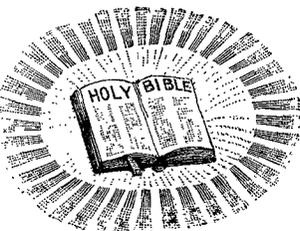


Bible Echo



SIGNS OF THE TIMES

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

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

HYMN ON THE SECOND ADVENT.

TUNE: The German Choral, "Jesu, Du Sohn der unendlichen Liebe."

Now is fulfilled the great revelation;
Now is the time by the prophets foretold,
Lo! the dread signs of the world's desolation,
Faith waxing dim and true love growing cold;
Heart of man faileth, sorrow prevaileth;
Come, blessed Deliverer, promised of old!

Shepherd of Israel, see thy flock straying,
Homeless and shelterless, hungry and cold;
Fled is the hireling, the false and betraying,
Scattered the sheep o'er the desolate wold.
Come thou and lead us, shelter us, feed us;
Come, Lord, and bring us into thy blest fold.

Hope of the Gentiles, bright Star of the morning!
When shall the night of our waiting be past?
When shall we welcome the hill-tops adorning,
The blessed light of thy rising at last?
Oh! then to greet thee, going to meet thee;
When every burden away shall be cast.

Courage, ye fearful; be strong, ye weak hearted;
Cease not, ye servants, to watch and to pray.
From the far country to which he's departed
Shall your Lord come, but ye know not the day.
O blessed morrow! when care and sorrow
Shall at thy dawn flee forever away.

—Selected.

General Articles.

APOLLOS AT CORINTH.

MRS. E. G. WHITE.

AFTER leaving Corinth, Paul's next scene of labor was Ephesus. He was on his way to Jerusalem to celebrate the approaching festival; and his stay at Ephesus was necessarily brief. Here he produced so favorable an impression on his countrymen that he was entreated to continue his labors among them. His plan to visit Jerusalem prevented him from tarrying; but he promised to labor with them on his return. He had been accompanied to Ephesus by Aquila and Priscilla, and he now left them to carry forward the good work which he had begun.

At this time Apollos, an Alexandrian Jew, visited Ephesus. He had received the highest Grecian culture, and was a scholar and an orator. He had heard the teachings of John the Baptist, had received the baptism of repentance, and was a living witness that the work of the prophet was not in vain. Apollos was a thorough student of the prophecies, and an able expounder of the Scriptures, publicly

proclaiming his faith in Christ as far as he himself had received the light. But Aquila and Priscilla listened to him, and saw that his teachings were defective; for he had not a thorough knowledge of the mission of Christ. They accordingly sent for Apollos, and the educated orator received instruction from them with grateful surprise and joy.

Apollos, having become better acquainted with the doctrine of Christ, went to Corinth, and labored with the very Jews who had rejected the truth as preached to them by Paul. He reasoned with them from house to house, both publicly and privately, showing them Christ in prophecy; that he was Jesus whom Paul had preached, and that their expectations of another Messiah to come were in vain. Thus Paul planted the seed of truth, and Apollos watered it.

His success in preaching the gospel led some of the church to exalt his labors above those of Paul, and this rival spirit threatened to greatly hinder the progress of truth. Paul had purposely presented the gospel to the Corinthians in its veriest simplicity. Disappointed with the result of his labors at Athens, where he had brought his learning and eloquence to bear upon his hearers, he determined to pursue an entirely different course at Corinth.

Satan came in to take advantage of these imaginary differences in the Corinthian church, tempting them to hold these Christian ministers in contrast. Factions also were beginning to rise through the influence of teachers who urged that the converts to Christianity should observe the ceremonial law in the matter of circumcision. They vindicated their position, which was in opposition to that of Paul, by maintaining that the course of the apostle in receiving the Gentiles into the church without circumcision, prevented more Jews from accepting the faith than there were accessions from the Gentiles. Thus they excused their opposition to the results of the calm deliberations of God's acknowledged servants.

They refused to admit that the work of Christ embraced the whole world. They claimed that he was the Saviour of the Hebrews alone; therefore they maintained that the Gentiles should receive circumcision before being admitted to the privileges of the church of Christ.

Paul's indignation was stirred. His voice was raised in stern rebuke. These divisions in regard to the ceremonial law, and the relative merits of the different ministers teaching the doctrine of Christ, caused him much anxiety and hard labor. In his Epistle to the Corinthians, he thus addresses them on the latter subject:—

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was

Paul crucified for you? or were ye baptized in the name of Paul?"

He also explains the reason of his manner of labor among them. When he came to them, they had no experimental knowledge of the way of salvation, and he was obliged to present the truth in its simplest form. Their carnal minds could not discern the sacred revealings of God; they were strangers to the manifestations of divine power. Paul had spoken to them as those who were ignorant of the operations of that power upon the heart. He knew that many of his hearers were proud believers in human theories, and reasoners of false systems of theology, groping with blind eyes in the book of nature for a contradiction of the spiritual and immortal life revealed in the Book of God.

He knew that criticism would set about controverting the Christian interpretation of the revealed word, and skepticism would treat the gospel of Christ with scoffing and derision. It behooved him to introduce most carefully the great truths he wished to teach them. True Christianity is a religion of progress. It is ever giving light and blessing, and has in reserve still greater light and blessing to bestow on those who receive its truths. The illuminating influence of the gospel of Christ, and the sanctifying grace of God, can alone transform the carnal mind to be in harmony with spiritual things.

The apostle had dwelt especially upon practical godliness, and the character of that holiness which must be gained in order to make sure of the kingdom of heaven. He wished the light of the gospel of Christ to pierce the darkness of their minds, that they might discern how offensive their immoral practices were in the sight of God. Therefore the burden of Paul's preaching among them had been Christ, and him crucified.

The philosopher turns aside from the light of salvation; because it puts his proud theories to shame. The worldling refuses to receive it, because it would separate him from his earthly idols, and draw him to a holier life, for which he has no inclination. Paul saw that the character of Christ must be understood, before men could love him, and view the cross with the eye of faith. Here must begin that study which shall be the science and the song of the redeemed through all eternity. In the light of the cross alone can the true value of the human soul be estimated.

The refining influence of the grace of God changes the natural disposition of man. Heaven would not be desirable to the carnal-minded; their natural, unsanctified hearts would feel no attraction toward that pure and holy place; and if it were possible for them to enter, they would find nothing there congenial to them in their sinful condition. The propensities which reign in the natural heart must be subdued by the grace of Christ, before fallen man can be elevated to harmonize with heaven, and enjoy the society of the pure and holy angels. When man dies to sin, and is quickened to new life in Christ Jesus, divine love fills his heart; his understanding is sanctified; he drinks from an inexhaustible fountain of joy and

knowledge; and the light of an eternal day shines upon his path, for he has the Light of life with him continually.

Paul sought to impress upon his Corinthian brethren the fact that he himself, and the ministers associated with him, were only men, commissioned of God to teach the truth; that they were individually engaged in the same work, which was given them by their Heavenly Father; and that they were all dependent upon him for the success which attended their labors. "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase."

God has given to each of his messengers his distinctive work; and while there is a diversity of gifts, all are to blend harmoniously in carrying forward the great work of salvation. They are only instruments of divine grace and power. Paul says: "So, then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor. For we are laborers together with God; ye are God's husbandry, ye are God's building." The teacher of Christ's truth must be near the cross himself, in order to bring sinners to it. His work should be to preach Christ, and studiously to avoid calling attention to himself, thus encumbering the sacred truth, lest he hinder its saving power.

There can be no stronger evidence in churches that the truths of the Bible have not sanctified the receivers, than their attachment to some favorite minister, and their unwillingness to accept the labors of some other teacher, and to be profited by them. The church should gratefully accept these servants of Christ, even as they would accept the Master himself. They should seek to derive all the benefit possible from the instruction which ministers may give them from the Word of God. But the ministers themselves are not to be idolized; it is the truths they bring which are to be accepted and appreciated in the meekness of humility.

CHRIST OUR EXAMPLE.—PART 3, HIS JUSTICE.

D. LACEY.

WHILE love seems ever to have been the ruling passion of Christ's nature, there was yet in that beautiful laying character one quality separate and distinct, yet as prominent as that of mercy and love, and in harmony therewith. We refer to the quality of justice, or righteousness. Would that character have been complete without it? With reverence we venture to think it would not, though this love of righteousness gave him, it may be thought, a somewhat stern, unyielding aspect. It is to this quality in our Example, Christ, that we shall do well, in this closing article, just to glance. It is one not sufficiently realized in our day.

But before we look more closely into this phase of our Lord's character, let us for a moment turn to that beautiful illustration of his compassionate, tender nature, his willingness to forgive, and unwillingness to accuse when there was present humility and true contrition of spirit, as portrayed by the incident of the poor woman caught in, and publicly accused of, the act of adultery, to whom the Saviour had not a word of accusation or even condemnation to say. And why did Christ, who was so jealous of his Father's law, forbear to accuse one who had indeed transgressed that law? That he should not have severely condemned the sinner and denounced the sin in unmeasured terms, seems at first sight somewhat strange. The reason is not far to seek. The woman, we may be assured, was in his pure presence

overwhelmed with a sense of guilt, was humble, penitent, and contrite, thus tacitly confessing her sin, and in pity he accuses her not, only bids her go and sin no more.

