, and he and his men had fallen; the Mahdi had lost ten men only. This letter, written in old-fashioned Arabic, and imitating in its expression the older chapters of the Koran, concluded with an injunction to Keremallah to act in a similar manner here and in the Bahr-el-Ghazal."

On the receipt of this letter he retreated to the South, to the very heart of Africa, and there, by abandoning the outlying stations, and concentrating his forces, he managed to secure himself in possession of a district nearly as large as England. Aply administering this on the iron hand in the silken glove principle, he soon became a civilizing influence of immense power among the negro races. With them personal popularity goes for everything, and it is not to be wondered at that a man who had gained their confidence did not care to leave them.

But to open communication with him was another matter, and was thought to justify the Stanley expedition, which vanished into the Congo swamps and forests last autumn, and, carrying its sectional boat and machine guns, marched so many hundred miles under such terrible difficulties.—*Boys' Own Paper.*

DEALING WITH EACH OTHER'S FAULTS.

To STREW a reputation in splinters and then complete the wreck by saying, "But he is a good man, he means well," is the meanest of insincerities. Say that first, if it is true, or hold your peace. Those who "eat up the sins" of others "as they eat bread," show what they like and can most readily assimilate. Pharaoh's lean kine are ill-favoured cattle for saints to resemble. When these carnivora are at it, if you, brother, would show acumen, defend the absentee. Beat off the vultures and the wolves in sheepskins. Our Lord was never so severe as to these self-appointed censors, who with such equanimity administered upon the estates of the living. Who are we to judge another's servants? God will heal many whom we think incurable, and he will have judgment without mercy upon such as showed no mercy. Hypercritical and hypocritical have more than an audible resemblance.

No wounds heal slower than a backbite. Sharp words are barbed, and work in. Nothing is so contagious as love, except spite. There is no leaven so pervasive as bitterness and none so rotten. If mercy is God's masterpiece, then unloving fault-finding is the unloveliest thing out of the pit. Sarcasm is easy, but oh, how it eats! It may be brilliant as the zig-zag lightning, but it scorches and rends. Irony is too dangerous to play with it. It is not in Horace and Juvenal that we gather the restoratives that heal the hurt of sin savingly. Ridicule is intensely effective, in a way; but to convince pride of an absurdity is not to convince conscience of a wrong. Consider, while you laugh another to scorn, how easily you could be satirised. But a caricature of the sin-monger—solemn, protruding eyes, puffed nostril, and lips smacking over some latest morsel—you don't want your name under it. No man enjoys "the crackling of thorns under a pot," when he is in it. Brotherly criticism has unselfish and amiable ends. It was Judas who snubbed the penitent in Simon's house. Sneers are blind. *Vae victis* is fit for a pirate's flag—under the death's head, that always grins, but never smiles. He has, with all his superficial

shrewdness, seen no great way into the mind of Christ, who has failed of consideration for the bruised reed and the smoking flax.

The method of mercy is meekness. That is God's own conquest of all wayward souls. That subdued us. No one is beyond help, for He helped me. Love has no ban for any lost child whose face is set homeward. He who understands God's restorative purposes, desirous that all men should be saved, who knows the terms whereon he himself stands with a Saviour, will be able to bear gently with the ignorant and "them that are out of the way, for that he himself also is compassed with infirmity." Heb. 5 : 2. Satan's pitfalls are many and diverse. He who keeps out of lust may tumble into pride. None of us is so likely to be surprised into sin as he who thinks himself too wary. He who trusts in himself that he is righteous and despises others, is neither wise nor good. Better use our oars in this swirling torrent than exhibit them. Another's minus is not our plus. No grudging, haughty, incidental helps will meet this requirement. We cannot save men with averted faces and a long pair of tongs. We must put two arms about them—love and faith—and pull for dear life. These are the meek who inherit the earth—

Who to the right can feel themselves the truer
For being gently patient with the wrong.

When the "accuser of the brethren" suggests his ever-ready detraction, we are not to catch our fellow-servants by the throat concerning their debt; we are not to exclaim, "Let me pull the mote out of thine eye." "Thou hypocrite!" saith Christ. A blind man should seldom set up for an oculist, and he who does not see that in this slippery world he has no foothold save in God's grace, is blind.—*Interior.*

OVERCOMING THE WORLD.

WHAT is it to overcome the world? What is there in this fair world, made by God, that should force the soul into the character and attitude of a combatant? Is it a part of the plan of God that growth should be conditioned by struggles against opposing forces, and that progress should be achieved only through conflict? And are we placed here in all our relations to the world as soldiers in an enemy's country to overcome or to be overcome, to gain a victory or suffer a defeat?

This is one view which is presented in the Scriptures and verified by experience. The beloved disciple writes, "Whatsoever is born of God overcometh the world." Divine sonship is proved and tested by this overcoming, and the secret of the victory lies in faith.

In a very important sense, faith is the ground and pledge of victory in all great contests. As a man believes, so is it done unto him, and so is he able to do for himself. We shall see this more clearly in looking at some of the great achievements of men over the world. For example, man must overcome the forces of nature; that is, he must subjugate these forces and make them his servants, instead of allowing them to master him. This conquest has been gained by faith. Under the operation of this principle, the intrepid navigator left the shores of Europe and sailed westward into an unknown ocean; with three small vessels and an ignorant crew. Days and weeks and months passed without sight of land, without sign of success, and nothing but the invincible power of faith in one man's breast kept the vessel's prow pointed towards the setting sun, until Christopher Columbus had given to Castile and Leon, and to Europe, a new world.

The same principle inspired the inventor who through years of patient labor evolved the marvellous machinery which now, in manifold forms, and under the guidance of myriad hands, transforms the delicate fibres of a plant into almost endless varieties of fabrics for the use and comfort of mankind.

The world is often overcome in the triumphs which are gained over the opinions of mankind, and the secret of this victory is found in the same principle. Thus the Puritans battled for religious freedom, and waged their warfare in the faith of their principles until they succeeded, and bequeathed to us an inheritance which, God grant, we may never allow to slip from our grasp by indolence or cowardice! The working of the same principle is illustrated in the triumph of all great moral reforms.

Besides these triumphs, there is a victory over the world which proves the victor born of God. Every truly regenerate soul has a battle to fight and an arsenal of spiritual forces to overcome. In the forefront is man's natural antagonism to God; the self is too often an ally to the sin. Man is by nature in an evil furrow, he is running in the wrong groove, and from this he must be lifted out. To effect this elevation demands the exercise of a principle above and

beyond self, and faith, which is the gift of God, is such a principle. Not until faith has its perfect work in the soul of man does he rise to his true dignity and power; then self becomes the ally of God against sin and the victory is won.—*Augustus, in New York Observer.*

QUICK TEMPER.

A MATTER not unworthy of remark is the almost universal claim laid to that supposed-to-be undesirable possession, a quick temper. "I have a frightfully quick temper!" is an assertion often made without any sign of regret, rather with evident self-complacency. And how often, when, with the intention of saying something pleasing, we remark upon the sweetness of a friend's disposition to the friend in person, are we met with the reply, "Oh, you're quite mistaken; I'm one of the quickest-tempered persons in the world!" given in a tone that does not imply modest deprecation of a compliment, but a decided sense of unappreciated merit. Now this willingness—eagerness, it may even without exaggeration, be called—to be convicted of what is acknowledged to be a fault strikes one as a curious anomaly. No one would answer, if told, "You are very truthful," "Oh, no, I am a constant liar;" nor if complimented upon consistent attention to her own business, would respond, "On the contrary, scandal-mongering is my favorite occupation." At least, no one would give either of these answers in the serious way in which the claim to the possession of a hot temper is made. May there not be, underlying this inconsistency and explaining it, a misconception of the real meaning and source of a quick temper? To many minds, this undesirable trait seems to be the outcome of many very admirable qualities. To be hot-tempered means, inferentially, in such mental vocabularies, to be generous and large-minded, and unselfish, and—after a little lapse of time—forgiving. But I maintain that it means exactly the reverse of all these things. If a man be quick-tempered, if he give way to anger quickly and unrighteously, he is not generous, for he shows no regard for the comfort of those around him; he is not unselfish, for it is safe to say that in nine cases out of ten, if not in ten cases out of ten, his fury is kindled by some fancied slight to himself, and is allowed to blaze simply as an illumination in honor of his self-esteem; he is not forgiving, because, though he may recover quickly from his aberration, and soon be perfectly urbane to the whilom victim of it, the restoration is simply forgetfulness, and to forget the injury inflicted upon another by his own hasty words is by no means synonymous with forgiveness of injuries he himself may have received. Last of all, he is not large-minded. I am convinced that a quick temper is an unfailing indication of a limited intelligence and a lack of mental quickness. If the mind were large enough to grasp the true relations of things, to see how small a point in the universe this temper-rousing episode occupied, and if it could see this quickly—in a flash of thought—the outburst would be averted.—*Atlantic Monthly for September.*

THEY WENT TO THEIR OWN COMPANY.

"And being let go they went to their own company." Acts 4:23.

EVERY person has a preference for certain company. It is his own company, the company for which he has a special liking. In it he feels most at home, and most enjoys himself. For a time he may be kept away from it. Circumstances over which he may not have control, may compel a temporary separation. But when these cease to restrain him, on being "let go" he seeks the company of his choice. In it he spends all the time at his command.

There are those that love the company of the saloon. They prefer it above all others. There they meet their chosen associates, and there they are most happy. There are others that prefer the company of the ball-room. To that they are drawn with an irresistible attraction. They are never more in their element than when in the enjoyment of its festivities. There are others whose preferences are for the place of prayer and praise. Their chosen associates are the people of God. These are to them the excellent of the earth, in whom is all their delight. Their most pleasant converse is with them. Such would be their chosen society for eternity. And such it will indeed be. When God shall make the final separation between the members of the human family, he will place like with like. He will make no arbitrary separations. Each one will go to his own place, and to his own company. There all will be "let go," and they will, respectively, go to their own company; and in it they shall spend their long eternity.—*Clericus.*

ABOUNDING GRACE.

THERE'S a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
That is more than liberty.

There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour;
There is healing in his blood.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

If our love were but more simple,
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord.

—Reginald Faber.

SPIRITUAL GROWTH.

A. G. DANIELLS.

It is not only a duty, but a privilege, a precious experience, to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." In this experience is found the real joy of a Christian life. He who is truly born of the Spirit possesses a heavenly joy which the unconverted cannot understand, for the world gives no such experience. And he who grows in grace—who comes nearer to God day by day—obtains an experience that even those just entering the service of God cannot appreciate. Like the wine at the marriage of Cana, the best is obtained at the last of the feast. It is our privilege to have a fresh experience each day, but right here is where so many fail. They are satisfied with the first few blessings they obtain, and so do not strive for more.

Said Jesus, "Blessed are they which do *hunger and thirst* after righteousness, for they shall be filled." God's love is infinite, and heaven is full of rich blessings for all. But they will be given to those only who hunger and thirst for them enough to appreciate them when bestowed. By indifference and slothfulness we have not only failed to gain this desirable experience, but have also lost our first love. It is most astonishing that so little effort is put forth for such rich blessings. Professing Christians wear their lives out for the perishing things of this world, yet seem to have no power to strive for a deeper experience in the things of God.

This is not as it should be—not as God would have it. He says, "O Israel, return unto the Lord thy God." "I will heal their backsliding, I will love them freely." "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon." Hosea 14:1-5. God promises to be as dew to the Christian, and this will cause spiritual growth.

But before God will cause this heavenly dew to fall upon us we must do our part, we must comply with the conditions favorable to spiritual growth. These conditions are so simple that all can comply with them. In this the Lord does not require such great things that only the great and talented can perform them. In a previous article it was shown that the daily reading of the Bible in a proper spirit brings the blessing of God into the heart and produces spiritual growth. There are few indeed who cannot do this.

Another means of spiritual growth is prayer. Secret or private prayer especially, connects the soul with God. It unlocks heaven and brings its choicest blessings down to earth. The poet has truthfully said, "Prayer is appointed to convey the blessings God designs to give." How strange that a duty so full of pleasure, a duty that brings the greatest joy and good to the hearts of men when properly performed, should be so sadly neglected. By this neglect we not only lose the joy of a Christian life, but we remain weak in the faith and unable to do the work God has appointed to us. Prayer clears away doubt and fear, and gives faith and courage. It makes the weak strong, and prepares them for life's important duties. It is impossible to live a Christian life without prayer. He who neglects to pray fails to grow in grace. He will lose his love for God, and his faith in God's work. His mind will become darkened, so that he will view things in just the opposite light to what he did while earnest in his secret devotions.

God, who knows the hearts and needs of men, admonishes them to pray much. "Pray without ceasing" is an admonition with which all are acquainted, but one which only a few heed. When two or three prayers have been offered for that which we feel God will be pleased to grant, if we do not at once receive an answer we conclude it is not the will of God, and cease to pray for it. Of course the blessing is not obtained. If we would press our cases and continue to pray each

morning for weeks, or perhaps months, there is no doubt but what God would pour out great blessings. It is the greatest pleasure of our God to bless his children. He is pleased when we ask for great things. And when we are persuaded that what we ask for is right, we should never cease to pray for it until we receive it. This is to "pray without ceasing."

Perhaps this text cannot be better explained than by an illustration of constancy in prayer, given by our Saviour in Luke 18:1-8. The poor widow came to the judge who feared not God nor regarded man, and asked of him a favor, but he would not grant it. The next day she came again with the same request; still he refused. So she came again and again, over and over again, making the same request. Finally, said the judge, "Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." It was the daily repetition of her request that brought the desired blessing. Now, read Christ's application: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." From this we may take courage. The Lord is anxious to bestow great blessings upon us, and will do so just as soon as we get into a condition where we shall prize them and use them rightly. But to show the real condition of man, Jesus adds, "Nevertheless when the Son of man cometh, shall he find [this] faith on the earth?" This inquiry indicates that but few who will be living just before the Lord comes will manifest the perseverance and persistence necessary to obtain what the Lord would be pleased to bestow.

By reference to good Bible characters, men whom God loved, we find that they were men of prayer, men who sought God daily. David, whom the Bible declares was a man "after God's own heart," says, "As for me, I will call upon God;" "evening, morning, and at noon, will I pray, and cry aloud; and he shall hear my voice." Psalms 55:16, 17. What an example for all, and what a rebuke to many. This great king of Israel, burdened with the affairs of a kingdom, did not neglect prayer; but morning, noon, and night he prostrated himself before the King of kings, and prayed and cried aloud. He had great love for God's word also. "Thy word," said he, "is a lamp unto my feet and a light unto my path." Who can say that the same diligence now in reading the Bible and seeking God in prayer will not bring the same blessings from heaven?

The prophet Daniel furnishes another grand example. Although burdened with the affairs of the universal empire of Media and Persia, he did not neglect prayer. Three times each day he retired to his room, and with his windows open he knelt with his face towards Jerusalem and poured out his soul in prayer to the God of Abraham, Isaac, and Jacob. He felt this to be a duty which he dared not neglect even though he should be cast into the lion's den. For such devotion and integrity God sent an angel into the den with him, and the lion was made as tame and gentle as a kitten. At a subsequent time, the angel told him to fear not, for he was a man "greatly beloved of God." O reader, what an honor! what a statement from an angel of God! "O Daniel, a man greatly beloved," were the cheering words from heaven. Reader, to stand thus in the sight of heaven is worth more than this world of fleeting joys. Is that your position now? Have you formed that union with Christ that links you to the eternal One? The same prayerful devotion to-day will make us just as precious to God as Daniel was.

The Saviour of the world taught the necessity of prayer, and set the noblest example the world has ever had. Although the divine Son of God, he never neglected prayer. At night, when the multitudes whom he taught, blessed, and healed, retired to their beds of rest and slumber, Jesus would wend his way up the mountain side, and beneath some tree where no eye could see and no ear could hear, save God's, he would prostrate his weary body, and pour out his soul to his Father above. He thus maintained a close connection with Heaven, which gave him strength for his work. On one occasion, the night of his betrayal, his agony in prayer was so great that he sweat great drops of blood. Oh, what an example!

Fathers, have you neglected prayer at the family altar? Have you neglected to gather your family in the morning and commit them to the care of Christ during the day? Sabbath-school teachers, have you neglected to earnestly seek God's help in your sacred work? Reader, do you allow days to pass by without going to a secret place and crying to God for spiritual food? Do so no more. Resolve in your heart this moment that you will no longer neglect this important means of grace. Every worker especially, in the great harvest field, should pray much. Our success depends on it, for this is what enables us to prevail with God and man. "Pray without ceasing."