Christ's attitude to those who are not of a humble and contrite spirit, not sorry for sin, nor willing to confess that they are sinners; who outwardly appear righteous to men, but inwardly are full of hypocrisy, we see most clearly demonstrated in Matthew's Gospel where, in language stern, strong, and bitter, Christ severely denounces such. They are compared with the most loathsome things on this earth; whited sepulchres, vipers, and serpents are among the words our blessed Saviour uses. It is to the scribes and Pharisees these opprobrious epithets are hurled. Addressing them, Christ says, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Why did that gentle Saviour, who could in tenderest language bid little children come unto him; who in loving accents said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," pour out such a volley of denunciation upon these proud scribes and Pharisees? It was only because they pretended to be, but were not, good; in a word, because they were, what Christ called them, hypocrites.

We may from this view of Christ's character learn a very necessary and useful lesson. We gather from the just indignation expressed in this scathing language, that there are times and occasions when we may be justly indignant; and that, while, like Christ, we must ever be loving and forgiving, we are not to shut our eyes to evil either in ourselves or others. We are to discriminate between good and evil; to love and approve the one, and to hate and denounce the other. We are not in any way to justify the wicked, nor condemn the just.

While we clearly are not to call evil good, or good evil, we are not to take pleasure in wounding others. Christ, our Example, we may safely affirm, did not desire to wound the scribes and Pharisees of his day; but we are fully persuaded that he did deeply wound and offend them. Had he held his peace, and extended to these hypocrites that charity some would advocate in these degenerate days; that broad, loose charity, which is far better described by the term license, what would have been the consequence? Would not the effect have been to encourage the very hateful thing which he came to denounce? He could not hold his peace. He would, with deepest reverence let it be said, have been unfaithful to his mission as a great moral and religious teacher.

In these perilous days it is greatly to be feared there is far too much of what is rightly termed a sickly maudlin sentimentality, a super-sensitiveness in regard to the feelings of the wrong-doer, both in the world and in the church, that seems to give countenance to the evil done. The tendency of such a course is, in far too many instances, rather to foster than to eradicate the evil from the hearts and lives of those who are the objects of this spurious kind of sympathy. In Christ, our only safe guide and pattern, clearly we find no trace of this sickly sentimentality; and this is not surprising, because it is not love. It is frailty; it is weakness; it is neither just nor honest. Scarcely less conspicuous than Christ's tender love for the poor humble penitent is his unflinching faithfulness in rebuking sin.

Let us seek to cultivate the rare virtue of a bold, fearless faithfulness in our attitude to any such in our day. Is there not real danger that we may, by sympathy for one another when in the wrong, foster a careless indifference to, and learn to look lightly upon, the sins and failings of others; and thus to regard them as not so very bad in ourselves, and in this way incur the risk of harboring iniquity in our hearts.

Negligence may lead to self-deception; and being

deceived, we may deceive others. God, however, is not mocked. Sin is the devil's own work, whether manifested in ourselves or in others; whether in the world or in the church, it is that which cost the Son of God his fearful humiliation, his mysteriously awful, ignominious death.

In the brief glance we have had of that truly perfect Example of love and justice, it will be well should some deep impressions have been made upon our heart and understanding, which may lead to a more careful self-scrutiny; that we may hate sin with a more perfect hatred, in ourselves as in others; that by the grace of God we may cast it from us, with every infirmity and evil habit whatever; and run with patience the race set before us; that our hearts may be purified, our minds enlightened; that thus, out of a pure heart and vivid understanding, we may be able clearly to see and to comprehend those great virtues which so richly adorned our Saviour's beautiful life, in order that ours, like his, may indeed be sublime, may be hid with Christ's in God.

THE CALL OF MERCY.

E. J. B.

In his message to the Laodicean church, the last of the seven churches of Asia, which represent the church of God to the close of time, Jesus says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He thus expresses his great love for those who shall be found waiting for him, when he comes to crown his people with eternal life in that kingdom that shall not be destroyed.

"Behold, I stand at the door, and knock." Jesus does not wait for his people to feel their need of him; he seeks them. He does not leave if he is repulsed; he stands at the door. Sometimes it is closed, and he is left long to knock and wait. He represents himself as chilled and damp while the heart is locked against him. His head is "filled with the dew," and his "locks with the drops of the night." Shall his patient love go unrewarded?

Some will not admit this royal guest; for he says, "If any man hear my voice." He is waiting to say to the sin-sick soul, as to the disciples of old, in the beautiful language of Oriental salutation, "My peace I give unto you." Yet he is denied admittance to the cold heart,—the heart which, though cold and dark now, would grow warm and bright in his sweet presence. Why will any refuse to listen to the voice of Him who was wounded for our transgressions?

"I will come in to him, and will sup with him, and he with me." This is the renewal of a previous promise. (John 14:18-23.) Jesus was about to leave his followers in a world full of peril, and in which the enemies of God and of righteousness are many and powerful. Long and bitter persecutions were before them; but he left this promise to all who should keep his commandments: "I will love him, and will manifest myself to him." To the doubting query how he could manifest himself to them, and not to the world, he replied, "My Father will love him, and we will come unto him and make our abode with him." He becomes our guest and intimate companion. He enters into our plans. Our hopes and fears, our trials and successes, interest him; for he is our friend.

"Come now, and let us reason together, saith the Lord of hosts; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The stains of sin are deep; but the cleansing stream can wash them all away. Now Jesus waits to be gracious; but the time will come when he will cease to knock at the door of the sinner's heart, and the voice of Mercy will be heard no more. There will be a famine in the land, not for bread or for water, but for hearing

the word of the Lord. Then to the plea for mercy the response will be,—

“Nay, alas, thou guilty creature;
Hast thou, then, forgot
How I waited long to know thee?
Now I know thee not.”

Seek Jesus while he may be found; call upon him while he is near. They that put their trust in him are safe. When he was here upon earth, and the sea arose by reason of a great wind that blew, his word stilled the tempest, and brought deliverance to his disciples. Another storm is arising which will sweep over the whole earth. There are omens of that coming storm in almost every telegram that reaches us from across the waters; in the unprecedented war preparations of the European nations; in the irrepressible conflict between the oppressed laborer and the grasping capitalist; in the discontent and unrest of misgoverned nations, as expressed by Nihilism in Russia and Socialism in Germany. Famine and pestilence, too, are abroad, and nature is convulsed, and speaks in storms, and floods, and cyclones. Now mercy lingers; but when that storm bursts in all its fury, only those will be shielded who have made Jesus their refuge.

A STREET SCENE IN OKLAHOMA.

A STRANGER came into the city on Saturday and took a low-priced hotel. To-day, Monday, at noon, his inquiries gave the landlord the idea that he was without money. The landlord in a few minutes asked him to pay his bill. The stranger said he could not until he could get something to do. The landlord made out the bill, took it to the city sheriff, who furnished him with the necessary legal authority, and both went to the hotel and presented the bill. The stranger said again he could not pay it. The landlord and sheriff went to the man's room, took his trunk, and carried it to a street crossing close by—one of the most public places in the city. The sheriff announced that the trunk and contents would be sold at auction to pay a board bill. A hammer soon smashed the lock. The stranger pleaded that the trunk and contents be sold together to some one person, that he might have a chance to redeem it if he could. The sheriff answered that it would not bring enough if sold in that way, as there were costs to be covered. Article after article was brought out, held up, spread out, and knocked off for almost nothing, much to the fun of the crowd.

Among other things the sheriff brought out a book. It was morocco bound, and had a clasp. He held it up and opened it. It was a Bible. The noisy crowd became quiet; the Bible was knocked off in silence to the first bidder for twenty-five cents. One or two articles more were sold, when some one spoke out, “That man ought to have his Bible,” and added, “I'll give ten cents to buy it back for him.” Another said, “I'll give five.” Immediately twenty-five cents were paid in. The man who had bid off the Bible gave it back. Some one else called out, “A man that carries a Bible in his trunk is not the man that doesn't pay his board bill!” Another asked, “How much is that man's bill?” In three minutes' time the amount of the bill was chipped in. The articles sold were called for. Everything was brought back, and the money returned. The stranger was given his Bible, his trunk and contents, and his board bill paid.—*Rev. Lemuel Jones, in Congregationalist.*

THE SERMON TRADE.

WE do not mean the trade in printed sermons, which, notwithstanding the alleged decline in pulpit power, is larger and more profitable than ever it was. Our reference is to the supply of MS. sermons to incompetent or indolent preachers. No doubt many of the clergy of the Church of England and a few Non-conformist ministers pay Dr. Maclaren or Mr. Spurgeon a compliment in preaching his sermons

frequently. But we allude to the more systematic and less shamed-faced delivery of discourses manufactured for the purpose of being preached by men who did not write them. In one newspaper we counted eight of these advertisements. The number of patrons must be considerable. We read, “N.B.—more than 600 of the clergy have given unsolicited testimony to the great superiority of this publication”—a publication of sermons on “Sunday Gospels, Epistles, and O. T. Lessons—Earnest, Original, Practical;” the aim being “to promote personal piety.” This buying of sermons is made easy to poor parsons. They can obtain “Single sermon, any Sunday, 1s.” From another firm there are more favorable terms forthcoming: “Two specimens, 1s. One dozen, suitable for coming season, 5s. 6d.” The wealthier clergyman can have a discourse supplied to no other for half a guinea. This is the guarantee: “Sermons written on any subjects, no duplicates.” Papers and lectures are supplied by arrangement. “Farewell” sermons cost half a crown. All this is very painful. If a clergyman has found his way into an office the duties of which he cannot perform, and if he is not prepared to vacate it, he does better to read another man's sermon, provided he acknowledges from whom he got it, than to read one of his own that cannot possibly do good to any one. But to buy MS. sermons, to pretend to be reading an original discourse, to speak another man's thoughts and another man's views and feelings as though they were his own, is to act a lie. Such men are not “inwardly moved by the Holy Ghost to take upon them this office and ministration, to serve God for the promotion of his glory, and the edifying of his people.”—*Selected.*

THE MILLENNIUM: DOES IT PRECEDE OR SUCCEED THE SECOND ADVENT?

C. L. BOYD.

Two answers, directly opposite in nature, are given to the above question. As truth always runs parallel with truth, it is obvious that both of these answers cannot be correct. To prove one is to disprove the other. The best way to dispel darkness is to introduce light.

Permit me to briefly present a few of the evidences that have led me to believe that the millennium succeeds the second coming of the Saviour.

1. The wheat and tares “grow together until the harvest.” “The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world.” See Matt. 13:30-40. During this period of time that just precedes the coming of Christ, the devil is not bound, but has his liberty, and is particularly active. As Satan is chained during the millennium, it follows that the period of time just preceding the coming of the Lord is no part of the millennium.

2. The last days were not to be characterized by the genuine conversion of “all nations;” for even the professed followers of the Saviour were to be found suiting their fellow-servants, to be eating and drinking with the drunken. “For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be.” See Matt. 24:49, 38, 39. Surely such a picture as this would not be given by the Lord to represent the time when all enemies are bound, and when he himself reigns King of Righteousness.

3. The beginning of the millennium is marked by the resurrection of the righteous. Of those who

have part in this resurrection it is written, “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.” Rev. 20:6. From this language it is evident that this is a general resurrection of the righteous. This is the resurrection for which the apostle Paul fought the armed foes as they opposed his progress both from within and from without, “if by any means he might attain” thereunto. Phil. 3:11. In 1 Thess. 4:15-17 we learn that the righteous dead are raised and united with the living saints, at the time the Lord himself descends “from heaven.” As the millennium follows the resurrection of the righteous, and this resurrection, the translation of the living saints, and the second advent, are closely connected, it follows that these events all precede the millennium.

In Acts 3:20, 21 it says, “He shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” From Rom. 8:20-23 we learn that the inanimate creation that was cursed on account of man's sin must groan under its heavy burden until man's probation is complete. In a truly converted man we see the “first-fruits” of a restoration to Edenic purity. But even he is “waiting for the adoption, to wit, the redemption of our body.”

4. The close of the millennium is marked by the resurrection of the wicked, and the unbinding of Satan. Rev. 20:7 says, “When the thousand years are expired, Satan shall be loosed out of his prison.” This is in close connection with the “second resurrection,”—the general resurrection of the wicked, those on whom the “second death” does have power, “and fire came down from God, out of heaven, and devoured them.”

“But,” we are asked, “does not the Bible say that, ‘It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more?’” Isa. 2:2-4.

I answer, Yes, the Bible does record the fact that such a message is to be proclaimed to the world. It also as definitely records the time when this message is given, and the foundation on which it is based. The Bible not only records the words of the Lord, which are always true, but it also records the words spoken by his adversaries, that are not always true. In verse 2, the time when this message goes forth to the world is declared to be “in the last days.” From verse 3 we learn that this message does not come from the Lord, but that it is the voice of “many people” speaking on their own authority. Micah 4:1, 2 refers to this same message, which he also says goes forth “in the last days,” and that it is proclaimed by “many nations.” Then it is the voice of “many people” in the “many nations” which is the authority for the doctrine of universal salvation to those who live in the last days. I have not been able to find any testimony from the Lord concerning the conversion of the world in the last days. On the contrary, he just reverses the testimony of the people, and says, “Proclaim ye this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near; let

them come up. Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong." Joel 3: 9, 10. In verse 14 he locates the time when this message applies as when "the day of the Lord is near." Just the time that the "many people" are to be engaged in the proclamation of the world's conversion message.

It would seem from the manœuvres of the "many nations," and from their war-like preparations, that they are not very sanguine in this message which they themselves are proclaiming.

The following facts and figures, taken from the most reliable authority, will suggest the lack of confidence the leading nations of Europe have in the doctrine of the millennium. The number of men kept in their regular standing armies are as follows: France has 124,650; England has 478,800; Austria has 856,980; Germany has 835,000; Russia has 1,519,810. The remaining States of Europe fill up the grand total to about 5,000,000 men. These armies are kept for times of peace, and in case of war could be several times multiplied. About £1,100,000 is annually paid to support Christian missions, while many times that amount is annually paid for the purposes of war. These nations all seem to have too little confidence in the doctrine of the millennium to trust their State interests to the peace testimony of the "many people" I am reminded of a story related in my school reader, which made quite an impression on my youthful mind. It ran something like this: "A fox saw a cock safely seated on a high limb of a tree. After passing the time of day in a friendly manner, Mr. Fox invited Chanticleer to come down, that they might chat in a more intimate manner. Chanticleer replied, 'I have heard that foxes are very fond of chicken for dinner, and I dare not accept your invitation.' 'Pshaw,' replied Mr. Fox, 'that has been greatly exaggerated as to the past, and at the present time there can't be the slightest danger; for there is a universal armistice among all the animal kingdom. But, pray, what are you looking at so intently?' 'I see a pack of hounds coming, and they are directing their course this way,' replied Chanticleer. 'I must leave, and lose no time in getting to my mountain den,' said Mr. Fox. 'But, tell me, what have you to fear, in this time of universal peace?' 'Nine to one that these vile curs have not so much as heard of the armistice;' and Mr. Fox fled to the mountain."

"Eighty-three per cent. of the income of Great Britain goes for war purposes." Do the facts indicate the conversion of the world? I cannot believe it. No; the message that proclaims it is but the siren voice of a deceiver, that the world may be lulled into a state of carnal security. It is the "peace-and-safety" cry that was to be proclaimed, just as "sudden destruction cometh upon them." See 1 Thess. 5: 1, 3.

From these words it is evident that the last church will not hold to the doctrine of the conversion of the world. The Lord has not promised it, it is not taught in the Bible; and this church are not willing to accept the doctrine on the authority of "the multitude of thy mighty men," nor because it is taught by "many nations," and believed by "many people." Of this church it is said in Rev. 12: 17, that they "keep the commandments of God, and have the testimony of Jesus Christ."

"But does not the Saviour say that the gospel shall be preached to all the world, and that all nations shall be converted?"—No, but as the first definite sign of his coming recorded in Matt. 24: 14, the Lord does say, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." It will be noticed that the Saviour does not say that "all the world" shall be converted, but simply that "this gospel of the kingdom shall be preached in all the world," and missionary statistics testify that this prophecy has been fulfilled. He further says that this message will be received as

Noah's message about the flood was received. Witnesses are pledged to "tell the truth, the whole truth, and nothing but the truth" concerning the case under consideration. This is just what the gospel was to do "unto all nations."

(To be continued.)

THE BOOK OF PROVERBS.

MOSES STUART, formerly a distinguished professor in Andover Seminary, who wrote a commentary on the book of Proverbs, forcibly says concerning it, that "all the heathen moralists and proverbialists, joined together, cannot furnish us with one such book as that of the Proverbs in the Sacred Scriptures. In vain do we go to Hindoostan, to Persia, to Greece, or to Rome, for any such body of popular maxims, to regulate both the heart and life, as we find among the Hebrews."

And then he adds: "And notwithstanding all the light that we have from Christianity, we could not well part with the book of Proverbs. Better, by far, to lose all that Socrates, and Plato, and Plutarch, Epictetus, and Cicero, and Seneca, and their heathen compeers, ever left behind them, on subjects of this nature."

At the same time he gives all due credit to the *geronic* lore of the Greeks, Romans, and Arabians; though he ranks the proverbs of the Arabians next to those of Solomon, in the purity of their morality, and in their adaptation to the most vital wants of mankind, in both their personal and social interests.

From among the numerous specimens of Arabic proverbs, quoted by Professor Stuart, a few may here be given to show their quite remarkable correspondence with the spirit and language of Solomon, and of other scriptures.