CHARACTER OF THE LAST DAYS.

D. A. ROBINSON.

THE idea is entertained by some that the period just before the second advent of Christ is to be a time when righteousness shall greatly increase, and when peace and prosperity shall greatly abound. The word of God, however, presents an entirely different picture. Our Saviour showed that the last days would equal in wickedness the days of Sodom and Gomorrah, and that "as it was in the days of Noe, so shall it be also in the days of the Son of man." The wickedness of man had increased to such a degree in the days of Noah, that God by his judgments destroyed that wicked generation by the waters of the deluge. After this the Lord promised man that he would not again "destroy the earth" by a flood of water. Gen. 9:11. But the apostle Peter, after declaring that "the world that then was, being overflowed with water, perished," says: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3:6, 7. Not again will old earth be overwhelmed with a flood of waters, but a fiery baptism awaits her in her downward and mad career; and just as the people in Noah's day "knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Matt. 24:39. Those who heeded the warning sent them by Heaven escaped the judgments of God, and were saved in the ark, while those who disregarded it perished beneath the waters of the flood. "As the days of Noah were, so shall also the coming of the Son of man be." The apostle Paul, in describing the days just before Christ comes; says, "This know also, that in the last days perilous times shall come." 2 Tim. 3:1. He then enumerates eighteen prominent sins as characteristic of the days he is describing, and in the 13th verse he declares that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." As that day comes, it will overtake the ungodly unawares, and while they are saying, "Peace and safety," "sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:3. But God's people will not be thus ensnared; for "ye, brethren, are not in darkness that that day should overtake you as a thief." Verse 4.

The following sensible words descriptive of the perils of our times from the pen of the Rev. J. C. Ryle, D.D., Lord Bishop of Liverpool, will be appreciated by those whose eyes are open to the ominous signs of the times. The bishop says:—

"Infidelity abounds. Multitudes of people in every part of the country seem to have totally cast off all religion. They go neither to church nor chapel. They openly sneer at the Bible, as an old-fashioned, defective book, and give God no place in their thoughts. Is not this *perilous*?"

"Romanism is increasing. Real popery has revived, and extreme ritualism is helping it. Multitudes of churchmen are little better than papists. They scoff at Protestantism and the Reformation. They delight in the very popish ceremonial which our forefathers deliberately rejected. They avow their belief in the worst and most mischievous popish doctrines, and boldly preach, teach, and defend them. Is not this *perilous*?"

"Indifferentism is growing everywhere. Multitudes seem to care nothing about the distinctive doctrines of Christianity, and to perceive no difference between truth and error. Everybody is thought right, and nobody is wrong! Religion is 'only a matter of words and names;' and it does not signify a jot what a man believes! Is not this *perilous*?"

"Look at the *neglect of the seventh commandment* in our times. I do not only allude to the coarser forms of sin in this respect, when I say this, though I might say much. I have in view the wide-spread decay of delicacy and nice feeling among young women of all classes. I challenge any one to deny that novels and romances are read now-a-days in many a household, which contain scenes and descriptions that would not have been tolerated thirty years ago. There is a hideous familiarity with that which is 'fast' and indelicate. Is not this *perilous*?"

"Look at the *covetousness* of our times. I do not speak so much of miserly habits, as of the intense love of money which overspreads all classes. To pile up a fortune in a few years, to speculate successfully, to obtain the power of every kind of self-indulgence at a bound,—how thoroughly this is the life of many people! The history of joint-stock companies, and banks, and railways, in the last few years, is a disgraceful tale, and shows how men will do anything to get money. Is not this *perilous*?"

Speaking from a social point of view, the Bishop continues:—

Timely Topics.

"The whole framework of society appears to be falling to pieces. The mutual respect that ought to exist between class and class, old and young, superior and inferior, seems to be fast melting away and disappearing. Between rulers and subjects, between parents and children, between masters and servants, between employers and employed, there no longer exist the healthy relations that there once were. Every one wants to be master. Everybody wants his own selfish interests alone to be considered, and nobody thinks of his neighbor. A fierce intolerance of any opposition or interference may be observed on every side. Calm and dispassionate discussion is scouted. What may we learn from Fenianism, rattening, strikes, dynamite outrages, Irish murders, boycotting, anti-rent paying, and wholesale intimidation? These things all tell one tale. They show that the cement has fallen out of the walls of society. The whole machine is unscrewed, and unpinned, and out of order. The very foundations of our social fabric are giving way. Is not this *perilous*?"

Our Saviour, in describing the period just preceding his second advent, declared that men's hearts would fail "them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Such a period we have reached, and everything in the moral, social, political, and physical world betokens the coming of the King of kings. We most heartily believe that the closing words of the Bishop are true when he says, "*We are in the last days, and perilous times have come.*"

BEFORE HONOR IS HUMILITY.

J. N. ANDREWS.

If we read the Bible with prayerful attention, we shall find that its biographies are wonderfully instructive. It never sanctions wrong, and never either excuses or hides it. Often, however, it tells the story of men's good deeds, without one word of praise, and of their evil deeds without any censure. But it is to be understood that this book contains the moral law, which every one can use in squaring the actions of men; and it is to be particularly observed that men's actions are given in such a manner that the consequences of good and evil at last appear with wonderful distinctness.

The wisdom of God in training men for honor by leading them through poverty and humiliation is very manifest from the records of their lives.

Saul is an instance of one who, in private life, was a good man, and yet, when elevated to the throne, became wicked, overbearing, and cruel. He could not bear his high honors. Had he been trained for many years in deep humiliation, he would have been a very different king. Solomon is another instance of the inability of man to bear honor without previous training in poverty and sorrow. He came to the throne like the sun showing itself at its meridian height when it first comes in view. That sun was overshadowed in disastrous eclipse, and perhaps set in eclipse also. Let no man ask for honor till humility has prepared him for it.

David is an illustrious instance of training in the school of poverty, humiliation, and sorrow. God suffered him to receive injustice at the hand of Saul that he might learn to hate such wickedness, and never act in that way when himself made king. Surely he had a schooling of inestimable value to prepare him for the throne. Yet with all this he had nearly made a fatal plunge when prosperity became his portion. David's case stands as a light-house built near most dangerous rocks. With all his previous training, he was well-nigh ruined by what prosperity flowed in upon him. A lowly station in life is far preferable to one of an exalted character, and it is infinitely safer.

Joseph, in the providence of God, was made lord of Egypt, but he had first to be thrown into the dungeon. He was sold for a servant. His "feet they hurt with fetters; he was laid in iron, UNTIL the time that his word came: the word of the Lord tried him. The king sent and loosed him, even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance; to bind his princes at his pleasure, and teach his senators wisdom." Ps. 105: 17-22. The wisdom of God is seen in the history of Joseph. He could never have done the work for which he was exalted to that high station, had he not first been made a slave, and then a prisoner in iron in a dungeon.

Before honor is humility. Those who seek honor at the hands of God will spend their lives in the deepest self-abasement before him. Those who humble themselves God will exalt. Those who exalt themselves he will certainly abase. Those who are exalted by him will sit down with Christ upon his throne; and those who are abased by him will suffer shame and everlasting contempt.

THE testing of a newly invented gun in France was made the occasion of a ghastly experiment. Twenty corpses were arranged as targets at different distances, and the effects of the murderous missiles which penetrated human tissue was noted with great satisfaction by those who are making human butchery and destruction the study of their lives. It illy accords with the theories of the soon coming millennium that not only private individuals but great nations display such interest in the horrible work of war, and delight in attaining the highest proficiency in the art of mutilating men. And to gratify this morbid delight they will rob the grave of its rightful possessions.

THE school authorities in Boston, a majority of them being Roman Catholics, have excluded from the public schools of that city a popular text book, Swinton's "Outlines of the World's History." The cause of this action was the following passage:—

"When Leo X. came to the Papal Chair, he found the treasury of the church exhausted by the ambitious projects of his predecessors. He therefore had recourse to every means which ingenuity could devise for recruiting his exhausted finances, and among these he adopted an extensive sale of indulgences, which in former ages had been a source of large profits to the church. The Dominican friars, having obtained a monopoly or the seal in Germany, employed as their agent Tetzel, one of their own order, who carried on the traffic in a manner that was very effective, and especially so to the Augustinian friars."

To this paragraph in the book there is added the following note:—

"These indulgences were, in the early ages of the Church, remissions of the penances imposed upon persons whose sins had brought scandal on the community. But in process of time they were represented as actual pardons of guilt, and the purchaser of indulgence was said to be delivered from all his sins."

The statement is entirely in harmony with the truth, as is well known, and the arbitrary course of the School Board has caused such a discussion of the whole scheme of indulgences by the religious press as cannot be very gratifying to those whose interest it is to cover up the matter.

THE Panama canal scheme, the failure of which seems very imminent, is likely to become of more political than commercial importance. In France, where the enterprise originated and has been fostered, there is a marked disposition to place it under government patronage. And looking to this end, a new company with a capital of £20,000,000 has been formed. General Boulanger, to curry popular favor, has become a subscriber to the new company, but President Carnot refused to do this.

Another side to the question is that the United States now arises to protest against such an arrangement, and strongly objects to such a canal through a country now under the protection of that government, being under the control of a foreign power. The Senate is discussing the proposition to warn France to keep out of the matter. Besides, the Federal Congress has just authorized the construction of the Nicaragua canal crossing the same isthmus at another and more feasible point, and the work will be commenced at once. This canal will be one hundred and seventy miles long, one hundred and thirty miles being through natural water-ways, and requiring but little or no work. The remaining forty miles present no great obstacles. The estimated cost is £12,000,000, and the time required to complete it five years. The Panama canal has already cost £60,000,000, and at least as much more will be necessary to finish it.

THE question of restoring the lost temporal power of the papacy is one which is rapidly coming to the front in political circles of Europe. The Italian parliament recently adopted a code of laws, the provisions of which are calculated to hedge in the unity of Italy from all the cunning machinations of the Pope and his agents. It is made a punishable crime to commit any act by which the institutions or laws of the kingdom shall be brought into disrepute, or to teach anything disrespectful of the government.

On the other hand, the papists have become thoroughly alarmed, and loudly protest against this action of the government. The Pope appeals to his people and to the powers demanding the restoration of his ancient prowess. A dispatch dated Dec. 25, states that "Pope Leo XIII. has addressed an allocution to the Roman Catholic Bishops, in which he vehemently insists that the temporal sovereignty in Rome shall be restored." And another dispatch dated three days later reads, "Mr. Gladstone has written a letter in which he urges that the European powers should undertake to arbitrate on the question of the restoration of the temporal sovereignty of the Pope at Rome."

It may seem anomalous that one of the greatest statesmen of modern or any other times, a professed Protestant, conversant with the dreadful fruits of papal

supremacy in the past, should champion the cause of the "man of sin," but so it is. It is true that a few days later he explains that he does not favor the temporal re-establishment of the Pope's dominion, but he is "anxious that his prestige should be maintained," which is the same thing exactly. To maintain papal prestige is to restore papal authority.

SINCE our last number, the old year has been pathetically "farewelled" out of its brief existence, and the new one as joyfully welcomed. For a week or more, business was practically suspended, and the time was given, by most people, to seeking relaxation, amusement, and to visiting. In Melbourne especially, pleasure-seeking was at its full tide. The conjunction of the holidays with the warm season of the year encourages out-of-door diversions, which are not possible in most parts of the northern hemisphere. Races, raffles, galas, games, picnics, excursions, fireworks, theaters, and a hundred attractions open wide their doors; and many of these lead directly to evil and crime. The Exhibition, too, claimed many thousands of visitors from city and country. In all these demonstrations the good and the evil have mingled. There have been attractions the influence of which upon the mind would be useful and salutary, while at the same time sin and vice have been present in all their hideousness. It is probably a fact that no month in the history of the colonies has been so replete with crimes, and casualties as the one just past. Prominent among these have been robberies, embezzlements, wife-beating and murder, suicides and marine disasters. Drunkenness lies at the bottom of most of them.

Deeds of charity also were numerous at this time. One commendable feature of entertainment was the production of the great oratorio "The Messiah" at least five times within eleven days by large choruses, and attended by audiences which crowded the largest halls in the city. We should not close our eyes to the good about us, even though the evil largely prevails. But we cannot repress an earnest wish for that time when the ransomed of the Lord shall come with singing to Zion, to obtain joy and gladness. That grand holiday will not be distracted with the cries of suffering and sin, and the ribald pleasure of the wanton. And each year brings on the day when the voice of sin will be hushed, and the grand anthem of Hallelujah will welcome the year of jubilee.

ONE of the most appalling features of the prevailing intemperance in the Australasian colonies is the amount of drunkenness which is seen among the women. While it may be said that a woman has the same rights to beastly degradation that a man has, yet all will concede that it seems much more shocking to see a woman so degraded, and undoubtedly it is much more disastrous to our communities when womankind loses its hold upon virtue and moral restraint. There is then only the barrier of police control to prevent those who are united in sin from sinking to the lowest depths of corruption. Our daily papers abound in accounts of family broils and battles, of beaten and murdered wives. Thousands of such scenes occur which do not come to the papers. It is no rare thing to see women reeling about the streets, and even lying in the gutters, while hundreds of homes are being blighted as with the fiery breath of demons on account of the drunkenness of the wife and mother. Of course we may say that this is mostly confined to the "low class." But how many of these are thrust into the slums of society, and there detained by this terrible evil alone.

Intemperance is bad enough when its ravages are limited to men and youth, and restricted to the dram-shop; but when it comes to invade the home, when the fireside becomes the scene of debauchery, who can picture the awful consequences? There can be no doubt that one of the chief encouragements to intemperance among all classes, is the employment of barmaids. Through their agency, women and intemperance become intimately associated. If women may be permitted to sell liquor, women are thereby encouraged to buy. The restraints which the absence of other women might exert over females who are at first inclined to patronize the bar, are entirely removed by the fact that one of the same sex stands ready to deal out the seductive but disgraceful draughts. Were there any conscience in the deadly liquor traffic, we might appeal to its conductors to stop their dreadful work outside of the threshold of the home. But it would be like appealing to the mercy of a hyena. The employment of female bar-tenders greatly enhances the evil which is being done. The law, which protects so amply the employes of factories, should turn its eyes toward these death-dealing and destructive workshops of Satan where woman, designed of God to be the anchor and bulwark of morality, becomes an instrument to destroy herself and mankind.

The Home Circle.

THE WEB OF LIFE.

A PITIFUL piece of patches and shreds,
But stay your passionate grieving;
Is it late to pick up the broken threads,
And change the pattern of weaving?

The warp was dyed in the wool and drawn
To the loom without your willing;
But the shuttle that flies from dawn to dawn
Carries the thread of your filling.

The fabric of life by which you are known
Is not of your own free choosing;
But the matter which gives it light and tone
Is the color you are using.

You are caught in the mystic web of fate
Of a strange complex designing;
Still you may shift, blend, lay more straight
The threads you are intertwining.

Over the dingy ancestral days,
Over and under, under and over,
The gold of your shuttle tints as it flies
The blemish it may not cover.

Vain with your hand on the beam to pause,
In your own work disbelieving;
For still by the force of its unseen laws
The loom goes on a-weaving.

And your inmost thought is caught in the snare,
Whether or not by your willing;
And your purpose, be it false or fair,
Shows in the web you are filling.

Well for you if at last, my friend,
When your shuttle shall fail and falter,
Another, beginning where you end,
Finds naught in the pattern to alter.

—A. L. Muzzy.

"GOING OUT."

"WHERE are you going, George?" asked Mrs. Wilson, as her husband arose from the supper-table and took his hat.

"Oh, I am going out," was the careless response.

"But where?"

"What difference does it make, Emma? I shall be back at my usual time."

The young wife hesitated, and a quick flush overspread her face. She had made up her mind to speak plainly upon a subject which had lain uneasily upon her heart for some time. It required an effort, but she persevered.

"Let me tell you what difference it makes to me," she said, in a kind but tremulous tone. "If I cannot have your company here at home, I should at least feel much better if I knew where you were."

"But you know that I am safe, Emma, what more can you ask?"

"I do not know that you are safe. I know nothing about you when you go away."

"Pooh! Would you have it that I am not capable of taking care of myself?"