Arabic: "The beginning of wisdom is the fear of God."

Hebrew: "The fear of the Lord is the beginning of knowledge."

Arabic: "He who multiplieth words will slip up."

Hebrew: "He that refraineth his lips is wise."

Arabic: "Sloth and much sleep remove from God, and bring on poverty."

Hebrew: "Love not sleep, lest thou come to poverty."

Arabic: "The love of the world and of riches, is the source of all sin."

Paul: "The love of money is the root of all evil."

Arabic: "Be content with what God giveth, and thou shalt be rich."

Paul: "Godliness, with contentment, is great gain."

As to the proverbs of the Greeks, which are abundant in the writings of Plato, Xenophon, Æschylus, Euripides, Sophocles, and others, the professor remarks, that while there is much in them that is highly salutary in a moral point of view, helpful to individuals, and generally beneficial in society, yet they fall far below those of the Hebrews, and also of the Arabians, in their *animus* of anything like true piety, or spiritual views of God and his government. Still, some resemblances to familiar Scriptural sentiments occasionally appear, as in the following:—

"The sun looks down on no man living who is entirely good and temperate."

"All things do not take place in accordance with the earnest wishes of men."

"The mind of the immortal is hidden from men."

"Zeus only hath a cure for all things."

Such maxims, although they contain some measure of what may be called religiosity, yet, inasmuch as the Greeks had very scant conceptions of their gods as either holy, just, or good, in the best sense of goodness, so "all the wisdom of Greece falls short of teaching the main thing in religion. To teach this belongs to Revelation." The Hebrew proverbs are graver than those of Greece or Rome, more directly aimed at the conscience, opening up constantly toward

the law and throne of God, and receiving thence a force which grasps the soul fast, with an authority that could issue from no other source.

Hence Professor Stuart suggests, and frequently reiterates, that the book of Proverbs is one which should be as customarily studied as other parts of Scripture; in view of its unrivalled store of inspired aphorisms, so pithily uttered and so easily remembered, which tend to enlighten the mind on almost all possible points of personal, social, and civil duty, as well as of the higher touches of religion; a book that should hold an honored place in family, as well as private, reading, and which no one can overvalue as a *vade mecum*, in life's journey. "There is no book on earth," he says, "of deeper interest, in a social, moral, industrial, and economical point of view, than the book of Proverbs. There is very little in it which does not apply to us at present, as really and truly as to the Hebrews. And its value, as to its sound wisdom, and practical judgment, respecting the various affairs of life, is, and must ever continue to be, very great. Its usefulness will cease, only when men cease to live and act as men, in all their mutual relations and dependencies."—*John G. Hall, D. D.*

CHARACTERISTICS OF THE LAST DAYS.

D. A. ROBINSON.

THE photographs of the last days drawn by men inspired of the Holy Ghost, identify our days as the last.

1. In the last days the condition of earth's nations will be one of distress and perplexity. Luke 21: 25. An ordinary knowledge of the present attitude of the nations acquaints us with their state of unrest, perplexity, and anxious fear. The constant diplomatic efforts of these nations to adjust themselves to the situation, the gigantic preparations for war, and the jealousy with which each watches the movements of the others, constitute strong evidence that the days of which our Saviour spoke have been reached.

2. The world's physical condition is indicated in the same scripture—"the sea and the waves roaring." The terrific storms, the cyclones, the tidal waves, the enormous annual increase of disastrous tempests at sea,—these all give evidence that our Lord's statements are meeting their fulfillment. We may reasonably expect that these manifestations of disturbed nature will increase in frequency and violence. They are but the death throes of groaning creation before her dissolution. The prophet, referring to the same time, represents the earth as waxing "old like a garment" (Isa. 51: 6), and David says, "As a vesture shalt Thou change them, and they shall be changed." Ps. 102: 26.

3. In the latter times men will depart from the faith, and in the place of heeding the counsel of God they will give "heed to seducing spirits and doctrines of devils." 1 Tim. 4: 1.

The modern system of religious belief known as Spiritualism, with its seducing sophistries and its doctrines of demons, by which it has inveigled into its Satanic delusions its votaries by millions, is a perfect duplicate of the picture drawn by the apostle so long ago. From the unintelligible spiritualistic "rappings" of 1848, the system has developed its speaking, writing, healing, and personating mediums, whose claims are that the dead can come back, and that with them they hold communion, thus denying the testimony of God, which declares that "the dead know not anything" (Ecl. 9: 5), and that the operations of the mind are brought to a termination by death. Ps. 146: 4. Here is a system which denies God, denounces Christ as an impostor, repudiates the Bible, representing it as no better than any other book, tramples under foot the marriage institution, declares that "the divine use of the ten commandments is in their violation, not in their obedience," and thus panders to the basest passions of the carnal

heart—a system calculated from the very nature of the case to draw within its folds all those whose feet are not grounded upon the rock of eternal truth. This Satanic system of seduction was to be seen in the last days. It has come and is doing its awful work, and it is but another indication that the last days have been reached.

4. The days near the end were to be as the days of Noah. Luke 17 : 26. The antediluvian world was given up to feasting and drinking, thinking only of personal pleasure and selfish gratification. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6 : 5. These scriptures with many others of a like import, indicate that as we near the end, the world will be ripening up for her final doom. Just as the wheat will be ripened for the harvest of the One like the Son of man (Rev. 14 : 14), so will the wicked, "the vine of the earth," be ripened up for the wrath of God. Rev. 14 : 18, 19.

The last days will be characterized by a cold formality on the part of many who profess godliness. Matt. 24 : 12. They will be perilous because of the prevalence of iniquity ; but those who endure to the end shall be saved.

SONG ON A BATTLE FIELD.

THE night was intensely dark and cold ; for it was in the month of December, one hundred and twenty-six years ago, that the incident I am about to relate occurred. There had been a terrible battle fought between the Austrians and the Prussians. The Austrian army under Prince Charles of Lorraine had been eighty thousand strong, while that of Frederic II. on the Prussian side numbered only thirty-three thousand men. Before the battle this brave king had said to his generals, "We must beat the enemy, or never see each other's faces again!" They knew well, however, that they would stand small chance of victory with such an immense majority of soldiers against them. So they planned to take the enemy by surprise, attacking them at some unguarded point. This they had done, and after a fierce battle lasting three hours they were victorious, having put their foes to flight, taking twenty-one thousand prisoners. Six thousand and five hundred of Prince Charles' men lay dead or wounded on the frozen ground that night, together with two thousand six hundred and sixty of their own.

Not one star was to be seen in the sky ; not one ray of moonlight penetrated the dense gloom, while groans and moans filled the night with horror. Then the cold, frosty wind chilled the tired soldiers as well as the wounded sufferers around, and distress and discomfort reigned on every side. In this darkness and gloom the weary but victorious Prussians sought a little repose, while their generals were ill at ease, feeling that even this rest was taken at great cost, as Breslau, one of their own strong points, was in the hands of the enemy guarded by twenty thousand men. They knew how imperative it was that this place should be regained at once. But how could this be accomplished when the army were chilled, weary, and suffering? Suddenly a burst of song fell upon the ear. A Christian soldier had begun to sing in a loud, solemn voice the hymn : "Now, thank we all our God."

Lying near, shivering as in an ague, were two of the regimental musicians, who seized their instruments and played an accompaniment. Soon the entire army caught the inspiration of the moment, and joined in the strain. As the wild, sweet music rolled from lip to lip, King Frederic II. exclaimed in amazement, "My God ! what power religion has !"

The effect of that religious song was instantly felt. Every soul seemed to gain strength with the melody, while renewed vigor was imparted by it to the weak and weary men. They rallied under its

influence, formed into line, as well as the darkness would permit, and marched after the retreating foe.

It is almost needless to add that God gave them strength in that hour for a new conflict, and again victory was theirs. Breslau was saved, and with this good work accomplished they sought with happy hearts their much-needed rest.

Years have passed since that song rang out upon the cold night air ; yet its thrilling effect has never been forgotten, and after many more centuries shall have been swept into the past, the echoes of that melody will still be reverberating through the pages of history.—*Sophie L. Schenck.*

WHEREIN LIETH GREATNESS ?

NOT what you say,
Or wish, or hope,
While through the darkness
Here you grope ;
But what you do,
And what you are,
In heart and thought
And character—
This only makes you great,
And this,
If clothed in Jesus' righteousness,
Will open heaven's gate. —*Selected.*

Timely Topics.

THE RUSSIAN POLICY.

It was Peter the Great, who, by his sagacity and energy as a ruler, did more in laying the foundation of Russia's present and prospective greatness than any other man has done. He was not universally victorious in his battles, nor phenomenally successful in accomplishing his designs, although he attained a fair degree of prestige in both. But his far-seeing wisdom and far-reaching plans, which formed the motive of his life and which were bequeathed to his successors, have no doubt contributed more than any other circumstance to Russia's greatness.

The wisdom and acuteness of his foresight were manifested in that noted document, his will, in which he outlines the future policy of the government. The ninth article of that will prescribes the following policy :—

"To take every possible means of gaining Constantinople and the Indies (for he who rules there will be the true sovereign of the world) ; excite war continually in Turkey and Persia ; establish fortresses in the Black Sea ; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realization of our project ; accelerate as much as possible the decay of Persia ; penetrate to the Persian Gulf ; re-establish, if possible, by the way of Syria, the ancient commerce of the Levant ; advance to the Indies, which are the great depôt of the world. Once there, we can do without the gold of England."

It requires but a glance at Russia's history to see with what fidelity these plans have been acted upon. The eleventh article of that will contains the following injunction, "Interest the house of Austria in the expulsion of the Turk from Europe." The two points at which Russian policy has unyieldingly aimed have been these two ; viz., aggression in Central Asia, and the absorption of European Turkish power and territory. In her march toward India east of the Caspian, each foot of territory gained by conquest or treaty has been occupied by railway and other commercial schemes. A war occurred a few years ago with Afghanistan, which resulted in the advancement of Russia's outposts but a few score of miles. But what she failed to accomplish by war she has now encompassed by diplomacy. The telegraph informs us that Afghanistan has conceded to Russia occupation of a large portion of her territory, upon conditions which are exceedingly favorable to the accomplishing of her plans. Soon England will find Russia knocking lustily at the back gate of her Oriental possessions.

SHALL WE BELIEVE ?

A MIGHTY contest for supremacy between faith and unbelief in reference to the Scriptures is being waged on the field of human thought. Behind the apparent forces there are unseen influences contending for the mastery of human thought. Faith is strengthened by many assurances of the sacred Word, by the fruits of righteousness everywhere borne as the result of cherishing the Bible, and by many tangible evidences of its divine nature.

On the other hand, unbelief is incited by the insinuations of pride and the contradictions of science falsely so called. So far has this matter now gone, that even among professed Christians it is quite generally regarded as a sign of a weak mind or of "premeditated ignorance" to believe the Bible as it reads. The "mistakes of Moses" are recognized by many people who would not admit that they were followers of Ingersoll. Philosophy, geology, ethnology, have been brought forward to disprove the statement of Holy Writ, until the man who declared a literal or implicit faith in the Scriptures ran the risk of advertising himself as an ignoramus.

But the enemies of the truth are not to have things all their own way. True science will harmonize with every other truth. There can be no clash between the truths taught by the Bible and those which science reveals. Theories may antagonize, but truth cannot.

The discoveries which are being made in Bible lands, in these years, are sweeping away many of the refuges of lies. Egypt and Assyria are revealing the hidden stories of their past ; and every unfolding is an additional evidence of the fidelity of the Biblical record. The entire Bible stands or falls together. To concede its inaccuracy in one part, and its unreliability, is to weaken faith in the whole. But there is no good reason why we should throw aside any portion of the Bible. Recent discoveries confirm the good sense of those who have adhered to it, and those who trust in God's Word will never be put to confusion.

THE floods that have swept over Queensland and New South Wales recently are unparalleled by any that have previously occurred in the colonies. Not only have they been pre-eminent for the destruction they have caused, but also for the length of time they have continued. Along the Darling River, in the northern part of New South Wales, great havoc has been wrought. On the 18th ult., the embankment at Bourke was swept away ; and the waters of the flood, brimful of refuse and wreckage, laden with dead sheep, dogs, and poultry, swept through the streets. The scene of desolation is thus described by the *Age* correspondent :—

"When the steamer got beyond the town, a long line of wrecked dams could be seen, while houses were noticed submerged, stables washed away, trees wrenched up, and animals of all kinds washed down by hundreds. Such a scene of wreck and devastation, such an utter destruction of property, you could scarcely imagine, unless you were an actual spectator of the terrible scene. Everywhere is a vast sea. The wild, ever-moving water is carrying destruction, misery, and wretchedness wherever it extends."

Not only houses and fences, but railway lines are wrecked. Domestic animals in great numbers have been drowned ; of sheep alone it is believed that not less than 300,000 have perished. There is great suffering and destitution, and it is feared that pestilence will result from the foul smells.

West Bourke, a few miles distant, built on elevated ground, is the only dry land in the vicinity. Here the refugees have congregated. "Tents are dotted all over the place ; and the island looks in the distance like a military encampment." Later telegrams state that Louth, on the same river, is flooded.

The Home Circle.

LETTER FROM A BOARDING-SCHOOL MISS TO A FRIEND.

DEAR DOLLY: Just think now! It's not so at all; After all we have heard of our loss by the Fall, The New-lights of Science now make it quite clear That that's not the cause of our sinning, my dear! Papa says, "Our preachers will now have to change The field of their vision, and take a new range; For the world has, at length, grown too wise to believe The old-woman's story of Adam and Eve!"

He says, "Mr. Darwin conclusively shows That man was not made in his present fair shape; He was not created, as people suppose, But grew by degrees, from the monkey or ape!"* But who made the monkey he could not explain, And so answered sharply, "Now, Kate, I must beg That you will not expose thus your folly again— Don't you know he came forth from the primitive egg?"

But what that egg came from, or how it was hatched, Is more than this poor brain of mine can conceive; Or that the first ovum, like quilt-work, was patched With all shapes of life, is too much to believe! † There's father! I'm sure, now, that people must own That he's noble and manly—quite free from low sins— And his father, and his; why, as you go down, Pray where, tell me where, this new process begins? It must begin somewhere! For do n't you suppose, If monkeys were given to turn into men, We should sometimes fall in with the cases of those Who were true to this law of their kindred again?

It would be too funny—part monkey, part man, The one fading gradually off to the other, Till what as the meanest of monkeys began Grows into the laughing Miss Blank or her brother! Perhaps, too, it is so! Papa says it's clear— How else could it be that the very same men Should one day so noble and manly appear, And the next jabber off into monkeys again?

But is n't it awful? Just think of it, dear! For just as you're thinking you're something divine, And how lovely the lists of your kindred appear— To find an old ape at the head of the line!

But pa says there's one thing that can't be explained, One question to solve which no labors avail; You can't guess what it is? After all they have gained, They can give no account of man's losing his tail! ‡ It's the fly in the amber, that can't be removed; The dross in the silver, that won't purge away; It's the test of their folly, that can't be disproved, Let them argue against it as much as they may!

And then, too, I think that too much is required, When we're not to believe that food strengthens the frame; But that hunger itself, at the first, was acquired, To furnish the pleasure of filling the same! § I prefer to believe, as I've always been taught, That language was God's gracious gift unto man; And cannot but smile at the comical thought That an ape, accidentally, hit out the plan. ||

If these are the New-lights of Science, my dear, We'd better hold on to the old-fashioned creed; For the Bible, although not in all things quite clear, Still shows us that God and the Saviour we need!

And it's something to know, though not wholly divine, There's a spirit within us that came from above; And learns, 'mid the changes of earth, to recline Like a babe on the bosom of Infinite Love.

—The Covenant.

* "Man is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the Old World."—*Darwin's Descent of Man*, Appleton's Ed., vol. 2, 372. "In a series of forms graduating insensibly from some ape-like creature to man as he now exists," etc.—*Ibid.*, vol. 1, p. 226. "The early ape-like progenitors of man."—*Ibid.*, vol. 1, 81, 83, etc. "Man alone has become a biped."—*Ibid.*, vol. 1, 135.

† It is evident that Miss Kate had not profited by her reading; for has not Huxley put into the mouth of the Lamarckian philosopher, this comprehensive declaration: "Where the diaphragm opens, the generations of the man atop, lived, died, and were developed, There flourished and decayed his great great great great grandfather, the sea-pen; his great great great grandfather, the mussel; his great great grandfather, the herring; his great grandfather, the frog; his grandfather, the porpoise; and his father, the monkey."—*Footprints of the Creator*, p. 219.

‡ "No explanation, as far as I am aware, has been given of the loss of the tail, by certain apes, and man!"—*Ibid.*, p. 144.

§ "In the same manner, as the sense of hunger and the pleasure of eating were no doubt first acquired in order to induce animals to eat."—*Ibid.*, p. 77.

|| "It does not appear altogether incredible that some unusually wise ape-like animal should have thought of imitating the growl of a beast of prey, so as to indicate the nature of the expected danger. And this would have been a first step in the formation of a language."—*Ibid.*, p. 55.

WHO SETTLED IT?

"COME now, Squire, that spring is mine, and you can't keep on with your pipes and pulleys without making trouble."

Mark Aton was evidently excited. His florid face grew purple, while the rickety fence on which he leaned fairly shook under his emphatic poundings.

As for his auditor, Squire Ingham, a tall, spare man of gentlemanly build and bearing, he was simply exasperated.

The spring—the small and innocent cause of a family feud of many generations' growth—lay just on the boundary line between the two farms, and the question was who had the best claim to it.

Squire Ingham said little, but assumed possession with such exasperating coolness that Aton's quicker temper was kept at blazing heat most of the time. Within a few days the Squire had added fuel to the fire by quietly laying pipes from the spring to his house. Seeing the Squire out, Mark had come up to expostulate, beginning with the spirited sentence just quoted.