"You put a wrong construction upon my words, George. Love is always anxious when its dearest object is away. If I did not love you as I do, I might not be so uneasy. When you are at your place of business, I never feel thus, because I know I can find you at any moment; but when you are absent during these long evenings, I get to wondering where you are. Then I begin to feel lonesome, troubled, and uneasy. Oh, if you would stay with me a portion of your evenings!"

"Aha! I thought that was what you were aiming at," said George, with a playful shake of the head. "You would have me spend my evenings here."

"Well, can you wonder at it? I used to be very happy when you came to spend an evening with me before we were married; and I know I should be very happy in your society now."

"Ah," said George, with a smile, "those were business meetings. We were arranging then for the future."

"And why not continue to do so, my husband? I am sure we could be as happy now as ever. If you will remember, one of our plans was to make a home."

"And haven't we one, Emma?"

"We have a place to live in," answered the wife, somewhat evasively.

"And it is our home," pursued George. "And," he added, with a sort of confident flourish, "home is the wife's peculiar province. She has charge of it, and all her work is there; while the duties of the husband call him to other scenes."

"Ay; I admit that, so far as certain duties are concerned," replied Emma. "But you must remember that we both need time for social and mental improvement and enjoyment; and what season have we for this except our evenings? Why should not this be

my home in the evening as well as in the daytime and in the night?"

"Well, isn't it?" asked George.

"How can it be if you are not here? What makes a home for children, if it be not the abode of the parents? What home can a husband have where there is no wife? And what real home comfort can a wife enjoy where there is no husband? You do not realize how solitary I am all alone here during these long evenings. They are the seasons when I am at leisure to enjoy your companionship, and when you would be at leisure to enjoy mine, if it is worth enjoying. They are the seasons when the happiest hours of home-life might be passed. Come! will you not spend a few of your evenings with me?"

"You see enough of me as it is," said the husband lightly.

"Allow me to be the judge of that, George. You would be very solitary here all alone."

"Not if it was my place of business, as it is yours," returned the young man. "You are used to staying here. All wives belong to home."

"Just remember, my husband, that previous to our marriage I had pleasant society all the time. Of course I remained at home much of my time; but I had a father and mother, and brothers and sisters, and our evenings were happily spent. I gave up all for you. I left the old home, and sought a home with my husband. And now, have I not a right to expect some of your society? How would you like it to have me away every evening, while you were obliged to remain here alone?"

"Why, I should like it well enough."

"Ah, but you would not be willing to try it."

"Yes, I would," said George at a venture.

"Will you remain here all the evenings next week, and let me spend them among my female friends?"

"Certainly I will; I shall not be so solitary as you imagine."

With this the husband went out, and was soon among his friends. He was a steady, industrious man, and loved his wife truly; but, like thousands of others, he had contracted the habit of spending his evenings abroad, and thought it no harm. His only practical idea of a home seemed to be that it was a place which his wife took care of, and where he could eat, drink, and sleep as long as he could pay for it. In short, he treated it as a sort of private boarding-house, of which his wife was landlady; and if he paid all the bills, he considered his duty done. His wife had frequently asked him to stay at home with her; but she had never ventured upon any argument before, and he had no conception of how she missed him. She always seemed happy when he came home, and he supposed she could always be so.

Monday evening came, and George Wilson remained true to his promise. His wife put on her bonnet and shawl, and he said he would remain at home and "keep house."

"What will you do when I am gone?" Emma asked.

"Oh, I shall read, and sing, and enjoy myself generally."

"Very well. I shall be back in good season."

The wife went out, and the husband was left alone. He had an interesting book, and he began to read it. He read till eight o'clock, and then he began to yawn, and refer frequently to the dial. The book did not interest him as usual. Ever and anon he would come to a passage which he knew would please his wife, and instinctively he turned as though he would read it aloud, but there was no wife to hear it. At half-past eight he arose, and began to pace the floor and whistle. Then he got his flute, and performed several of his favorite airs. After this he got a pack of cards, and played a game of "Beggar my neighbor" with an imaginary partner. Then he walked the floor and whistled again. Finally, the clock struck nine, and his wife returned.

"Well, I am back in good season. How have you enjoyed yourself?"

"Capitally," returned the husband. "I had no idea it was so late. I hope you have had a good time."

"Oh, splendid! I had no idea how much enjoyment there was from home. Home is a dull place, isn't it?"

"Why—no—I can't say that it is," returned George. "I rather like it."

"I'm glad of that," retorted Emma, "for we shall both enjoy ourselves now. You shall have a nice, comfortable week of it."

George winced a little at this; but he kept his countenance, and determined to stand it out.

On the next evening Emma prepared to go away again.

"I shall be back in good season," she said.

"Where are you going?" her husband asked.

"Oh, I can't tell exactly. I may go to several places."

So George Wilson was left alone again, and he tried to amuse himself as before; but he found it hard work. Ever and anon he would cast his eyes upon that empty chair, and the thought would come, "How pleasant it would be if *she* were here!" The clock finally struck nine, and he began to listen for the step of his wife. Half an hour more slipped by, and he became very nervous and uneasy.

"I declare," he muttered to himself, after he had listened some time in vain, "this is too bad. She ought not to stay out so late."

But he happened to remember that he often remained away much later than that, so he concluded that he must make the best of it. At fifteen minutes to ten Emma came.

"A little late, am I not?" she said, looking up at the clock. "But I fell in with some old friends, and we made an evening of it. How have you enjoyed yourself?"

"First-rate," returned George, bravely. "I think home is a great place."

"Especially when one can have it all to himself," added the wife, archly.

But he made no reply.

On the next evening Emma prepared to go out as before; but this time she kissed her husband before she went, and seemed to hesitate for a moment.

"Where do you think of going?" George asked, in an undertone.

"I may drop in and see Uncle John," replied Emma. "However, you won't be uneasy. You'll know I'm safe."

"Oh, certainly."

When the husband was left to his own reflections, he began to ponder seriously. He could not read, he could not play, he could not enjoy himself in any way, while that chair was empty. In short, he found that home had no real comfort without his wife. One thing was wanted to make it a cheerful place.

"I declare," he said to himself, "I did not think it would be so lonesome. And can it be that she feels as I do, when she is here all alone? It must be so," he pursued thoughtfully. "It is just as she says. Before we were married, she was very happy in her childhood's home. Her parents and brothers and sisters loved her, and they did all they could to make her happy."

After this he walked up and down the room several times, and then stopped again and communed with himself.

"I can't stand this. I should die in a week. If Emma were only here; I think I could amuse myself very well. How lonesome and dreary it is, and only eight o'clock! I declare I have a mind to walk down by Uncle John's, and see if she is there. It would be a relief to see her face. I won't go in; she shan't know that I hold out so faintly."

George Wilson took another turn across the room, glanced once more at the clock, and then took his hat and went out. He locked the door after him, and then bent his steps toward Uncle John's. It was a beautiful moonlight night, and the air was keen and bracing. He was walking along, with his eyes bent upon the path, when he heard a light step approaching him. He looked up, and—he could not be mistaken—saw his wife. His first impulse was to avoid her, but she had recognized him.

"George," she said in surprise, "is this you?"

"It is," was the response.

"And do you not pass your evenings at home?"

"This is the first time I have been out, Emma, upon my word, and even now I have not been absent from the house ten minutes. I merely came out to take the fresh air. But where are you going?"

"I am going home, George. Will you go with me?"

"Certainly," returned her husband. She took his arm, and they walked home in silence.

When Emma had taken off her things, she sat down in her rocking chair, and looked up at the clock.

"You came home early to-night," remarked George.

The young wife looked up into her husband's face, and with an expression half smiling and half tearful, she answered,

"I will confess the truth, George; I have given up the experiment. I managed to stand it last evening, but I could not bear it through to-night. When I thought of you here all alone, I wanted to be with you. It didn't seem right. I haven't enjoyed myself at all. I have no home but this."

"Say you so?" cried George, moving his chair to his wife's side, and taking one of her hands. "Then let me make my confession. I have stood it not a whit better. When I left the house this evening, I could bear it no longer. I found that this was no home for me while my sweet wife was absent. I thought I would walk down by Uncle John's, and see your face if possible. I had looked at your empty chair till my heart ached."—*Selected.*

A COSTLY ESTATE.

"WHAT is the value of this estate?" said a gentleman to another with whom he was riding, as they passed a fine mansion surrounded by fair and fertile fields.

"I don't know what it is valued at: I know what it cost its late possessor."

"How much?"

"His soul."

A solemn pause followed this brief answer; for the inquirer had not sought first the kingdom of God and his righteousness.

The person referred to was the son of a pious laboring man. Early in life he had professed faith in Christ, and he soon obtained a subordinate position in a mercantile establishment in this city. He continued to maintain a reputable religious profession till he became a partner in the firm. Labor then increased. He gave less attention to religion, and more and more to his business, and the cares of the world choked the Word. Ere he became old, he was exceedingly rich in money, but so poor and miserly in soul that none who knew him would have suspected that he had ever borne the sacred name of Him who said, "It is more blessed to give than to receive." At length he purchased the landed estate referred to, built him a costly mansion, sickened and died. Just before he died, he remarked, "My prosperity has been my ruin." What a price for which to barter away immortal joy and everlasting life; yet how many do it!—*Selected.*

HOW TO SPOIL A CHILD.

1. BEGIN young by giving him whatever he cries for.
2. Talk freely before him about his great cleverness.
3. Tell him he is too much for you, that you can do nothing with him.
4. Let him learn to regard his father as a creature of unlimited power, capricious, and tyrannical—or as a mere whipping machine.
5. Let him learn (from his father's example) to despise his mother.
6. Do not care who or what his companions may be.
7. Let him read stories about pirates, Indian fighters, and so on.
8. Let him roam the streets in the evening and go to bed late.
9. Devote yourself to making money, remembering always that wealth is a better legacy for your child than principles in the heart and habits in the life; and let him have plenty of money to spend.—*Selected.*

A KIND WORD.

A KIND word costs but little, but it may bless the one to whom it is spoken all day. Nay, have not kind words been spoken to you which have lived in your heart through years, and borne fruit of joy and hope? Let us speak kindly to one another. We have burdens and worries, but let us not therefore rasp and irritate those near us,—those we love, those Christ would have us save. An exchange presents this thought in these impressive words: "Speak kindly in the morning; it lightens the cares of the day, and makes the household and all its affairs move along smoothly. Speak kindly at night; for it may be that before dawn some loved one may finish his space of life for this world, and it will be too late to ask forgiveness."—*Sel.*

SAYS Elizabeth Cummings: "I am convinced that at least one quarter of the work performed by women is unnecessary, and that the world would get on quite as well without it. It is like the ottoman cover I once saw a lady working. She was all bent up and putting her eyes out counting stitches. 'I don't get any time for reading,' she said plaintively, as she picked up some beads on a needle. 'You must have a great deal of leisure.' Yet she had spent more time embroidering a ridiculous dog on a piece of broadcloth, than would have sufficed to read twenty good books. It did not have the poor merit of being economical; for the price of the material would have bought enough handsome damask for two covers. The meanest work that makes home a lovely, sacred place, is consecrated, and fit for the hands of a queen; but delicate work that ministers to no human need, even if it has artistic merit to recommend it, if it consumes the hours a woman ought to use, in training her mind to think, and her eyes to see, is busy idleness, and a waste of time."

It is far better to educate persons to keep out of sin than to convert them out.

Useful and Curious.

ROTHSCHILD said one day that he always knew when people were talking about his fellow Hebrews, whether the latter were rich or poor. Upon being asked to explain how he came to know that, he replied, "Why, you see, when people are talking about a wealthy man of my creed, they call him an Israelite; but if he is poor, they call him a Jew."

QUICKSAND is composed chiefly of small particles of mica mixed largely with water. The mica is so smooth that the fragments slip upon each other with the greatest facility, so that any heavy body which displaces them will sink and continue to sink until a solid bottom is reached. When particles of sand are jagged and angular, any weight pressing on them will crowd them together until they are compacted into a solid mass. A sand composed of mica or soapstone when sufficiently mixed with water seems incapable of such consolidation.

WHY HE WENT TO COLLEGE.—Old Farmer Silkens had sent his son to college, and received a letter from the young man stating that he was taking lessons in fencing. "Well, I'm glad to see that boy Joshua git'n' suthin' pra'ticle long'uth all his Lating and Greek and jommetry and stuff. I reckon that when we go to put up them rails, Joshua'll just about be comin' home, and may be he can give us a few ideas about the job such as they don't teach on'y in colleges. I'm glad to see Joshua show such a leanin' to common sense."

A YOUNG POSTMAN.

A BROOKLYN lady has a charming little boy, very observing, imitative, and active. The child, having noticed the postman constantly leaving letters and moving off quickly, thought it would be a nice thing to become a postman; so one day he went to his mamma's writing-desk and took out some twenty or thirty letters, tied them up and sallied forth, leaving one at every house. His mother was rather surprised when her next neighbor brought her an open letter, which the lady said had been left at the door; but what was the mother's astonishment, when visiting hour arrived, at another and another and another lady coming in, all bringing open letters, until her ample parlor was completely crammed! The little fellow was elated beyond measure to find what a capital postman he was; but the best of the fun was that every woman asserted that she had not read one word or unfolded the letter.—*Traveller's Record.*

THE SOUND OF THUNDER.

ONE of the most terse and succinct descriptions of a natural phenomenon is that recently given by M. Hirn, in which he says that the sound which is known as thunder is due simply to the fact that the air traversed by an electric spark, that is, a flash of lightning, is suddenly raised to a very high temperature, and has its volume, moreover, considerably increased. The column of gas thus suddenly heated and expanded is, sometimes, several miles long, and as the duration of the flash is not even a millionth of a second, it follows that the noise bursts forth at once from the whole column, though for an observer in any one place it commences where the lightning is at the least distance. In precise terms, according to M. Hirn, the beginning of the thunder clap gives us the minimum distance of the lightning, and the length of the thunder clap gives us the length of the column.—*Scientific American.*

POPE LEO'S INCOME.

A FOREIGN diplomatist accredited to Rome gives the following account of the Pope's revenue and of the way in which it is spent. It is derived from three sources: 1. The interest on an enormous sum left by Pío Nono to the pontifical treasury, and invested in the English public funds. This interest amounts to about 3,000,000 lire, or about £125,000. Leo XIII. is a great speculator, and subscribes to the Italian loans in order to sell when the value rises, and invest the profits in the English consolidated fund. 2. The proceeds of Peter's pence. This branch of the revenue has suffered greatly in recent years, but, nevertheless, the average amounts to about 2,000,000 lire, or about £83,000. These two sums, which represent £208,000 per annum, constitute the ordinary income of his holiness. It is distributed by the chamberlain among the cardinals residing in Rome—about £1,050 per annum for each cardinal—among the prelates of the Papal court, the secretaries, the nuncios, the guards of the Pontiff's body, etc. 3. The extraordinary part of the

Papal revenue is derived from the receipts of the apostolic chancery. The items include the sums received for titles of nobility, Papal decorations, benedictions in the article of death, privileges of the altar, private chapels, dispensations, ecclesiastical titles, and many other things. This department yields about 2,500,000 lire, or £104,000 per annum. The whole annual income of Leo XIII., therefore, reaches the enormous sum of about £312,000.—*Pall Mall Gazette.*

A BIG MAGNET.

LAST December Major King happened to see two large fifteen-inch Dahlgren guns lying unused side by side on the dock. He conceived the idea that a magnet of enormous power could be constructed by means of these cannons with submarine cable wound about them. The experiment proved very successful. The magnet has eight miles of cable wound about the upper part of the guns. Some faint idea of its power may be conceived from the fact that it takes a force of 25,000 pounds to pull off the armature.

The tests to demonstrate the enormous power of the magnet were made in the presence of a number of the officers of the U. S. Engineer Corps, and were highly successful. A crow-bar which was applied to the magnet required the combined force of four strong men to tear it away. A handful of pins thrown in the opposite direction immediately flew back and attached themselves to the magnet. A seemingly impossible experiment was performed with some fifteen-inch cannon balls. The balls were solid, and as much as a strong man could lift; yet the magnet held several of them suspended in the air one under the other.—*Flashing Journal.*

IN GREENLAND.