Ingham leaned gracefully against the throbbing fence, and looking over the irate Mark superciliously, said, "If the spring is yours, prove it!"

"Prove it!" echoed Mark with an alarming thump of the long-suffering fence. "There are papers in our house that my father wrote, showing that he bought and paid for it."

"Humph!" responded the Squire with a look of supreme contempt, "my father owned that spring when you were a baby."

Mark fairly choked. The Squire's one weapon was his superior age, and Aton felt the force of it, but he replied, "What if he did? The Atons bought it back again, as you know. What are you going to do about that?"

"Well," was the cool reply, "my present purpose is to lay these pipes in as near a straight line as possible. Like this," and the Squire took up the section he had laid down and proceeded to fit it to another piece.

Mark boiled. "If you do, so much the worse for you," he said hotly. "I came up here to have this matter settled, and if you don't do it, Lawyer Haven will. I'll go to Litchfield for him to-night."

And Mark strode off, fully determined to carry out his threat. He worked with violent energy, drew out his buggy with a bang, jerked the harness from its nail, and was about to throw it on the horse with great noise and ceremony, when a glance at Whitey's foot brought his movements to a sudden standstill. She had cast a shoe, and could not be driven the nine miles to Litchfield without attention.

Just then Libbie, his bright young wife, came to the door with the dish-pan. Mark called out, "Want to go to mother's a little while? I've got to drive up to the village."

The pleasant brunette face rippled all over as she replied, "Yes, indeed; I've been wanting to see mother all day."

So in less than ten minutes they were off for a pleasant drive instead of the wrathful, lonely one Mark had planned.

It was hardly a year yet since Libbie Holman had left Clifton, the village a mile above, to settle with Mark Aton in Mardale for life. It was not strange, therefore, that she welcomed every chance to run up home for a while, though just as eager to get back to the other home at Mardale.

To-night, as they came in sight of mother's house—which stood near the blacksmith-shop—they saw her coming toward it, and so met there.

"I was just starting for meeting," said mother Holman, a good old soul with whom meeting was a weekly delight. "You'd better go with me."

Libbie hesitated. "Well," she replied reluctantly,

"I'll go with her, and if meeting ain't out, you can come up after me, Mark."

"All right," he said. He hoped the work would take too long; but it didn't, for Davis fitted and pounded with unusual rapidity, remarking, as he drove the last nail, "Believe I'll step up to meeting a little while too."

As they entered, Mark perceived that the meeting was not an ordinary one. The preacher, a young man of energy and power, spoke with sincerity and earnestness. Mark forgot his troubles in listening, and when meetings were appointed for the next afternoon and evening, he determined to come, till an intruding thought of the spring reminded him of the previous engagement.

"Wasn't it good?" said Libbie, as she settled into the seat beside him. "And mother wants us to come up to-morrow, so as to go again."

Mark chafed the next day when he had to stop work at noon—good, thrifty farmer as he was—just to go to meeting. He chafed too about the delayed trip to Litchfield; for Ingham was working "like fury," laying pipes and carrying water, evidently ascribing the lawyer's non-appearance to Aton's cowardice. The latter, however, was bound not to punish his little wife for the Squire's misdeeds; and when he drove up to the hillside church, and found all the other men out with their wives, he felt quite repaid for the effort.

The afternoon talk was principally for Christians, except at the close, when Mr. Tapley appealed so earnestly to all that Mark felt strangely moved.

As he and Libbie rode home in the silver light of the full moon, the words, "Saviour, thy dying love," etc., floated through his mind persistently.

As for Libbie, she too was deeply moved. Of a light volatile nature, religious impressions were not lasting. Now, however, a great longing possessed her soul to see Mark a Christian, and conscience was urging her to help him and reminding her that she never had. As these thoughts occupied her, he was excusing himself by the very fact which she deplored: "If religion isn't worth enough for my wife to speak of, guess I don't need it."

Libbie, meantime, felt that she must speak, and at last, just as they drove into the yard, she faltered,

"That hymn they sang last, 'I am praying for you,' was a beautiful one, wasn't it?"

"Oh, pretty enough," replied Mark, with an indifference he was far from feeling.

"And it's true, dear," she continued softly, as he lifted her to the steps, and reaching up she kissed him in a way that expressed more than words. Mark hurried to the barn in a tumult of feeling. His last excuse was gone now; wife did care enough to speak, and she was praying for him. Why not yield? What stood in the way? Only that spring; and Mark turned to where the still uncovered pipes gleamed in the moonlight. Should he stand still and let that go on under his very eyes?

That night fragments of the hymns, sentences from the preacher's talk, the tender words of Libbie, together with the long-forgotten precepts of his mother, many years dead, mingled in his mind as he tossed and turned on his couch. And all the time he longed for the Saviour, felt his great need of him; but when he would reach up the hand of faith, always that spring and his plans for injuring Squire Ingham would interfere.

At last he could endure it no longer. "I must find rest," he said, and knelt in the agony of a strong man by the window. How beautiful it was! All nature was at peace. "If I could only find it!" moaned Aton. "You can," answered the faithful inward monitor. "Give up your quarrel with Squire Ingham, and all will be well."

"I can't do that," his heart would reply, and so the fierce struggle went on.

At last conscience urged too loudly to be resisted,

and he said wearily, "If it ever comes morning, I'll see the Squire."

He felt quieted for a moment, but the thought intruded itself, "Why not do it now?"

"I shouldn't find him now; he won't be up," was the ready reply. But glancing over to the stone house on the hill, a twinkling light in the Squire's library gave the lie to his words.

"I will," he said at last through set lips, and murmuring the prayer, "O Lord Jesus, go with me," he hurried "cross lots" to Squire Ingham's.

With some trepidation he lifted the old-fashioned brass knocker, and waited for its heavy thud to bring some one. The door opened, and Squire Ingham stood before him, lamp in hand.

"Good morning, sir," he said with chilling politeness, wondering what could have brought his neighbor over at that hour.

He had not long to surmise, however; for Mark came straight to the point at once.

"I've come to settle that spring business, Squire," he said stepping into the library.

"To settle?" asked the other. "Have you seen Lawyer Haven?"

"Lawyer Haven? No," returned Mark a little quickly; for it seemed to him, unreasonable though it was, that the Squire must know all he had passed through.

"Where have you been all day, then?" questioned Ingham angrily; for he had watched Aton's movements with more interest than he had cared to acknowledge.

The impatient question helped Mark to explain. "I've been to meeting, Squire, and have found what I wouldn't from any lawyer, that I can't keep up such a bickering with you and get any comfort or live right at all. Let's have the whole thing settled. I've been cross and snappish about it and tried to injure you; so if you'll call that quits and take the spring for yours, I'll be perfectly satisfied."

Ingham looked at him in a dazed sort of way, as if he did not yet comprehend.

"If there's any damage for what I've done in the way of breaking down your fences and filling in your spring, I'll make it right," and Mark pulled out his well-used pocket-book with an air which left no doubt of his sincerity.

Ingham's face, over which varying expressions had been chasing, expanded into a beaming smile.

"Not so fast, my friend," said he, setting down the lamp and taking Mark cordially by the hand. "Don't eat so much humble pie that there isn't any left for me. If you've been touchy, I've been aggravating and hateful and am ashamed of it. As for a settlement, I believe in fair play. It isn't to be all on one side. In the course of our excavations, we've discovered another spring near the first, about the same size. Now, as I've put pipes in the first, I want you to take the other. You've wanted water at the house ever since you commenced house-keeping. Get at it to-morrow, and Mike and I'll help you."

"Agreed," said Mark, "that's fair, I'm sure; much obliged," and his face fairly glowed as he returned the Squire's hearty grasp. "Glad I came," he added as he turned toward the door.

"And I'm glad you did, too; and, brother," he continued, as he walked with him to the gate, "I'm glad you went to meeting, and I trust we shall walk the Christian way together better than I have alone."

It was more than the reticent Episcopalian was ever known to say before, and Mark's heart went out to him for the effort. Never, it seemed to him as he walked home, had the air seemed so balmy or the moonlight so radiant. As he said afterwards, "I could talk to the Lord now," and kneeling by the stone-wall he gave himself up in glad surrender to that One who had led him in this strange way to himself.

In the months that followed, when the neigh-

bors wondered at the sudden friendship which had sprung up between the Inghams and the Atons, and inquired of Mark, "Who settled that spring trouble?" he was wont to answer reverently, "The Lord Jesus Christ; for if he hadn't been with us, it could never have been done."—*Lizzie M. Whittlesey.*

Useful and Curious.

RESTRAINED FORCES.