FOR the first time on record, Greenland has been crossed—throughout its whole breadth of 400 miles—by a human traveller. The hardy explorer to whom the honor of this achievement belongs is the Norwegian Dr. Nansen, who, with five companions, started from a point on the east coast in August, and reached the opposite side of Greenland in 46 days. The journey, however, seems to have been barren of any result in the way of genuine discovery. It has long been surmised that the immense glaciers which frown along the shores of Greenland extend over the whole island—for island we must suppose it to be, pending the discovery of the North Pole, although in some quarters the idea has been entertained that an oasis of temperate climate and fertile soil might be situated in the very heart of that wintry wilderness, sheltered from the Arctic blasts by cliffs of eternal ice as lofty as those to which Prometheus was bound. Dr. Nansen's experience dissipates that fancy and confirms the more reasonable theory. Here and there the vast glacier beds are pierced by mountain summits which rise to a height of more than 10,000 feet, the temperature in those parts falling as low as 50 degrees below zero, but otherwise the country is simply one immense field of ice. The name of Greenland will therefore have to be changed if it is to be made to accord with facts.—*Weekly Despatch.*

A MISSILE OF THE REVOLUTION.

JUNE 17, 1775, a British man-of-war lying in the Mystic River threw a cannon-ball at the little American army intrenched on Bunker Hill. The ship threw more than one ball, but this particular one was picked up after the fight and saved. The other day, at the two hundred and fiftieth anniversary of the Boston Ancient and Honorable Artillery Company, this veritable ball was returned to a party of British artillerymen who had come over to help celebrate the occasion. The presentation was made at the dinner by Colonel Walker. "I hold in my hand," said he, "a cannon-ball thrown by a British ship of war at the patriot army on Bunker Hill, June 17, 1775. Through the kindness of Mr. Hassam, who gives it to this company to present to you, I give it to you to carry home as a memento" (handing the cannon-ball to Major Durant amid hearty cheers and applause). "It was thrown at us in war. We give it to you in peace as a token of the amity which lives to-day between our great nations, and which we all pray may live forever." "There is time for wonderful changes in a hundred years," says the New Haven *Palladium*, in commenting on the above. "It would have given the grizzled old fighters of the British warship a queer feeling if they could have known, when they 'touched her off' and sent that ball screeching at the Yankee breastworks on that June day, 1775, that a hundred years later the ball would be handed back over a friendly dinner table as a token of amity and concord between the two greatest and most enlightened powers of the earth."—*Army and Navy Register.*

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, January 15, 1889.

DO WE BELIEVE THE BIBLE?

BEFORE we can reach any satisfactory conclusions, or make any definite progress in deciding the great questions concerning truth and duty which the Scriptures present to our minds, it is essential that we should settle, each for himself, this question whether or not we are prepared to accept the testimony of the Bible as sufficient and final authority in matters of faith and practice.

Such confidence as this can only rest upon an unqualified conviction that the Bible is the inspired expression of God's will, and as such is a sufficient exponent of moral principles and religious duty. This, indeed, is the claim which the Scriptures present for our consideration. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. But to give a nominal assent to these propositions, and to give them living force in our daily walk, are two things between which very wide differences may exist when they are practically tested.

There are great numbers of people to-day who would unhesitatingly affirm the question which stands at the head of this article if it were directed to them. But if it were repeated with emphasis, they would reflect that perhaps there were some portions of the Bible which they did not believe exactly as written, and upon more close questioning would evince a want of faith in a large portion of the sacred writings. And the popular theology of the present day rather encourages than discourages such a course. We say this believing it to be true, and not from any hypercritical emotion. The pulpit and religious press of the present age interpret the Scriptures through a system which has a strong tendency to accommodate itself to the prevailing practices of the people and the whims or conclusions of science, often "falsely so-called." But when once an individual concludes that the Bible may be and probably is unreliable in some portion of its statements, it immediately loses the supreme control of that individual's conscience. He then uses it as a mariner would use a chart of ancient date—it contains a great many good things, and is mostly true, but it is not up to the latest discoveries. Henceforth if it coincides with his own opinion and judgment, and more especially with the decisions of wise men, well and good, it is all right; otherwise it is obsolete. But that situation is a dangerous one. The Word of God cannot be improved upon. He who trusts himself to other guidance is without a guide. The only way of safety or consistency is to adopt the Bible as the *infallible* rule of life and revelation of truth; otherwise hold it only for what it is worth as a human production. In commencing the sacred volume, we do not have to read very far to meet a practical illustration of this theme. The account of the creation is given us succinctly in the first chapter, and the work of each day is recorded, together with the statement that the "evening and the morning" constituted each day. And another of these periods, the seventh, is sanctified as the Sabbath. Let us ask, Do you believe this? O—Ah—Well—Hold, let us have yes, or no. The statement is unequivocally made: "For in six days God made the heavens, the earth, the sea and all that in them is, and rested on the seventh day;" geologists say he did not; now which will you follow?

Very soon we come to the story of the fall. Is it allegorical, or is it true? Then the flood. Did God cause some of all the animals to assemble in the ark and thus preserve them? "You see," says one, "I fully believe in the moral part of the Bible, while historically it may be at fault. The stories about Samson and Jonah are too unreasonable to be received literally; we receive them as traditions upon which there is nothing of importance depending. I believe in Christ and the apostles, and all the New Testament says; but the Old Testament stories must be received according to our understanding." But the question arises, How can a book be reliable morally when historically and biographically it is a

fiction? Then did not Christ and Paul believe in Samson and Jonah? Paul refers to Samson in his mention of ancient worthies, and Christ takes the circumstance of Jonah's being in the whale's belly to illustrate his own burial. He constantly refers to the Scriptures, and urges their study without cautioning us to receive them in a modified sense. How, then, can we receive without doubt the words of Christ and the apostles, and yet question the correctness of the things they taught? Was Christ a teacher from God, and yet one who believed and taught things mythical and untrue? Impossible. In his own words we say, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt." Matt. 12: 33.

To sacrifice one moral principle is to let down the bars to sin, deprive us of our moral strength, and open the way for the whole brood of wrongs to enter. A man who stands faithfully in the strict integrity of his soul stands with the strength of omnipotence. But when one point is yielded, the citadel is taken. He is a Samson shorn by the hands of the seducer. Exactly so it is with our faith in the Bible. When once the door is open to doubt, when the suggestions of human wisdom are substituted for the simple statements of inspiration, one knows not where to stop. The Bible becomes like a last year's almanac, true in some particulars, but a little off from the truth in many; and no man will square his life and shape his practices by such a guide. Let each one ask and answer carefully, candidly, Do I believe the Bible to be the Word of God?

THE FIFTH CHAPTER OF JAMES.

AS WE study this remarkable chapter, its application to our day seems to become an evident and necessary conclusion. There can be no doubt that with the gifts bestowed upon the early apostles by the Spirit of God, prophecy had a place. Paul speaks clearly of the great apostasy, the development of the "man of sin" and his final destruction, the character of the last days, and describes graphically the second coming of Christ and the resurrection of the dead. Peter gives us a thrilling description of the "day of the Lord." It would not, therefore, be singular, if James, writing at the dictation of the same Spirit, should also glance down to the last days and record his admonitions to those who should then be living.

This is not a matter of surmise, however, for several expressions in this chapter locate its application in the last days with unquestionable certainty. And the only query which can arise is, Are these the days where this prophetic chapter applies? We affirm this question, and for proof of our position would refer the candid reader to the chapter itself, a portion of which we transcribe: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." Verses 1-6.

In these verses we have an impressive presentation of the contrast between inordinate wealth and poverty. These words are addressed to the rich. They are the voice of the great God, who looks with an eye of perfect justice upon all the oppressions and wrongs by which these great fortunes have been wrung from the labors of the poor.

Ours is a day of extraordinary wealth. There have been colossal fortunes in the past. Croesus, the Lydian King, was celebrated for his wealth, and his name has come down to us associated with this idea. Some of the Roman princes lived in great wealth and luxury. But these were isolated cases, and money did not possess the value that it does now. Besides, it is not probable that the fortune of Croesus nearly equalled those of many men of this generation. But whether this be so or not does not change the fact that covetousness is a prevailing passion with men, who verily think that a man's life *does* consist in the abundance of the things he possesses.

While this is an almost universal spirit, the power to accumulate great fortunes is possessed by a limited number. And this is not through the channels of legitimate gain, but by means of scheming, combination, speculation, and manipulation of values. When the

power to control the prices both of labor and products, to name the price both to the producer and to the consumer, is monopolized by a class of men, their power to accumulate becomes unlimited, and their power to oppress is increased in the same proportion. This is the exact situation to-day; and the vast fortunes which have been gathered within the last few decades are nearly all of them monuments of avaricious oppression of the poor. We are not discussing the merits of the many-sided labor question, but refer our readers to a few figures which present an illustration of this matter as we view it: "There are more than 700 men living who possess over a million sterling. Among these are Jay Gould, the American railway king, with £55,000,000; annual income, £2,800,000; Mackay, £50,000,000—2,500,000; Rothschild (England), £40,000,000—2,000,000; Vanderbilt, £25,000,000—£2,250,000; J. B. Jones (United States), £20,000,000—£1,000,000; Duke of Westminster, £16,000,000—£800,000; J. J. Astor (United States), £10,000,000—£500,000; W. Stewart (United States), £8,000,000—£400,000; J. G. Bennett (United States), £6,000,000—£300,000; The Duke of Sutherland, £6,000,000—£300,000; Duke of Northumberland, £5,000,000—£250,000; Marquis of Bute, £4,000,000; annual income, £200,000."

These personal figures, great as they are, do not represent the immense capital combined in "trusts" and monopolies for the sake of aggrandizement of power, and which are the more ordinary means of oppression. To these nabobs the words of Inspiration should come with power: "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter." The labor unrequited, the cries unheard, the suffering unnoticed by the rich, all are known in heaven. Sumptuous houses and carriages, feasts of pleasure and mirth, drunkenness and revelry, all are noticed by the Lord of sabaoth.

What shall the people of God do under these circumstances? Shall they form unions, strike, resist, retaliate, destroy, and inflict indiscriminate suffering? Read: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door." And throughout the chapter the theme is the encouragement of those whose privilege it is to trust in God in trying times.

We shall be more or less affected in our temporal circumstances, by the things that are transpiring about us. But it is the privilege of every child of God to live in an atmosphere of peace. Others may engage in earthly strife and tumult; it will not bring them what they seek. This world cannot satisfy, and it never will become the possession of the meek and the poor until the hand of God shall "make all things new." Be patient, therefore, and wait on Him into whose hands we may safely commit our cause. Do not follow the vain course of him who confesses that "I was envious at the foolish, when I saw the prosperity of the wicked." For, "As a dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their image." "But it is good for me to draw near to God; I have put my trust in the Lord God." Ps. 73.

THOUGHTS ON JOHN 17:5.

S. N. H.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17: 5.

THE disciples had left all to follow Christ. They fully believed that he was the promised Messiah. There was no question with them concerning his mission for this had been settled in their own minds. Had they not seen the sick healed by his word? the leper cleansed by his touch? the dead raised? Had they not witnessed his pitying ministrations to the sorrowing, and heard the very thoughts of the heart read aloud by their Master? And what was more than all else, they had felt the saving power of grace in their own hearts.

They believed his reign was to be in Jerusalem, and that then all would acknowledge him as the Messiah, and would know they had not been deceived in leaving all to follow him. Had not the time about come when he would take the throne of his father David, and reign over

the house of Jacob forever? Less than a week previous they had placed their clothes upon an ass, and set him upon it to escort him into Jerusalem, casting palm branches before him, and the multitude had spread their garments in the way, crying, "Hosanna to the Son of David; blessed is he that cometh in the name of the Lord," with the holy refrain, "This is the seed promised. This is the heir to David's throne. This is he who is to reign forever and ever in righteousness." They had seen even the babes in their mothers' arms catch the same inspiration, and the very arches of the temple were made to echo with the joyful voice of adoration, until the proud Pharisees asked the Saviour to quiet their innocent songs of praise to him whom the angels adored. But the Saviour did not check the long-pent-up words of praise to their Redeemer.

Was this not sufficient evidence that he was their Messiah, and was about to take his throne? But the Saviour knew that in a few hours he would hang upon the cross, and the cherished hope of his disciples would suddenly fade. The cup of pleasure and joy of which they believed they were about to drink, would be dashed to the earth, and they made to feel what it was to be fatherless, friendless, amidst persecutors, cast down and forsaken. Did his heart not yearn for them in this coming hour of sorrow that they might be kept from sinking in hopeless discouragement? It was in view of these circumstances that the prayer in the chapter before us was offered. The fifth verse speaks of his being re-instated in the position he had with the Father before the world was. There is a glory of the Father, and of the Son, and of the holy angels—Luke 9:26. The glory which he had with the Father before the world was, he laid aside when he came to this earth. Him the Father "sanctified, and sent into the world" (John 10:36), and he repeatedly testified of himself, I "came down from heaven, not to do mine own will, but the will of him that sent me." John 6:30, 32, 33, 51, 57, 58, etc.

He now prays: "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Connecting this with the 24th verse, gives it a force and beauty not seen when considered alone. The disciples who had been with the Saviour for three and a half years, who had hung all their hopes upon him, had seen him only in his humility, and they were about to see his crowning humiliation upon the cross. He would be taken and bound in the garden of Gethsemane, carried to the Judgment Hall before Herod, and spit upon. The crown of thorns in cruel mockery was to be placed upon his head, and the kingly robe upon his shoulders. All these insults he would receive as though he were the greatest imposter upon the earth. Condemned by Pilate, the cross would be placed upon him, and as he struggled toward Calvary, he would sink beneath the load. Finally upon the cross his disciples must see him die like other men. No, not like other men, for the divine Son of God triumphed over death; for he himself had not transgressed the law of God, and he only suffered death that others might live. Therefore he prays for his disciples: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." Then he beautifully refers to his disciples: "I have known thee, and these have known that thou hast sent me." He therefore desires that when he is re-instated in the glory he had with the Father, his followers may also be with him and see his glory. They could then realize the magnitude of a Saviour's love for a fallen race, and would share eternally in the delights of immortality. Most glorious thought! This is to be the reward of the righteous when the struggle of life is over. For Christ's prayer was not alone for those who were with him at the time, but he prayed "for them also which shall believe on me through their word."

Then it will be realized that Christ had an existence before the world was; that he had a glory with the Father, and was equal in power with the Father, and with him created the earth. Then with wonder and amazement the redeemed will forever sing praises to Him who came to this earth to die for sinful man. Those who contend that Christ had no existence before he came upon this earth, can have no correct idea of the glorified position of those who are given the reward of the faithful. Christ is the great Author of life, and all living creatures live in him, and when he died upon the cross a supernatural darkness appeared, and the rocks rent. Nature then realized that its own Author had died, and it felt the shock. The sun which he had created refused to witness the sight, and the earth trembled and shook. Never shall we, even throughout eternity, be able to comprehend to the fullest extent the love of God in giving his Son to die for the world.

THE PAPACY.

DANIEL SEVENTH. THE FIRST THREE KINGS.

H. J. W.

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters." Dan. 7:1.

Just what year the first year of Belshazzar was, we are unable to determine. It used to be stated with confidence that it was the year 555 B. C.; but then it was supposed that Belshazzar and Nabonadius were one and the same person. The name Nabonadius was found in the accounts of the overthrow of Babylon; and, knowing that he began to reign in 555 B. C., chronologers placed 555 in the margin of the Bible as the first year of Belshazzar. But more recent explorations have revealed the fact that Belshazzar was the son of Nabonadius, and was simply associate king with his father. (See Rawlinson's Seven Great Monarchies, Fourth Monarchy, chap. 8, paragraphs 38-50.) When Cyrus came against Babylon, Nabonadius came out to meet him; but, being defeated, he shut himself up in Borsippa, a few miles below Babylon, leaving Belshazzar in charge of the city of Babylon.

This explains why Belshazzar, on the night of his riotous feast, promised to make Daniel the *third* ruler in the kingdom (Dan. 5:16), and not the second, if he would interpret the writing on the wall. He promised Daniel the highest place that there was to bestow. Nabonadius was first, Belshazzar himself was second, and Daniel was made third. This is one of the strongest proofs of the accuracy of the Bible as an historical record. The more the ancient resources are unearthed, the more exact and authentic is the Bible shown to be.

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great heasts came up from the sea, diverse one from another." Dan. 7:2, 3.

The Scriptures never put a man under the necessity of guessing at anything that God wishes him to understand; he wishes us to understand the book of Daniel (Matt. 24:15), and therefore we shall look to the Bible for the interpretation of this vision. In this seventh chapter we have the explanation. Verse 17 says: "These great beasts, which are four, are four kings which shall arise out of the earth." And then, that nothing may be lacking by which to identify them, the angel who is giving the explanation continues: "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Verse 18. From this verse we learn that these four kingdoms are to be the only universal empires before the setting up of the kingdom of God, of which the saints are heirs, and in which they are to dwell forever. We found that this was the case with the four kingdoms of Daniel 2. Therefore we know that the four kings of Daniel 7 must be identical with the four kings of Daniel 2: for it is an utter impossibility that two series of universal kingdoms should exist in the earth at the same time.

There are two other symbols, namely, the winds and the sea; but they are easily explained. The four beasts (kingdoms) came up as the result of the strife of the four winds of heaven upon the great sea. Winds blowing on the sea produce commotion. But the commotion by which nations rise and fall is war; therefore we must conclude that the four winds blowing on the great sea represent strife among the people of the earth. We shall see that this is correct.

It must be accepted as a fact that when a symbol is once used in prophecy with a certain meaning, it must have the same meaning in whatever other prophecy it is found. If this were not so, there would be no harmony in the Bible. By following this principle, all is harmonious. In the seventeenth of Revelation, John says that he saw a woman sitting on many waters (verse 1); and the angel told him (verse 15) that these waters were "peoples, and multitudes, and nations, and tongues." Then the great sea of Daniel 7 must represent the people of the earth. See also Isa. 8:7, where the people of Assyria are called "the waters of the river." If the sea means people, then of course the stirring up of the sea by winds denotes the stirring up of the people,—strife. In harmony with this we find in Jer. 25:32, 33 that, as the result of a great whirlwind that shall be raised up from the coasts of the earth, the slain shall be from one end of the earth even unto the other end of the earth. In Rev. 7:1-3 the winds, the fierce passions of men, are represented as being held so that the earth may not be hurt.

The prophecy, then, simply brings to view the four

universal empires,—Babylon, Medo-Persia, Grecia, and Rome,—each arising as the result of the ungoverned passions of the people. They were presented in this manner in order to bring out additional features. The first, Babylon, with its power and glory, was represented by a lion with eagle's wings. Dan. 7:4. In one place it is described as follows: "For, lo, I raise up the Chaldeans, that bitter and hasty nation. . . . Their horses also are swifter than the leopards, and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat." Hab. 1:6-8.

Daniel continues concerning this first beast: "I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Dan. 7:4. The marginal rendering "wherewith," in place of the first "and," makes the passage more clear thus: "I beheld till the wings thereof were plucked, wherewith it was lifted up from the earth, and [it was] made stand upon the feet as a man, and a man's heart was given to it."

The wings upon the back of the lion symbolize the swiftness with which Babylon extended her conquests. (See Hab. 1:6-8, quoted above.) By its wings it was lifted up from the earth, and made to rise above any obstacle that lay in its path, and thus its progress was unhindered. But the glory of the Babylonian kingdom ended with Nebuchadnezzar. The kingdom was as magnificent as ever, but the power to uphold the magnificence was gone. No longer did it surmount all obstacles as with eagle's wings; it then stood still, and extended its conquests no further. Instead of being lion-hearted, Belshazzar was so timid that "the joints of his loins were loosed, and his knees smote one against another" (Dan. 5:6), when in the midst of his blasphemous revel the handwriting appeared on the wall. "Conscience doth make cowards" of all wicked men, when they see the handwriting of God, whether on the wall or in his book.

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh." Dan. 7:5.

For the expression, "And it raised up itself on one side," the marginal reading would substitute, "it raised up one dominion." This would indicate, what was actually the case, that one branch of the Medo-Persian empire had the pre-eminence. At the first, the Median kingdom was the kingdom, and Persia was only a province. When the Babylonian expedition was begun, it was by Darius, king of Media; his nephew, Cyrus, Prince of Persia, was simply an ally. When Babylon was conquered, Darius took the throne; but after the death of Darius, the Median portion of the kingdom became secondary. Some historians say that Persia revolted from Media, and gained its pre-eminence by conquest. But however it was, there is no question but that Persia was the leading power in the Medo-Persian dominion. So greatly did it tower above the Median portion, that the empire is often spoken of simply as the Persian empire.

"And they said thus unto it, Arise, devour much flesh." Dan. 7:5. By this we can see the propriety of having this second line of symbols to represent the four kingdoms. Their peculiar characteristics could not be indicated by the parts of the image, except that one could be shown to be stronger or more magnificent than another. But in this line additional features are indicated. Thus the Medo-Persian empire is shown to have been characterized by lust for conquest, and disregard for human life. Every reader of history knows that the cruel, despotic disposition of most of the Persian kings, and the vast armies that they sacrificed, fully sustain the character which the prophecy gives to that empire. Prideaux pronounces the Persian kings, after Cyrus, "the worst race of men that ever governed an empire."—*Connection, under the year 559 B. C., Neviglossar I.*

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Dan. 7:6.

The leopard is a very swift-footed beast, and the addition of four wings would give it speed almost beyond comprehension. Nothing could more fitly represent the Grecian empire under Alexander, whose very name is a synonym for celerity of movement. Says Rollin (book 15, sec. 2, last paragraph), "Alexander, in less than eight years, marched his army upwards of seventeen hundred leagues, without including his return to Babylon." And he conquered enemies as he went.

The four heads of this beast can indicate nothing but the four parts into which the Grecian empire was divided after the death of Alexander. Bear in mind that the Grecian empire was not divided into four other empires, but that there were four heads to the one empire, just as there were four heads to the leopard. Rollin gives the history of all the kings of the four divisions under the head of "Alexander's Successors."

THE RETURN OF THE JEWS.

J. H. WAGGONER.

PERHAPS no one subject has been so much talked of which is yet so little understood, as that of "the return of the Jews." It is a stereotyped theological phrase, representing various and indefinite views.

We believe in the gathering of Israel to their own land; but we must apply the same New Testament rules here which we apply to other classes of promises, to wit, allow that the true Israel are of faith, whether Jew or Gentile by birth.

There are two classes of Old Testament prophecies on this subject; one agreeing with the history of the past; the other, agreeing with New Testament declarations, to be fulfilled in the future. Those who advocate the return of the Jews in the Age to Come, do so on the assumption that there has never been a gathering of Israel since the Babylonian captivity. But that this is only assumption and an error can be shown by history, both sacred and profane. All chronologists agree that all the prophets, except Malachi, wrote before the return of the Jews from Babylon. They date about as follows: Isaiah, 758 B. C.; Jeremiah, Ezekiel, and Obadiah, 588; Daniel, 534; Hosea, 725; Joel, 761; Amos, 787; Jonah, 800; Micah, 758; Nahum, 720; Habakkuk, 605; Zephaniah, 607; Haggai and Zechariah, 518; Malachi, 400. These dates are designed to cover the latest periods of the prophecies, and the decree of Cyrus was B. C. 536, and that of Artaxerxes, which gave efficiency to, and really complemented, the original decree (Ezra 7:13) was in 457. Hence quotations from their writings, to sustain the theory in question, have the full weight of chronology against such an application.

In Isa. 44, the Lord declares himself as their Redeemer, "that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof." The instrumentality used in fulfillment of this promise is also shown: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Verses 26, 28.

By turning to the record, we find that the decree for the return of the children of Israel was very liberal, giving permission to all to return *who would*. And no prophecy contemplates anything more than full permission and voluntary acceptance.

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the free-will offering for the house of God that is in Jerusalem." Ezra 1:1-4. Again, in the decree of Artaxerxes, chap. 7:13: "I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee." Jeremiah, speaking of the return of Israel from all the nations and from all the places whither they had been driven, introduces the same condition that Artaxerxes does in his decree—they shall go up voluntarily. "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for

me with all your heart. And I will be found of you, saith the Lord, and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." Jer. 29:10-14. He also places this general gathering after the seventy years' captivity.

These plain declarations are sufficient to cut off the assumption of the Anglo-Israelites, or Age-to-Come theorists, who teach that only two tribes returned, while the ten remained scattered. There is no evidence that *all* of any tribe returned, while we have evidence that *some* of each tribe returned, even all that were willing.

Josephus proves conclusively that twelve tribes were restored after this captivity. He says that Ptolemy Philadelphus sent a request to the Jews to "send six of the elders out of every tribe," for the purpose of translating the law into the Greek. When they were sent, word was returned to Ptolemy thus: "We have chosen six men out of every tribe, whom we have sent, and the law with them." Josephus says they sent *seventy-two*. Thus the twelve tribes were represented. See Josephus' "Antiquities," b. 12, chap. 2, sec. 4-7.

This testimony is corroborated by Scripture. That the tribe of Levi was represented in the return is evident, for the priests were all of that tribe. But Ezra says further, "So the priests and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and ALL ISRAEL in their cities." Ezra 2:70. "And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves as one man to Jerusalem." Chap. 3:1; Neh. 7:73.

When the temple was built, it was dedicated, as related by Ezra. "And the children of Israel, the priests, and Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, TWELVE he-goats, according to the number of the tribes of Israel." Ezra 6:16, 17; 8:35. If ten tribes were lacking, it would be truly singular that it should not be mentioned in such a connection as this.

There is another *gathering of Israel* spoken of in both Testaments, which we will briefly notice. Isa. 27 evidently refers to it. Notice, in verse 11, the expression parallel to Rom. 11: "When the boughs thereof are withered, they shall be broken off; the women come, and set them on fire; for it is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will show them no favor. And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Verses 11-13. This we think is easily identified as the gathering of the New Testament. When the Saviour comes, "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31.

That this is the gathering of Israel referred to in the prophets is proved by reference to Eze. 37. After relating the vision and the revivifying of the dry bones, the Lord said, "Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. . . . And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land." Verses 11, 12, 21. Comp. vs. 20-28, and Rev. 21.

This gathering is coincident with that of Matt. 24, above referred to, as the graves of the house of Israel will be opened when the Lord sends his angels with a sound of a trumpet to gather his elect. The various points referred to in Isa. 27, Eze. 37, and Matt. 24, are united in 1 Thess. 4:16, 17. "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."

In 2 Thess. 2, the subject is also introduced of "the coming of the Lord Jesus Christ, and by our gathering together unto him." This we firmly believe is the only gathering of Israel that remains to fulfill the prophecies.

CATHOLIC AUTHORITIES ON THE CHANGE OF THE SABBATH.

G. I. B.

In pursuing this subject further, we quote the language of John Gilmary Shea, LL.D., a representative man among Catholics, and an accomplished writer: "The Sunday, as a day of the week set apart for the obligatory public worship of Almighty God, to be sanctified by suspension of all servile labor, trade, and worldly avocations, and by exercises of devotion, is purely a creation of the Catholic Church." "Nothing in the New Testament forbids work, travel, trade, amusement, on the first day of the week. There is nothing which implies such a prohibition. The day, as one especially set apart, had no authority but that of the Catholic Church; the laws requiring its observance were passed to enforce decrees of councils of the Catholic Church." "For ages, all Christian nations looked to the Catholic Church, and, as we have seen, the various States enforced by law her ordinances as to worship and cessation of labor on Sunday. Protestantism, in discarding the authority of the Church, has no good reason for its Sunday theory, and ought, logically, to keep Saturday as the Sabbath, with the Jews and the Seventh-day Baptists. For their present practice, Protestants in general have no authority but that of a church which they disown."—*The American Catholic Quarterly Review*, January, 1883.

James Blake, M. D., another Roman Catholic, in a debate with a Protestant, thus drove the latter to the wall: "Christ never wrote, but God the Father did. He wrote the ten commandments on the tables of stone, and the only commandment he emphasized was that to keep the seventh day. 'Remember to keep holy the seventh day;' and there is no command so often repeated throughout the Old Testament. If the Bible alone be the gentleman's rule of faith, he is bound by this commandment; but does he observe it?—No, he does not. Why, then, does he not observe it?—Because the Church thought fit to change it. Here the gentleman admits the authority of the Church to be superior to the handwriting of God the Father; and yet he will look you in the face, and declare that the Bible, without Church authority, is his rule of faith."—*Review and Herald*, Feb. 27, 1884.

In a Catholic work, called a "Treatise of Thirty Controversies," we find the following cutting reproof:—

"The word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you [Protestants], without any precept of Scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose, against this point, that the observation of the first day is proved out of Scripture, where it is said, the first day of the week. Acts 20:7; 1 Cor. 16:2; Rev. 1:10. Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory, prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written these were Sabbath days in which those meetings were kept? Or where is it ordained that they should be always observed? Or, which is the sum of all, where is it decreed that the observance of the first day should abrogate or abolish the sanctifying of the seventh day, which God commanded everlastingly to be kept holy? Not one of these is expressed in the written word of God."

The following suggestions of a Presbyterian elder in reference to a method for paying off a church debt has, perhaps, a little vein of sarcasm, but as a picture it is true to life, as any number of people can testify: "And now, brethren, let us have a supper, and eat ourselves out of debt. Buy your food, and then give it to the church. Then buy it back again. Then eat it up, and the debt is paid." It was discovered long ago that the most effectual way to reach a man's sympathy is by tickling his appetite. That Satan takes this means to win souls and make money we all know; but it illy becomes the church of Christ to follow his example. The merits of the cause of Christ and morality, and the salvation of precious souls are motives which ought to be sufficient to arouse the professed church to action without the necessity of appealing to a baser incentive.

Bible Student.

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

ROMANS 5:13, 14.

Please give an explanation of Rom. 5:13, 14. A. M. G.

THE text referred to reads as follows: "For until the law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

In verse 12 the apostle introduces an argument which is continued to the end of the chapter, and is to the end that the grace of God through Christ is as comprehensive in its scope as the effects of sin have been. That as by the disobedience of one "many were made sinners, so by the obedience of one shall many be made righteous." And he makes this to apply even to those who lived from Adam to Moses, for "death reigned" then, and death is the wages of sin, death entered by sin; but sin is not imputed when there is no law, hence there must have been law from Adam to Moses. It is true that this point is not the main one in the mind of the inspired writer of this argument; but as it relates to the law, the argument proves most conclusively that the law existed from Adam to Moses. The expression, "until the law," refers no doubt to the formal promulgation of God's law on Sinai; but we are not to suppose that it did not exist before, for the transgression of all those precepts was counted sin before the days of Moses. The argument contained in these two verses is that death prevailed before the time of Moses, and death is the consequence of sin, and sin is the transgression of the law. And the conclusion is necessary that the law was in force before it was given to Israel at Sinai.

PUNCTUATION OF LUKE 23:43.

O. P. BOLLMAN.

A CORRESPONDENT calls our attention to page 157, Vol. 3, of "Great Controversy," and says that "by a change of punctuation in Luke 23:43 a cherished belief of the Christian church is endeavored to be thrown from its foundation;" and asks that we therefore give the reasons that we think justify such a change.

This is, indeed, as our correspondent intimates, an important change; for the position of the comma in this text is relied on by many to sustain the doctrine of consciousness in death. But it is universally admitted by Bible scholars that no doctrine can be maintained by the punctuation of any text of Scripture, for the reason that in the original manuscripts no such marks were used. "Smith's Bible Dictionary" says:—

"Though no fragment of the New Testament of the first century still remains, the Italian and Egyptian Papyri, which are of that date, give a clear notion of the caligraphy of the period. In these the text is written in columns, rudely divided, in somewhat awkward capital letters, without any punctuation or division of words."

Johnston's "New Universal Cyclopedia," article "Punctuation," says:—

"Greek codices up to the eighth century, although beautifully written and illuminated, show no spaces between the words, and the punctuation is merely a period placed at the end of a sentence and above the line."

The earliest date assigned for the use of the comma is 1490 A. D. It is evident, therefore, that the punctuation of the text in question, or, indeed, of any text, is not the work of the inspired writers. The only proper rule of interpretation is to explain scripture by scripture, that is, determine the meaning of obscure texts by those that are plain; and if in doing this it appears that the punctuation of any text makes it contradict some other and more explicit text bearing upon the same subject, it is evident that the punctuation of the more obscure text must be so changed as to restore the harmony which was destroyed by inserting the mark or marks of punctuation without reference to the plainer text. This is all that is done in the case of Luke 23:43.

Such a change as this is not unprecedented. In many old English Bibles, Heb. 10:12 is punctuated as follows: "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." But punctuated in this way the text contradicts other scriptures, and by common consent the comma is now placed after "forever," thus making that term qualify the phrase, "offered one sacrifice for sins," instead of the phrase, "sat down." Again, in Matt. 19:28 the comma was formerly placed after the word "regeneration," whereas it is now placed after the

word "me." Luke 23:32 is another example. In Bibles printed at Cambridge, England, in 1769, the text reads thus: "And there were also two other malefactors led with him to be put to death." It now reads as follows: "And there were also two others, malefactors, led with him to be put to death."