THERE is abundance of evidence to prove that very powerful subterraneous forces lie beneath our feet, held in check. When let loose, they have been found enough to blow away mountains ten miles in diameter, leaving chasms, which are now, in many instances, filled by lakes. On the Island of Timor, for instance, an active volcano, which was visible from a distance of 300 miles at sea, was blown away during a terrific eruption; and the circular lakes of Italy, Auvergne, Eifel, etc., mark the sites of ancient volcanoes. What eruptive forces are still able to achieve on this globe is shown by the occurrences on the Island of Java, and during the still greater eruption of Papandayang in 1772, when more than half the mountain was blown away; it was in one single night reduced in height from 9000 to 5000 feet. Feeble indeed, comparatively speaking, is man. Beneath his mightiest forts and best-founded cities there are sleeping powers, which, were they to break forth, would destroy him and his in an instant. He and he alone is safe who builds his confidence, not on material things, but the unchanging word of that God to whom all these "might and powers" are obedient ministers.—*Selected.*

THE MOST NUMEROUSLY ATTENDED UNIVERSITY IN THE WORLD.

IN Cairo there is a university for the instruction of Mohammedan priests, which I visited. Its site is the ancient mosque of Gami-el-Azhar, and it was transformed into a university about the year of our Lord 980, though some claim that the suggestion was not made until the year 378 of the Hegira (the flight of Mohammed from Mecca to Medina, from which the Mohammedan era is dated; this is usually accounted to have occurred on the 15th or 16th of July, 622). This, however, for Eastern chronology, is a small discrepancy. From ten to twelve thousand students assemble here every day. In point of numbers it leads all the universities of the world. We put off our shoes at the Gate of the Barbers, where we saw a number of students whose heads were being shaved. In the open court crowds of children engaged at their lessons could be seen. The great sanctuary is supported by three hundred and eighty columns, brought from ancient churches and temples; these support the roof.

The students were collected in groups around the professors—almost as many groups as there are columns. Some had no books; others were swaying to and fro getting their lessons; others listening to the expositions of the teacher. There are four different sects, and each has a niche. The students were collected together in different parts, according to the countries they came from. Our interpreter pointed them out, and informed us that they called these places Riwaks. Thus he spoke of the Riwak of the West Africans, of the Syrians, Bagdadites, Indians, Kurds, Nubians, Berbers, and of those who come from Mecca and Medina.

The whole number of sheiks, or professors, is about two hundred and fifty. Of course, as is the case with other institutions, the number of students is greater from the immediate vicinity than from remote points. Tuition is free, all the mosques being endowed; and there is an annual subsidy distributed to each Riwak. The ordinary time necessary to graduate is three years, but some remain as long as six or seven. The sheiks get no salary, but earn a

living by teaching in private houses, or in some such way, and it is understood that the wealthy students often make gifts to their professors.

It was curious to see the sheik, cross-legged, reading and expounding, or expounding when some of the students read. We saw the president. He receives a salary, and was a dignified man, apparently much beloved, and we were told that he is a great wit. The finest specimen of Oriental courtesy I saw was when he bowed to the students, and indicated to them that the lesson for the day was over.—*J. M. B., in Christian Advocate.*

CHINESE INTELLECTUAL TORPOR.

THE writer of a series of essays on Chinese characteristics in the *North China Herald* of Shanghai, recently referred to the intellectual torpor and mental confusion of the average uneducated Chinaman. The language lends itself to this: the nouns are indeclinable; they are free from gender and case; the adjectives have no degrees of comparison; the verbs have neither voice, mood, tense, number, nor person. There is no recognizable distinction between the parts of speech. Nothing is more common in conversation with an uneducated Chinese than to experience extreme difficulty in ascertaining what he is talking about; his observations seem connected with nothing in particular. He knows what he is talking about, and it never occurs to him that his auditor does not. Often it is the most important word in the sentence, the object of the whole, that is suppressed, and there is no clue to it. There is nothing in the form of the sentences, the manner of the speaker, the tone of voice, nor in any concomitant circumstance to indicate that the subject is changed; yet one suddenly discovers that he is now speaking of himself, while a few moments ago he was referring to his grandfather, who lived in the reign of the Emperor Taokwang.

The verbs have no tenses; there is nothing to mark transitions of time, or, indeed, of place. It is only by persistent questioning that one gets the clue to the labyrinth, and at every question your Chinese friend gazes at you with a bewildered look as if you had lost your senses. Any idea whatever, says the writer, comes as a surprise to the uneducated Chinese, and it takes him an appreciable time to get such intellectual forces as he has into a position to be used. His mind is like a rusty old smooth-bore cannon, mounted on a decrepit carriage, which requires much hauling about before it can be pointed at anything, and then it is sure to miss fire. Ask a man of this class how old he is. He gazes vacantly and asks, "I?" then he summons up his mental energies and asks, "How old?" Then collecting himself he says, "How old am I?" and after a little while answers, "Fifty-eight."

A prominent example of intellectual confusion is the habit of announcing, as the reason for a fact, the fact itself. "Why do you not put salt into bread-cakes?" you inquire of a Chinese cook, and he explains, "We do not put salt into bread-cakes." "How is it, that, with so much beautiful ice in your city, none of it is stored up for the summer?" "No, we do not store up ice for the summer in our city." The Chinese speaker and the subject of his speech are like the Western preacher of whom it was said that if his text had the small-pox, his sermon would never catch it. Speech and subject rarely meet; they run obliquely to each other, if not quite away, like a Chinese dog after a wolf. The vast majority of the people of China have no conception of any conditions of life except those prevailing in their own immediate neighborhood. Curiosity even seems dormant or blighted. They know how to struggle for an existence, and they know nothing else. Whether they have three souls, as is currently supposed, or one, or none, is unknown to them, and so long as it has no relation to the price of grain, does not appear to them of the smallest consequence.—*London Times.*

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, May 1, 1890.

THE RESURRECTION.

ERROR never outshines the truth; yet it often eclipses it by coming between it and our eyes, as the moon intervenes between us and the sun.

As there is no darkness so dense and dreadful as that which overspreads the valley of the shadow of death, so there is no light so glorious as that which beams from the hope of a resurrection from the dead. But error has for many years obscured the brightness of its glory by interposing the doctrine of the natural and independent immortality of man. If, as the poet says, "there is no death, what seems so is transition," if "death is the gate of endless joy," then death is a friend, and the resurrection either a myth or a non-essential circumstance, to occur—nobody need care when. But such is not the truth. Death is an enemy. He is the "strong man" keeping his prisoners under bonds. Christ is the one "stronger than he," who binds him and sets his captives free.

The resurrection of the just is that event toward which the Scriptures invariably point God's people when they present the hope of eternal reward, of immortality, and everlasting joy and peace. There is no promise of anything that relates to that future and perfect state this side of the resurrection. Says the Saviour, "Thou shalt be recompensed at the resurrection of the just." Paul illustrates the importance of the resurrection by saying, "For if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they which have fallen asleep in Christ have perished." So important is this event, that upon it depends the future existence of those who fall asleep in death. In speaking for the comfort of those who mourn the loss of friends, he writes to the beloved Thessalonian church: "For I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." He then describes the coming of the Lord and the resurrection, and adds, "Wherefore comfort one another with these words." But these words are at the present day seldom used to comfort the sorrowing. Instead, they are taught that death, not the resurrection, is the portal to life. The idea that without the resurrection the dead are perished is not at all popular, although it is the plain declaration of the inspired Word.

It requires strong faith in God's power to enable the Christian to calmly repose his trust in him in the hour of death; but the grace of God proves sufficient, for faith is based upon the strongest possible assurances. "If we believe that Jesus died and rose again," even so surely will God bring forth the dead. Christ as the firstfruits of them that slept became the surety of the resurrection of his people. In Romans 8:11, we read: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Had not the fallacy of man's inherent immortality and the separate conscious existence intervened, the doctrine of the resurrection must have remained, where it was placed by the Saviour and all the inspired writers, among the most cherished and important truths of revelation. But when it came to be taught and believed that the soul, or spirit, is capable of exercising all the faculties and senses of the mind and body, and is adapted to the manifestations and enjoyments of life independently of the body, even to better advantage than with it, the glory of the truth passed under a cloud. Through this cloud it is impossible to perceive the infinite beauty of that blessed hope which has cheered and comforted the hearts of God's people in ages gone by, and which forms to-day the only real basis of comfort to those whose hearts are wounded and torn by the ravages of death.

The resurrection of the dead is intimately associated with the second advent of Christ. "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." "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." And again, "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The resting place of every sleeping saint will be visited by an angel from heaven, and not one will be forgotten. Thus the elect will be gathered home, who have waited, as Job says, all the days of their appointed time till their change came.

THE SABBATH NOT CHANGED.

(Continued.)

"HE SHALL THINK TO CHANGE TIMES AND LAWS."

THESE words were spoken prophetically of that power which was to arise within the lines of the Roman Empire, and of which it was also said, that as a power he should be diverse from other kings: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws [the law, R. V.]; and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25. All Protestants agree that this refers to the papacy. There can be no reasonable doubt of it. History attests how well it has fulfilled the specifications. We shall not take up the argument in detail, but undertake only to show how well its character as a meddler with the "times" and "law," established by the hand of God, has been sustained. It would be without signification to say that the expression refers to human laws. "The law" is the law of God. This power was to think to change this law, and the "times" established by divine authority. And in this presumptive work he was apparently to succeed; they were to be given for a long period into his hand. Although the papacy has, in expunging the second commandment of the decalogue and in its open disobedience to it, and in the mutilation of the tenth, abundantly sustained its predicted reputation for sacrilegious contempt for the divine commands, we believe that it is in its efforts to change the Sabbath of the fourth commandment that it especially fulfills its part in thinking to change the times and the law.