All see at once the propriety of these changes, but the necessity of placing the comma in Luke 23:43 after the word "to-day" instead of after "thee" is not so apparent to many; but only for the reason that it deprives them of a cherished proof-text used in behalf of a doctrine which stands sadly in need of all the support that it can secure from all sources. The doctrine of the natural immortality of the soul and of its consciousness after death is not a Bible doctrine; it is the outgrowth of the words of the serpent, "Ye shall not surely die."

The punctuation of the texts cited was changed because the evident sense of other scriptures required it; and the same reason requires the change in the text under discussion. As now punctuated, the text teaches that our Lord promised the thief that he should be with him in Paradise that very day; but from John 20:17 we learn that three days later Jesus had not yet ascended to his Father. This fact alone is sufficient reason for the change; but there are numerous other texts which demand the change no less than the one already referred to.

Referring to his departure from this earth and his return to his Father, the Saviour said to the unbelieving Jews: "Ye shall seek me, and shall not find me; and where I am, thither ye cannot come." John 7:34. Again, referring to the same event, he said to his disciples, "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. And again he said to his disciples, "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 14:2, 3.

These words of our Saviour imply plainly that his people cannot be with him until he comes for them, and in this the text quoted agrees perfectly with the whole trend of Bible teaching upon this subject. The reason that Christ's followers cannot be with him till he comes again, is that they will not be raised from the dead until then; and there is no truth more plainly taught in the Bible than that the future life of all who have died is absolutely dependent upon the resurrection. In speaking of his efforts to win Christ, the apostle Paul says that it was that he might "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." Phil. 3:10.

The secret of Paul's anxiety to attain unto the resurrection of the dead is told in 1 Cor. 15:16-18. Says the apostle: "If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Surely the apostle was not a believer in the doctrine that people go to heaven at death. Again he says, "If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not? let us eat and drink; for to-morrow we die." 1 Cor. 15:32. Commenting upon this verse, Dr. Adam Clarke says:—

"I believe the common method of pointing this verse is erroneous; I propose to read it thus: *If after the manner of men I have fought with beasts at Ephesus, what doeth it advantage me? If the dead rise not, let us eat and drink, for to-morrow we die.* What the apostle says here is a regular and legitimate conclusion from the doctrine that there is no resurrection, that is, no future life. For if there be no resurrection, then there can be no judgment—no future state of rewards and punishments; why, therefore, should we bear crosses, and keep ourselves under continual discipline? Let us eat and drink, take all the pleasure we can, for to-morrow we die; and there is an end of us forever."

The italics in this quotation are just as Dr. Clarke gives them, and his exposition of the text is as good as can be given. True, it is not in harmony with views upon the nature of man expressed elsewhere by the same writer; but that only shows the impossibility of reconciling this text with the doctrine of natural immortality.

But the texts already cited are only a few of the very many which show beyond a doubt that belief in the natural immortality of the soul and its consciousness in death was no part of the faith of inspired men. Says the preacher: "The living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6. And to the same import are the words of the psalmist: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

But it may be asked, "What, then, is the force of the word 'to-day' in Luke 23:43, if the Saviour did not promise the thief that he should go to Paradise that very day?" In order to understand this we must first understand the thief's request: "Lord, remember me when thou comest into thy kingdom." And when will Jesus come into his kingdom? His own words, recorded in Matt. 25:31, answer the question: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." And it was to this time that the thief looked forward. The thief exercised remarkable faith. Even the disciples who had been with the Lord for over three years listening to all his teachings had suffered their faith to fail. They "hoped that it had been he which should have redeemed Israel;" but when they saw him taken and hanged upon the cross they lost faith and courage, and thought that they had been mistaken in some way. But even on the cross, the thief recognized Jesus as the one who should redeem Israel; and though the promised king, the seed of David, was dying as a malefactor, he looked beyond and said: "Lord, remember me when thou comest into thy kingdom." And in answer to this faith the Lord said: "Verily I say unto thee to-day, even as I hang here upon the cross, to-day, dying as I am a malefactor, despised and rejected of men, forsaken even by my own disciples, even to-day, I promise that you shall be with me in Paradise."

The expression "to-day" emphasizes the time and the circumstances. A parallel to this text is found in Zech. 9:12: "Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee." In both texts the word "to-day" is used simply for the sake of emphasis.

THE SABBATH AND DEUT. 5:15.

S. M' CULLAGH.

THE Bible is a unit upon the duty of all mankind to obey that law whose promulgation by Jehovah was surrounded by convulsions of nature, thunders, lightnings, and the fiery quakings of Sinai. The ten commandments were based on the everlasting distinctions of right and wrong. Sin can only be defined as the apostle John defines it in 1 John 3:4, "Sin is the transgression of the law." Easier would it be to remove God's throne, than to alter one jot or destroy one tittle of the law of the Most High. The Sabbath is made doubly sure by being placed in the bosom of the decalogue.

The position taken by antinomians on Deut. 5:15, is in brief thus: "The Sabbath was given as a ceremony to commemorate the deliverance of the children of Israel from Egyptian bondage, hence Christ abolished the Sabbath with 'the hand-writing of ordinances' upon the cross. This sophistry will not bear investigation. What memorial did the Lord give Israel to commemorate their deliverance by the omnipotent God? Every one knows that it was the passover. See Ex. 12:11, 14, 17, 21-27. Two memorials would not be given to commemorate the same event. The passover does sustain a great similarity to the mighty work of the avenging angel in Egypt, but the Sabbath bears no similarity to that event whatever.

Again, the memorial of the deliverance of Israel from bondage was a yearly institution, observed on a special day in a special month. The Sabbath of the Lord is a weekly memorial, set apart by the Majesty of heaven from the foundation of the world, and commemorates a greater event than that of the deliverance of Israel from Egyptian bondage.

In the first great week of time, God created the heavens and the earth, the sea, the beasts of the field, the fowls of the air, and on the sixth day finished his work by the creation of his masterpiece—man. Creation was now perfect, Adam and Eve were happy in their Edenic home, and on the seventh day God rested from all his work which he had made. And God blessed the seventh day and sanctified it (set it apart for religious use), because that in it he had rested from all his work which God created and made. Gen. 2:1-3. This Sabbath is a perpetual memorial and the birthday of the world.

The Lord commanded Israel to keep the Sabbath, not that it was given here in Deut. 5, which was forty years after Moses received the tables of the law, but to keep it because he had brought them out of bondage where they could not keep it, to a state of liberty where they could. The reader will please notice in this text that the Lord does not say, "Therefore I have sanctified the Sabbath, but 'therefore the Lord thy God commanded thee to keep the Sabbath.'" And the very same reason is given for their keeping all of God's statutes. Lev. 19:37.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Missionary.

PACIFIC PRESS PUBLISHING HOUSE, OAKLAND, CALIFORNIA.

OAKLAND is situated on the shores of San Francisco Bay, and is the terminus of the transcontinental rail-ways. It has a population of about 60,000. San Francisco, the metropolis of the Pacific coast, is plainly visible, being situated just across the bay, only about six miles distant. Two ferry lines, with magnificent ferry boats running every fifteen minutes, bring the two cities into close communication. The distance from Oakland across the bay and out the "Golden Gate" to the Pacific Ocean is about twelve miles.

Nature and art have combined to make Oakland one of the most attractive cities on this continent. The climate is mild all the year round, there being no extremes of heat or cold. Roses and flowers of every variety are in blossom in the open air throughout the entire year, and many people from the Eastern States resort here in order to escape the heat of summer or the chill of winter. But space will not permit us to give a further description of this beautiful city, and we will now come directly to the history of our publishing work.

The Association was incorporated April 1, 1875, under the title of the "Pacific Seventh-day Adventist Publishing Association;" but by permission of the court the name has just been changed to the PACIFIC PRESS PUBLISHING COMPANY. In 1876, the first building was completed. It is two stories high, besides basement and attic, built in the form of a Greek cross, the main portion being 26x66 feet, and the transverse section 26x44 feet.

The first number of the *Signs of the Times* was issued Jan. 4, 1874, and up to September, 1876, it was edited and printed in a hired office; but on the 16th of that month, the paper was printed on the new steam power press imported from the East by the association. At this time there were added a job press, paper cutter, a standing press, a supply of type and other necessary material, amounting in all to about 6,500 dollars.

The same year the work of publishing books, pamphlets, and tracts was begun, and the work rapidly increased, so that in 1878 the facilities were found to be entirely inadequate to meet the demand. Accordingly, a lot adjoining was purchased, and another building 30x60 feet, two stories high, with attic, was erected.

A book bindery and electrotype and stereotype foundry and new presses were then added, making a very complete office. From time to time other additions were made, until 1887, when the work had far outgrown the capacity of the buildings, and the matter being brought before the stockholders, the following resolution was adopted:—

WHEREAS, The work of publishing our denominational books has greatly increased, and is rapidly increasing, and the growth

of the canvassing work calls for the prompt furnishing of large editions, and,

WHEREAS, All the departments of the office are laboring under great disadvantage, and the bindery and press-room especially are so crowded that it is impossible to meet the increasing demand, therefore,

Resolved, That we recommend the immediate erection of such a building as will enable the office to meet the pressing wants of the cause.

In accordance with the above resolution, a large four-story building 68x70 feet was erected and joined to the old buildings, on which changes were made, so that now the main building on the corner of Central Avenue and Castro Street is 68x100 feet, four stories

cylinder presses of the latest pattern, and additional machinery in every department. Nine cylinder presses and three job presses are now kept in constant operation, and about one hundred and seventy-five hands are employed in the various departments. The weekly pay-roll amounts to over 1,300 dollars. The entire investment in real estate and stock amounts to over 225,000 dollars.

The manufacturing departments are located in the new building, and occupy large, spacious rooms. In the basement are six large cylinder presses, folding machine, and engine, with the main stock room in the rear. This basement is connected by an underground

passage with the basement of the building first erected, facing Castro Street, in which are located the two boilers, steam pump, etc. The first story is occupied by the job printing department and job stock room, with counting room and business offices in front. Above this, on the second floor, is located the main composing room, with editorial and proof-reading rooms in front, while the bindery occupies the entire third story. The book and stationery department occupies the larger portion of the building first erected, facing Castro Street, as shown at the left of the new engraving; and the electrotype and stereotype foundry occupies the building just in the rear, not shown in the engraving.

There are two steam elevators, one in the new building and one in the old building, with landings on each floor, and opening upon the street. The new building is heated entirely by steam, and has fire hydrants with hose on each floor, connected with the city water works. All the departments are connected by a system of speaking tubes, which effect a saving of much time in communicating from one department to another. This establishment, as it now stands, is the largest and most complete printing and publishing house west of the Rocky Mountains.

At a meeting of the stockholders, held August 8, 1887, the capital stock was increased to 200,000 dollars.

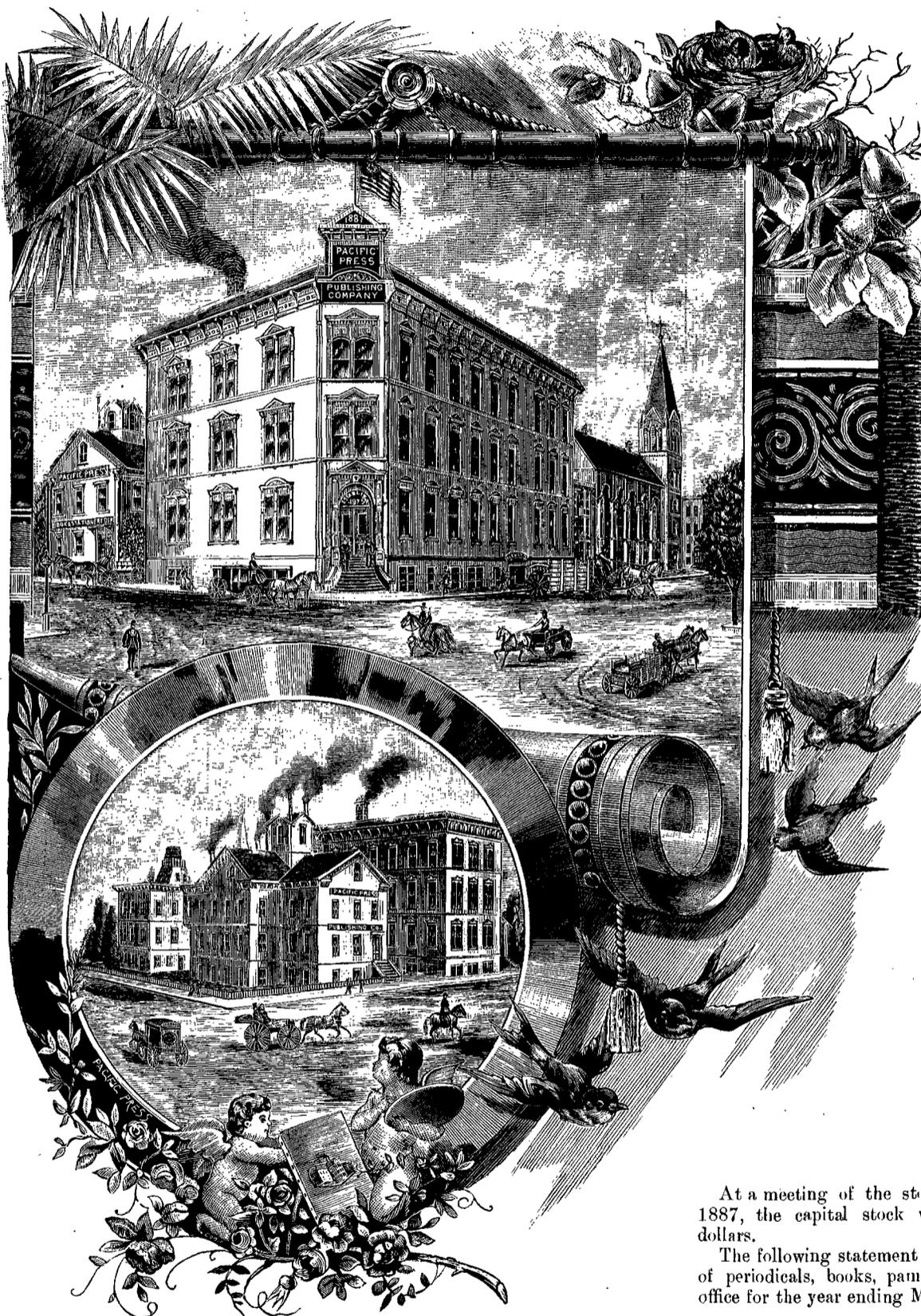
The following statement shows the number of pages of periodicals, books, pamphlets, etc., printed at this office for the year ending March 31, 1888:—

	COPIES.	PAGES.
<i>Signs of the Times</i> ...	694,400	11,110,400
<i>American Sentinel</i> ...	253,000	2,024,000
<i>Pacific Health Journal</i> ...	26,000	832,000
Pages books, pamphlets, and tracts printed ...		18,700,800
Grand total, pages ...		32,667,200

The following shows the amount of business done during the year ending March 31, 1887 expressed in U. S. money:—

Job printing ...	79,130.52
Book binding ...	17,221.06
Book sales ...	39,130.04
<i>Signs</i> subscriptions ...	16,616.90
<i>Sentinel</i> subscriptions ...	4,962.74
Miscellaneous ...	6,874.16
Total ...	163,935.42

Paper and other stock is imported directly from manufacturers in the East. An order for over ninety



FRONT AND REAR VIEW OF MAIN BUILDINGS OWNED AND OCCUPIED BY THE PACIFIC PRESS PUBLISHING COMPANY, OAKLAND, CAL.

high including the basement, as shown in the accompanying engraving.

This engraving gives two views of the buildings as they now stand. At the left of the main building, shown in the upper part of the engraving, will be seen the office first erected on Castro Street. At the right is a view of the new Seventh-day Adventist house of worship. The lower part of the engraving gives a rear view of the buildings, stable, tank-house, etc. The contract for putting up this building was signed on Thursday, July 9, 1887; and in just seventy days the building was completed.

In connection with these improvements, the Association has put in a new Root's Safety Steam Boiler of fifty horse-power, a new Westinghouse Automatic Steam Engine of forty-five horse-power, three new

tons, or nine car loads, of paper was recently given to one firm.

When the plan for the new building was submitted, some seemed to think that there would be more room than we would know what to do with, but already every department is crowded to its utmost capacity. The buildings now occupied by the association furnish an aggregate floor space of about 50,000 square feet.

This institution stands without a rival on the Pacific Coast, it being the only one where all kinds of printing, engraving, book binding, electrotyping, and stereotyping are done under one roof and one management.

In the providence of God this work was established; and the rapid growth and great success of the institution are owing to his continued blessing, and the hearty co-operation of the employes. C. H. JONES.

ANNUAL MEETING OF THE INTERNATIONAL TRACT SOCIETY.

We have only room to give a part of the report of this meeting which was held in connection with the General Conference at Minneapolis, Minnesota. The items in the summary will be a matter of encouragement when it is considered that nearly all the labor reported is performed by the membership of our churches, and that but a part of what is being done is reported.

The first meeting of the thirteenth annual session of the International Society was called to order by the President, Friday, Oct. 19, at 2:30 p. m. Prayer was offered by W. C. White; one hundred and eight members and delegates were present. Remarks were made by the President in which he stated that the object of the society was, first, to co-operate with the State Societies, and by recommending approved methods of labor and plans of operation, to serve as a bond of union between them; and second, to extend the work outside of conference limits by the distribution of publications.

The following summary represents the labor performed by less than one-fourth of the church membership in those conferences reporting:—

No. members	...	...	14,374
Per cent. reporting	(about)	...	25
No. letters written	...	...	57,645
" missionary visits	...	...	142,676
" Bible-readings held	...	...	38,648
Pages of reading matter distributed	...	...	30,571,648
Periodicals distributed	...	...	1,468,016
Value of books sold	...	dollars	91,479.31
Receipts of Society Funds	...	...	132,989.47

The highest per cent. reporting is 55 in Pennsylvania. Last year the highest was 48. The lowest this year is 12. The highest per cent. of church members belonging to the society is 81 in Dakota, the lowest, 38. The average is 55. The increase in this country of membership is 1121. Of this over one-half has been added in three societies—Minnesota, Michigan, and Ohio. The increase in foreign societies is 95.

Total receipts of the International Society including cash on hand last year 14,408 dollars 80 cents; expenditure 5014 dollars 64 cents. Sample copies of our publications have been sent to over one hundred English speaking people in countries speaking other languages,—India, Japan, China, Africa, S. America, Hayti and islands of the Pacific. These addresses have been obtained from American Consuls and missionaries. Quite a good percentage of these persons respond, and some letters of interest have been received.

THE WORLD'S RELIGIONS.

The best general statistical work is Daniel's *Lehrbuch der Geographie*. Of this the 64th edition has recently appeared, which contains some interesting statements and figures. According to these the number of inhabitants on the globe is about 1,435,000,000. There are 3,064 distinct languages and dialects known. There are about 1,100 different religions. There does not exist a single people which is without a religion of some kind. Even the lowest on the social scale have some religious idea, however crude. Christianity has 432,000,000 adherents. The Roman Catholic Church numbers 208,000,000; the Greek, or Oriental Orthodox Church, 83,000,000; the Protestant Church, 123,000,000. Besides these there are about 100 sects or smaller divisions claiming to be Christians, with 8,003,000 adherents. Of the non-Christians, 8,000,000 are Jews, 120,000,000 are Mohammedans. All others are non-monotheistic or heathen, and embrace 875,000,000 souls. Among the heathen religions Brahminism is the most widely spread, and embraces about 138,000,000 adherents, and its younger offshoot, Buddhism, embraces 503,000,000. Other heathen religions have 135,000,000 adherents. There are thus yet over 1,000,000,000 souls who are not Christians.—*Christian Commonwealth*.

News Summary.

There are five-lepers in the colony of Victoria.
 C. H. Spurgeon has been seriously injured by a fall.
 Pope Leo has forbidden cremation among Catholics.
 There are 19,578 miles of railway in the United Kingdom.
 China has ordered £75,000 worth of rifles of a Berlin firm.
 It is said the Emperor William of Germany has become a total abstainer.
 Dynamite outrages, attributed to political feeling, are reported from Spain.
 Mary, Queen of Scots, is to be canonized as a martyr by the Roman Catholics.
 Over a hundred persons perished in a recent terrible shipwreck in the Black Sea.
 There are 12,000,000 armed men in Europe, according to Lord Salisbury's estimate.
 The net revenue of this colony for 1888 is £1,562,312; this is an increase of £281,822 over the estimates.
 The Czar has placed a chateau at the disposal of Queen Natalie, the divorced wife of King Milan of Servia.
 From observations made during the transit of Venus, the sun is computed to be 92,385,000 miles from the earth.
 About 5,750,000 persons attended the Glasgow Exhibition, which closed recently, and the profits were £40,000.
 Fires at Marblehead, a seaport town near Boston, Massachusetts, and at Cincinnati, Ohio, destroyed property to the value of £160,000.
 A proposal has been made to float a new company with a capital of £20,000,000, to take in hand the completion of the Panama Canal.
 Mr. Sankey is now in England. On November 18, 2000 persons were present at each of the three services in Plymouth to hear him sing.
 China is excited over a secret treaty between Russia and Corea; fears are entertained that Russia designs forming a protectorate over Corea.
 Eviction troubles have broken out in County Donegal, Ireland. In one instance 200 soldiers were called out, and the struggle continued five hours.
 Sir Henry Wylie Norman, the new Governor of Queensland, has been detained in Jamaica, and cannot leave for Brisbane before the early part of March next.
 The cotton fields of the United States cover an area twice as large as Belgium. In 1880 they yielded a crop of 5,757,397 bales, valued at £55,000,000.
 Professor Geffcken, who was imprisoned on suspicion of having supplied the press with extracts from the diary of the late Emperor Frederick, has been released.
 The agitation against the collection of tithes in Wales, which has disturbed that country from time to time, has, according to a recent telegram, broken out afresh.
 It is believed that Russia is pressing the payment of the Turkish war indemnity, with a view to securing the cession of portions of Turkish Armenia adjacent to the Caucasus.
 Twenty young Catholic students of Biscay, Spain, led on by a Jesuit father, recently attacked a Bible agent, and tore up, and made a bonfire of, his Bibles, Testaments, and tracts.
 An American official declares that one-fifth of all the boys examined for the United States Navy are rejected on account of heart disease brought on by the excessive use of tobacco.
 Ninety persons lost their lives by the burning of a Mississippi steamer on Christmas day. The fire resulted from a lighted cigarette carelessly thrown into a heap of cotton by a passenger.
 The steamer *Great Eastern* was recently sold at auction at New Ferry, Liverpool. The auction occupied five days, and the total receipts were £58,000. The vessel cost the vendors £16,000.
 German troops have taken a hand in the Samoan civil strife, and have been repulsed with a loss of 16 killed and 40 wounded. Germany severely blames the U. S. Consul and American traders.
 The number of prisoners committed for trial in Melbourne and its suburbs during the year 1888, is 450; of these 300 were convicted. Twenty-one were tried for capital offences, with four convictions.
 During the three months ending with September, 2500 foreign Jews left Olessa, in Southern Russia, in obedience to the edict ordering their expulsion. They have emigrated to England and the United States.
 During the year 1888, there were 1620 cases of typhoid fever reported to the Central Board of Health at Melbourne; of these 423 terminated fatally. The record for the previous year showed 2167 cases with 477 deaths.
 The Dewan of Indore, a State of Central India, has prepared a catechism of the Aryan-Venic religion, which proves to have been taken word for word from the Westminster Shorter Catechism, leaving out the reference to Jesus Christ.
 From Africa comes news that the insurgents under Osman Digna have rallied, and have attempted to force the British outer lines at Snakim. A deserter states that Emin Pasha has been captured by the Mahdi, but is receiving kind treatment.

A leading religious paper says: "Vast as is the work of Scripture distribution, it is yet true that while the issues of all the Bible Societies amount to only four and a half millions a year, the increase of the world's population is estimated at twelve millions."

Much anxiety is felt in Russia about the health of the Czarina. Although the real state of affairs is concealed as much as possible, it is now an open secret that she has never recovered from the terrible shock to her nerves caused by the recent railway accident.

The Mayor of Birmingham, England, has announced that he is a total abstainer, and that in any mayoral entertainments he will act accordingly. This is an encouraging evidence of the growth of a healthy public opinion on the temperance question.

The gold yield of Victoria for 1888 is 634,999 oz., 17,768 oz. more than for 1887; 125,303 oz. of foreign gold have been received at the mint, and the total coinage has been 757,547 oz. The value of the coin issued to the public during the year is £2,830,000.

Austria is expending large sums in strengthening her fortifications on the Danube. It is also proposed to increase the flotilla. The new army bill provides for maintaining the strength of the army at 800,000 men, but makes these available for actual field service.

Emperor Francis Joseph of Austria, and the King and the Premier of Italy, in their speeches on New Year's day each expressed the belief that war in Europe is not imminent. But military preparations are going forward, and there are constant mutterings, like the thunders that precede a storm.

Spain has just passed a "bill for the re-establishment of universal suffrage;" but in deference to an influential anti-democratic party, the limit of age for electors has been raised from 23 to 25, and the franchise has been withheld from soldiers, and officers below the rank of colonel, from paupers, and from citizens convicted before any tribunal.

The *Pall Mall Budget* is responsible for the statement that the Parnell Commission, which is now in session, will cost the *Times* £100,000, unless the Government assists in footing the bills. The Irish member's expenses will be at least as much, and towards this sum only £23,000 has been subscribed.

It is stated that the Sultan of Zanzibar has been amusing himself by ordering the execution of four prisoners daily. The prisoners have had no trial, and the executions have been of a most brutal character. Through the intervention of the British Government, these sickening scenes have been discontinued.

The deepest artesian well in the world is at Pesth, Hungary. It has reached a depth of 8,140 feet, and furnishes 176,000 gallons of water daily, at a temperature of 158 degrees Fahrenheit. It is proposed to continue one boring to a greater depth, in order to obtain a larger volume of water, and at a temperature of 176 degrees.

It will be remembered that while the Czar was traveling in the Caucasian district last October, his train was wrecked with a loss of 20 lives. An official inquiry has just been held, and the presiding judge has given his opinion in harmony with the first conjecture after the disaster occurred, that it was the result of a Nihilistic plot.

Daniel Hand of Guilford, Connecticut, formerly a merchant in one of the Southern States, has given the American Missionary Association over a million dollars in interest-bearing securities. The investment yields an annual income of between fifty and sixty thousand dollars, which is to be devoted to the work of educating the colored people of the Southern States.

Last year the United States appropriated 318,147 dollars for the education of the Indian youths, and more than half of this sum, 176,691 dollars, was manipulated by the Catholic Church. And yet the adherents of this church that was able to divert to its own purposes so large a proportion of the public funds, number only one-ninth of the population of the country.

A man and his wife, members of the Salvation Army, have been brought before the police court of Newtown, a suburb of Sydney, on a charge of committing grievous bodily harm on their son, a boy of six. The boy's body was covered with bruises, and his forehead had been scorched with a red-hot fork. The man was discharged, and the woman, who is the boy's stepmother, was sentenced to four months' imprisonment.

"Belgium," says an English paper, "is the smallest country in Europe, the most thickly populated, the best provided with railroads." "Such are the natural resources of this wonderful little plot of European soil; that the Belgian budgets for 1887 and 1888 give a surplus of 14,000,000 francs." This country is also most bigotedly Catholic, and has offered Pope Leo a home within its borders. There is no danger, however, of the Pope's accepting the offer. He prefers to stay in Rome, and wrangle with the Italian Government.

In the "American Notes" of an English paper it is stated that there are in the United States twenty-five Theosophical Societies. The central place of worship of these societies is a Buddhist temple which has recently been consecrated in the city of New York, and which is duly equipped with an idol, rare mystic paintings, and a sacred oracular crystal. This is a "high-toned sacred resort, where the cultured in occult religion meet at stated times each month for worship, meditation, and training in 'the mysteries.'" With heathenism gaining a footing in Christian lands, what is the prospect of the world's conversion?

Health and Temperance.

If thou well observe
The rule of—Not too much; by Temperance taught,
In what thou eat'st and drink'st; seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return;
So may'st thou live, till, like ripe fruit, thou drop
Into thy mother's lap, or be with ease
Gathered, not harshly plucked, for death mature.
—Milton.

ON THE CARE OF THE BODY.

THE thought has come to me many times of late, and with a good deal of force, that the Christian's care of the body may be rightly reckoned as one of the tests of grace. We give our souls to God, and our service to God, and are too prone to forget that our bodies belong to God as well, and are a necessary part in our machinery of service. Yet we see professing Christians, men and women noted for their zealous service to the Master, who drive their bodies from task to task unrested, as no merciful man would drive his horses; treating them with such neglect as no good mechanic would bestow upon his tools; letting them suffer hardships such as no humane man would wish to see inflicted on his worst enemy.

Men who fear God, and who profess a desire to show their love by keeping his commandments, seem entirely unmindful of the fact that he has included the care of the body in the responsibilities of Christian life. Coming down through the ages, there is the voice of God as heard in Deuteronomy and Leviticus, giving most direct and specific commands for the care of the body. But with the expansion of knowledge, the school boy has learned secrets of life, laws of physiology, of which the wandering Israelites never so much as dreamed. The penalties go with the laws. The functions of the brain, and of the nerves and heart and lungs and skin are all a part of the common-school education. If we break these laws, we break them in the fullest light of knowledge. And all about us we see Christian men and women who go on carelessly breaking laws of health, knowing them to be as much God's laws as if they had been written between the lines of the decalogue. What shall we say of the man that allows the sacred temple of his soul—the man who claims to dwell in Christ, and whose "heaven of God" is dependent on the fact of Christ dwelling in him, and who yet permits the temple to be ruined by his neglect and disobedience? What shall we say of the man who, having heard Christ knocking at the door of his heart, has bidden him enter; who knows that Christ, the eternal Son of the living God, has entered to sit at supper in the chamber of his soul; and yet who has let the curtains that hang about this holy of holies become filthy and ragged, and all the place unworthy of the guest?

Aside from a greater fitness for service insured by a proper care of the body, there is a dignity to the Christian's body from the very fact of his being a Christian. As a courtier in the train of the living God, he must strive to stand in the highest dignity of manhood. If the courtier of an earthly sovereign should train himself in all bodily graces—in fencing, that he may be supple and carry himself well; in frequent baths, for the sake of beauty; in thoughtfulness of posture, in deferential expression of his carriage, all that he may gain honor with his sovereign and stand well at court—is it not much more obligatory upon those who have taken service in the court of the Eternal King, and who claim that they desire to promote his kingdom on the earth? And the well-kept body is a potent influence for good. Dirt repels, and cleanliness is attractive. Holy hands lifted up in prayer, if they are dirty, have less outward and visible expression of holiness in their attitude. It is the outward expression that attracts the attention of the multitude, that holds the attention of those whom it is desirable to draw to Christ. I have known ministers whose influence for good was materially lessened because of their untidiness; the divine light shone less brightly, before the world because of their carelessness, and the usefulness of their service was decreased inasmuch as their attractiveness was lessened.

But the care of the body is urged upon men most effectively, perhaps, in the knowledge of the fact that they lessen their years of service by neglect. Many men are careless of their bodies till they are driven to thoughtful and conscientious consideration by fear of death or of disease. They are so much more childish in spiritual things that they need the fear of penalty to make them obedient! Thank God for penalty! Thank God for the admonitory aches and pains that warn us of the going out of strength! Thank God for the sleepless nights that show us the dreadful possibilities of the mad-house and of the still house of death! Thank God for warnings! Thank God that if we fail to obey him through love, he is still willing to admonish us through fear!—*Homiletic Review*.

THE GOSPEL OF THE GRAPE.

THE following from the *San Francisco Chronicle* relates to a new device to encourage intemperance in the United States. Miss Field is a very popular lecturer and writer, and the efforts of such a person to introduce the drinking habit into homes can but result in a terrible fatality which will be an acceptable offering to his Satanic majesty:—

The people of California are particularly interested in Miss Field just now, as she is to carry into the Eastern centers of culture and society the "Gospel of the Grape," having been commissioned by the State Viticultural Commission as the apostle of wine drinking in the home and in the gatherings of society.

The methods by which Miss Field will carry on her work in the indirect interest of California wines will be original and, it is thought, effective. She will not, as is the general impression, deliver lectures on California wine, with some taking title for her discourse, but will depend mainly on her social abilities and prestige. Her method will be to hold receptions at the homes of leading social lights in the principal Eastern cities, and on these occasions she will discuss the question of wine-drinking in informal talks, taking ground in its favor. Being a journalist, she will use the press as far as possible to spread her sentiments, and thus she will reach many more hearers than if she spoke in crowded halls. The commission told Miss Field that it could not pay her adequately, but offered her 2500 dollars for her work up to July next, the end of the fiscal year.

The president of the commission is quite enthusiastic over the prospects of her labors. "Her work," he said, "will be worth nearer 25,000 dollars than the sum she will receive, and her method of work will be the most effective that she could employ, and one that she only could make effective. She is a woman with a social standing, and will be able to reach the people we want to reach—the leaders in society, who make customs and set fashions. If we sent a man out on the same errand, he would hardly attract notice, but she will attract wide attention everywhere. She will be attacked constantly, but I told her to notice no attacks. There will be enough that will defend her, and the discussion will be kept up. You see, it is the table consumption of wine we want to encourage. We don't care about the bar drinking.

"She will have the support of Dr. Howard Crosby of New York and many others; and if she succeeds in arousing a widespread discussion of the use of wine on the table, her work will be done, although she will lose no opportunity to impress the fact that our own country produces as good and pure wines as any part of the world. She will of course carefully avoid pointing to any particular source of supply, as that would raise a storm of opposition from dealers. As I have said, we want to establish the custom of wine drinking in the East."

We can but look with horror upon such an arrangement. Dr. Crosby is a leading clergyman in one of the popular denominations. Kate Field is one to whom thousands have learned to look for counsel in moral matters, and whose words will exert a wide influence. It is of such an enterprise that the prophet says of the cause of Christ, "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." Zech. 13 : 6.

FOOD AND HEALTH.

THE question of the cheapest and best mode of living is one which must be faced in this country. The days of wastefulness and extravagance have come to an end. We can no longer look to the sale of the public land as a means of providing a revenue, but must look to taxation both direct and indirect. Few people can expect now to make fortunes, and the people generally must be content if by industry and frugality they manage to make ends meet, and lay by a little for sickness or old age. We do not know that this is to be deplored; the *summum bonum* of life is not to get rich; "A man's life consisteth not in the abundance of the things which he possesseth." The real end of life is frustrated by the feverish desire to acquire wealth, which often strangles the loftier and purer purposes of the soul. The happiness of life consists in contentment, affection, benevolence, healthful labor, and simple pleasures, and these are not always found in connection with wealth. It would be much better for men's souls, and bodies too, if, turning their backs upon the competition and rivalry of the city, they would seek a country life, and devote themselves to agriculture and its kindred occupations. We regret that the stream of tendency at present is the other way. One adverse feature of the prosperity of Melbourne at present is that it is being fostered at the expense of the country districts, which are being depleted by the greater attraction of the city. But our purpose was to recommend that as one means of meeting the altered condition of things, and of becoming richer by having fewer wants, we should betake ourselves to a diet composed largely of vegetables and fruit, and eat less butcher's meat. We do not advocate an entirely vegetable diet, because we think it is capable of proof that a mixed diet is the best. But hitherto in Australia, the people have unquestionably gone to the extreme in the consumption of animal food. Meat has been plentiful and cheap, and often more obtainable than vegetables, and, instead of being used simply to give relish to other eatables, it has been made the staple article of food, appearing on the table three or four times a day. The excessive use of animal food, besides being expensive, is detrimental to health, predisposing the system to inflammatory diseases, cancer, fever, and other ailments. There can be

little doubt that a general resort to a diet consisting of the minimum of animal and the maximum of vegetable food would result in a general improvement in the health of the people, and an increase in the average duration of life. One reason why meat is often preferred to vegetables is because less skill is required in its preparation and cooking, and it can be made attractive to the palate with less difficulty than vegetables. There are not many cooks who can make a good cake, or light bread or biscuit, or who can make oatmeal porridge as it should be made, or who know how to boil a potato, or rice, or to make good soup. Young women who wish to qualify themselves as housewives should lend all their energies to master the art of cookery. Not simply learn how to concoct some of the rarer and more expensive dishes, which are only seen on the tables of the well-to-do, but how to make tasty, wholesome dishes of the cheap and common articles of food which must come to the poor man's table, and more particularly how to prepare for the table, and make appetising and nutritious, vegetables and fruits of various kinds. While this would tend to health and economy, it would also tend to sobriety. It is found that a potent factor in creating a thirst for alcoholic stimulants is the free use of animal food, while a very effective cure for alcoholism is a diet composed largely of fruit. The Temperance Society would do well to encourage the freer use of fruit amongst the people, as the consumption of alcohol would diminish just in proportion as the use of fruit increased.—*Christian Colonist*.

EVILS OF TOBACCO USING.

ONE of the incidental evils of tobacco using is its tendency to deaden the finer moral sense, and to make one oblivious to the rights and to the preferences of others. The more attractive aroma of the best tobacco is secured by the smoker himself at the time of his smoking. The more offensive odors from it are puffed out from his mouth and nostrils after he has absorbed the better portion; and vilest of all is the stench of the residuum which clings to his beard and clothing, or which is left in the hangings of the room where he has been enjoying his tobacco smoking. Ladies are continually making protests of the disregard of their comfort by smokers on the decks of ocean steamers. Many a steamboat state-room, or a room in a first-class hotel, is found to be almost unbearable for a person whose sense of smell is undefiled, because of the stench of stale tobacco remaining in it. It has actually become necessary for some of the larger city banks to post a notice at the desks of the paying or receiving tellers, requesting gentlemen to abstain from puffing out their tobacco smoke while doing business at those desks. So also there are similar notices posted in other places of business frequented by gentlemen. Yet these notices are frequently disregarded, not willfully, but through the sodden indifference to the feelings of others which comes of the semi-stupor of the finer senses in tobacco using. And there is never a day when in the lines of passengers at the ticket-windows or at the gateways of our principal railway stations, there are not to be seen those who would resent the idea that they are not gentlemen, puffing tobacco smoke in the faces of ladies and gentlemen who are unable to protect themselves from this annoyance. A ternagant woman was recently arrested in Philadelphia for throwing dirty water from her window upon some of her inoffensive neighbors. Yet her misdemeanor was less objectionable than that of the man who puffs his offensive tobacco smoke in the face of an inoffensive neighbor at a railway station or in a place of business. That it is possible to retain the habits of a gentleman while in the habit of tobacco using is not to be denied; but it is a sore tax on a man—a tax which most smokers are unwilling to submit to.—*S. S. Times*.

THEISM—THE NEW NERVOUS DISEASE.

ATTENTION has recently been drawn to a new nervous disorder said to be especially prevalent in England and America; it is called "theism," or tea-drinkers' disease. It is said to exist in three stages—the acute, subacute, and chronic. At first the symptoms are congestion of the cephalic vessels, cerebral excitement, and animation of the face. These physiological effects, being constantly provoked, give rise, after a while, to reaction, marked by mental and bodily depression. The tea-drinker becomes impressionable and nervous, pale, subject to cardiac troubles, and seeks relief from these symptoms in a further indulgence in the favorite beverage, which, for a time, restores to a sense of well-being. These symptoms characterize the first two stages. In chronic cases theism is characterized by a grave al-

teration of the functions of the heart, and of the vasomotors, and by a disturbance of nutrition. The patient becomes subject to hallucinations, "nightmares," and nervous trembling. With those who take plenty of exercise, a habitual consumption often may be indulged in with impunity, but with women and young people who follow sedentary occupations this is not the case. The best treatment for theism is said to be indulgence in free exercise, such as walking and open air life.—*Journal of the Amer. Med. Association.*

"THERE'S something in this cigar that makes me sick," said a pale little boy to his sister. "I know what it is," responded the little girl; "it's tobacco!"

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Bible Echo and Signs of the Times.

Melbourne, Australia, January 15, 1889.

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We send no papers out without their having been ordered. Hence persons receiving the BIBLE ECHO without having ordered it, are being supplied by some friend, and they will not be called upon to pay for the paper.

We are pleased at the success which attends the efforts of friends of the ECHO to maintain the subscription list while changing the publication of the paper to semi-monthly. This has been quite fully accomplished, so that for the year to come two copies of the paper will go out where one went out last year. We sincerely hope that the good done will be in like proportion increased. But we should not slack our efforts at what has been accomplished. The circulation of the paper should be constantly increased, and there are thousands in the colonies who would gladly come to the knowledge of the truth which it contains. We solicit the earnest interest of all our friends in behalf of the extension of the circulation of the BIBLE ECHO.

News reaches us through private letters of the progress of the cause in Adelaide and Hobart, where tent-meetings have been conducted for a time. In the former place the meetings were discontinued on the approach of the holidays. The interest has not been very extensive on account of the prevailing prejudice; but several have embraced the truth, and nine signed the covenant to "keep the commandments of God and the faith of Jesus." From Hobart we have no definite word only that the meetings are being attended with interest and success, and it is expected that the church which was organized a few months since, with about twenty members, will soon number fifty. In behalf of our readers, who are much interested in their labors, we earnestly solicit from those laboring in Australasia frequent reports of their work written for the ECHO.

AN Intercolonial Medical Congress has lately held an extended session in Melbourne. About four hundred physicians were assembled, and their discussions embraced a wide range of subjects relating to the general and public health. Dr. Fitzgerald, the President, said that we are scourged by three great forms of evil,—alcoholic intemperance, tubercular deposits, and typhoid fever. These are characterized as *preventable* evils, and such, no doubt, they are. Several speakers treated upon alcoholism from a medical standpoint, and gave utterance to forcible truths. The relation of typhoid to imperfect sanitary conditions was emphatically set forth. The excessive use of flesh

food was strongly condemned as being a principal cause of intemperance and numerous diseases, especially so in a valuable paper by Dr. McLauren, in which it was claimed that consumption was induced largely by the use of tuberculous cattle, both for milk and flesh, and that the traffic in these animals is very large.

We feel to rejoice in these signs of awakening of our country to this important matter. While we have been surrounded with many blessings, we have allowed them to become perverted, and our national characteristics are not in harmony with the provisions of Providence for our well-being. Blessed with a pure atmosphere, we have allowed it to become corrupted with unutterable smells and impurity. Tea-drinking and meat-eating have been encouraged, and lead to the worst forms of intemperance, while the culture of fruits and the development and use of our natural resources have been neglected. It is time for a change.

We are sometimes accused of being narrow in our views because we claim to believe that we have the truth, and hence it becomes a necessary conclusion that our opponents are wrong in their views. We cannot see any other reasonable grounds on which to stand. To say that we believe one creed as good as any other, and that "it does not make any difference what a man believes," as many maintain, would be to abandon our work, and prove most effectually that we are a set of dupes. No, we contend that it does make a vast difference what a man's faith is, and that a correct faith is necessary to a correct character. We are not engaged in a milk-and-water warfare against error. We preach what we believe, and are doing our best, with God's help, to get others to see the truth. But as far as other people are concerned no one can charge the S. D. Adventists with taking a position like the one expressed in the following extract from a catechism, which is from the *Rock*, an Anglican paper. The book is by Rev. F. A. Gace, vicar of Great Barling, Essex, and has gone through ten editions, which proves its popularity with Ritualists:—

In what light ought we to consider Dissenters?—As heretics. Is their worship a laudable service?—No; their worship is idolatrous.

Is Dissent a great sin?—Yes; it is in direct opposition to our duty to God.

Why have not Dissenters been excommunicated?—Because the law of the land does not allow the wholesome law of the Church to be acted on.

Is it wicked to enter a meeting-house?—Most assuredly.

There is a broad difference between such a spirit as is herein expressed and that which refuses to call wrong right.

AFFAIRS at the Samoan Islands are in a bad way. There has been heavy fighting between the rebels under Mataafa and the adherents of the King Tamasese whom the German government placed upon the throne. The unceremonious and arbitrary action of Germany in seizing those islands and establishing German rule there never pleased Great Britain and the United States very well, and although they did not make trouble about it at the time, it is evident that they are very indifferent to the success of the action. And now that Germany finds it difficult to maintain the position she has taken, the English and American consuls look on the struggle with their sympathies apparently on the side of the rebels who represent the former state of things. They, meanwhile, add something to the difficulties of the situation, by insisting that the citizens of their respective governments and their property shall be strictly respected, and often forbid the action of the German forces which would in any wise jeopardize them. The influences of these things are not local, but may seriously affect the relations of these great countries.

The following is extracted from an article in the *Independent* (N. Y.):—

After the three hours of darkness came the three days of silence, sanctified by the hiding of the Lord's body in the heart of the earth. The one whole day in which he lay in the tomb (the Jewish Sabbath) seems to have dropped out of the calendar of time, and not to have been counted a day; for from the time of the resurrection the Jewish Sabbath disappears from the Christian's week, and the Lord's Day (the day of resurrection) takes its place, the first day coming in to supply the gap in the week made by the blotting out of that seventh day.

What the disciples did on that dark and dreadful day in which the Lord lay in the tomb, we do not know. It must have been a day of restlessness and misery to them. Happily it gave way to the first day of the week, that new day forevermore consecrated to restful activity in proclaiming the great fact that "the Lord is risen, indeed."

We submit this language to the candid reader as a sample of the teaching which is used to strengthen the

claims of Sunday sacredness. It is all for the sake of "gush" that these most untruthful statements are made. It requires no amount of acumen to discern this. The "whole day in which he lay in the tomb dropped out of the calendar of time," and not counted a day! Then how did the Saviour "rise on the third day"? How does the day of his resurrection become the "first day of the week" if the day before it went into oblivion, and only the sixth day was counted?

Then, the statement that that "dreadful day" gave way to the first day of the week, that "new day" etc. The facts are well known that the most of the disciples did not know of the resurrection until after that day too had passed away. And why should this have been any more joyful than the day before it?

The statement that "from the time of the resurrection the Jewish Sabbath disappears from the Christian's week, and the Lord's day takes its place" is no more true than the others; for the "Sabbath" is frequently referred to in the Acts of the Apostles, and the first day of the week is mentioned but once. It is better to be fair and truthful in handling important matters.

A PARAGRAPH in the *Century* magazine says, "I believe in the immortality of the soul, not because I can prove it, but because I can't," and this was given by an exchange among its choice selections. This is astonishing logic, the like of which we have not heard before. There are occult principles the existence of which is discovered by positive demonstrations, and we know they do exist because of the evidences and results. But the above is not a parallel case of induction. Here belief is declared to rest upon the *absence* of evidence. There are too many theories that rest upon a similar basis. They owe their popularity to the fact that they are dressed in attractive forms, they appeal to the natural sentiments, or flatter human nature. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

WHAT is the outlook for Germany? A serious one, since autocracy is the regime there, and the young Emperor is all but absolute. It is disquieting to hear alarming reports respecting his health. Some pessimists even believe that there will be a fourth emperor within a year or two. It has been recently alleged that William II. has turned teetotaler. This was a startling bit of news. If true, there is probably a simple reason for it. The disease in the ear from which the Emperor is suffering, shows no sign whatever of recovery, and there is a suspicion in some quarters that there must be a growth inside. It is probably this state of disease that accounts to some degree for his positively morbid activity. He sleeps less than almost any other man in his kingdom. Frequently, of late, he has made his appearance in the barracks at 4 o'clock in the morning. Recently he was present even at the swearing in of the new recruits—a minor ceremony at which a German ruler has never before been seen. This incessant activity is producing some change in the feeling towards him in Berlin. The citizens, who were at first inclined to look very coldly upon him, have thawed under the spectacle of this rigid and feverish attention to duty.—*Christian Commonwealth, London.*

CAN YOU UNDO?

THE effect of little acts and words is often momentous beyond calculation. There is a double influence which every moral action exerts—on others and on ourselves. A gentleman found a dying man in a hospital; he was in great distress and sorrow. The friend bent over, and asked tenderly,

"Can I do anything for you?"

"Oh, sir! can you undo?" cried the poor man. "Can you undo?" Then came the bitter story, amid broken pauses of weeping.

"There was a boy in my tent that used to pray. I loved the boy, and yet I swore in his ear until he stopped praying, and learned to swear. I saw him shot down in battle by my side with one of the oaths on his lips which he had learned from me; he went to God with that oath trembling on his tongue. Oh, sir! can you undo that?" There was no comfort, for there is no power in this world which can *undo*.