At the beginning of the fourth century, we see that the custom of holding religious assemblies on the first day of the week had been introduced into the church, and a sacred title, "Lord's day," had begun to be applied to that day. In 321 A. D. the elevation of the Sunday to sacred honors was greatly accelerated by the edict of Constantine. As yet, no ecclesiastical promul-

gation in its favor had gone to the world. The church had not yet come to that high estate from which it could command the obedience of the world. Until the days of Constantine, Christianity struggled for an existence under the iron heel of persecution; and at last escaped from that persecution by surrendering her purity of faith to the pagan world, and accepting the sheltering patronage of the civil power. From being the *protège* of the Roman power, the church rapidly arose until in apocalyptic vision, she is seen seated upon the scarlet beast with seven heads and ten horns, the symbol of Roman power. Controlling that power, and using it for her own aggrandisement, this apostate church cast the truth down to the ground. She wore out the saints, and raised her heaven-defying hand against God and his law.

Down to the time of Constantine's edict in behalf of the venerable day of the sun, there was not a single Christian feature attached by authority to the observance of Sunday. Nor did this edict change the aspect of the case. But as the ecclesiastical power arose, it elevated with its own development the prestige of Sunday observance. Heylyn, the honored and honest historian, speaking of a time a century later than that of Constantine, says:—

"The faithful, being united better than before, became more uniform in matters of devotion; and in that uniformity did agree together to give the Lord's day all the honors of an holy festival. Yet was not this done all at once, but by degrees, the fifth and sixth centuries being well-nigh spent before it came into that height which hath since continued. The emperors and the prelates in these times had the same affections, being earnest to advance this day above all other; and to the edicts of the one, and ecclesiastical constitutions of the other, it stands indebted for many of those privileges and exemptions which it still enjoyeth."—*History of the Sabbath, Part 2, chap. 4, sec. 1.*

Dr. Hase in his "Church History" (Part 1, div. 2, A. D. 100–312, sec. 69) thus testifies:—

"The Roman Church regarded Saturday as a fast-day, in direct opposition to those who regarded it as a Sabbath. Sunday remained a joyful festival, in which all fasting and worldly business was avoided as much as possible, but the original commandment of the decalogue respecting the Sabbath was not then applied to that day."

And Dr. Heylyn again speaks of this state of things thus:—

"In this difference it stood a long time together, till in the end the Roman Church obtained the cause, and Saturday became a fast almost through all parts of the Western world. I say the Western world, and of that alone, the Eastern churches being so far from altering their ancient custom that in the sixth council of Constantinople, A. D. 692, they did admonish those of Rome to forbear fasting on that day, upon pain of censure."—*History of the Sabbath, Part 2, chap. 2, sec. 3.*

It was by casting gloom and reproach upon the Sabbath that this work was carried successfully on.

The Council of Laodicea, which sat A. D. 364, adopted, among other canons, the following, which is numbered twenty-nine:—

"Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day; but, preferring the Lord's day, should rest, if possible, as Christians. Wherefore if they shall be found to Judaize, let them be accursed from Christ."

Here for the first time the church speaks authoritatively in behalf of first-day observance; and with its behest is coupled derision of the Sabbath and an anathema for those who observe it. Constantine did not strike against the Sabbath of the Bible in his edict for "the venerable day of the sun." This was left for that ecclesiastical power, the papal church, to do. And as we have seen, one of her first acts on attaining a degree of power was to begin this Heaven-pre-

dicted work of apostasy. The decree of the Laodicean Council did all that any council or act of the church could do toward changing the Sabbath. It enjoined the observance of Sunday, the first day of the week, and placed the observance of the seventh-day Sabbath of the Lord under a curse.

From this time forward, the papacy, "the man of sin," was rapidly "revealed." By no one act was the supremacy of the Roman See established; by slow and often painful steps, the bishop of Rome climbed to the supreme pontifical seat. But it is an interesting fact in our investigation, that with every degree of power attained by the papacy there was additional strength given to the change which this power was endeavoring to work in God's law, a change which must date from the Council of Laodicea in 364 A. D.

It has been our endeavor to trace the action by which Sunday observance was elevated to the place of the ancient Sabbath, to the power indicated in Dan. 7:25; this power is without doubt the papal church, or that power which appeared on earth as the result of a monstrous coalition of the Christian religion with the Roman Empire. We have succeeded in establishing this point by tracing the gradual rise of Sunday sacredness through the second and third centuries, to a time when power and prestige were placed in the hands of the church. In accepting the gift, she broke her allegiance to God, and following the example of the Roman emperor, she at once decreed in favor of the heathen holiday, under the assumed title of Lord's day; and exceeded his example by hurling a curse at the fourth commandment.

We shall not follow the history of this matter further. The testimony we have quoted from Dr. Heylyn sufficiently indicates how Sunday observance became fully established. It was by decrees of popes and decisions of councils. It was enforced upon the superstitious by reputed miracles. Chambers's Encyclopedia says:—

"But it was not till the year 538 that abstinence from agricultural labor on Sunday was recommended, rather than enjoined, by an ecclesiastical authority (the third council of Orleans), and this expressly that the people might have more leisure to go to church and say their prayers; nor was it till about the ninth century that the emperor Leo, 'the philosopher,' repealed the exemption which it enjoyed under the edict of Constantine. And now, the Lord's day being thoroughly established by law as a sabbath, the fourth commandment would more than ever be employed by the clergy as a means of persuading to its observance."—*Art. Sabbath.*

(To be continued.)

WHY GO TO THE HEATHEN?

S. N. H.

IN a previous article, some difficulties were mentioned with which missionaries have to contend when working among the heathen, and it was also stated how these nations look upon the introduction of the gospel. Many other obstacles might be alluded to; such as the liquor traffic, which in more than one case has been forced upon the natives of South Africa by unprincipled Europeans. There are tribes which have earnestly petitioned the government to forbid the sale of intoxicating liquors in the towns and cities, and not in those neighborhoods where only their own people reside. Many intelligent ones among them have seen the evils that always follow in the train of alcohol.

The growth of disease among them may also be referred to. It is occasioned, no doubt, by their laying off the blanket, and adopting wearing apparel such as is used by the white man, as they do not take the proper and extra amount of care of themselves that such a change

makes necessary. While in the native state, with no other garment save a blanket, which is laid aside during exercise and work, they are frequently oiled from the crown of the head to the sole of the foot. Rain, therefore, has no more effect on them than has water on a water fowl. When they have adopted European clothes, they cease this practice of oiling their bodies, but will go out in the wet as formerly, and their damp clothes remaining upon them afterwards, naturally produce certain ailments hitherto unknown among them. It is thus that civilized natives are not as healthy as those in the native condition. In Australia and New Zealand it is a noticeable fact that the aborigines die off as civilization is introduced among them, and no doubt one leading cause is that stated above.

All of these things have laid the foundation for an argument made by unbelievers against the introduction of the gospel among the heathen; and these things taken together have led to the raising of the question, "Does it pay to labor for those who so little appreciate the effort put forth? Does it pay to work for that class of people, who, after all the necessary sacrifices have been made, in but comparatively few numbers become civilized by the gospel?"

The problem resolves itself into two points:—

1. Is it best to introduce among the heathen those principles which so completely destroy their worldly happiness, upset their customs, and bring them to what might be called an "unnatural condition and relation to their former habits and customs?" It separates families, disturbs communities, and brings about a sad state of affairs.

2. Does it pay to spend so many precious lives and so much means for so small returns?

In regard to the first of these two propositions, this argument presents itself against every moral reform that has been introduced since the fall of man. With as much propriety it might be asked in reply, "Would it not have been best to leave the world without a Redeemer?" The natural heart has never relished the light of the gospel. The Saviour of mankind "came to his own, and his own received him not." The cry of the people was, "Away with him, away with him, crucify him." "We will not have this man to reign over us." Why would it not have been better, had Christ left the Jewish people without interfering with their customs, changing their ceremonies, and introducing to them the gospel which has proved a blessing to so many souls? Why would it not have been best for Luther to remain quiet, and others, who have risen to protest against Romanism, and let that church bear universal sway? Why would it not have been wisdom for Wesley and Whitefield to step into the shade, and not disturb the minds of the people?

It was the love of God, when man was in rebellion, that led Christ to die; not that we first loved him, but that he loved us, and gave himself for us. It is God who has established in the human heart the conflict of the soul. It is the grace of Christ that has created in the mind enmity against Satan. Without this converting grace, the renewing power planted in the soul, man, when he first yielded himself, would have continued the captive of Satan, a servant ever ready to do his bidding. But the principles implanted in the soul by the Author of our being create controversy where hitherto there has been peace. It is the power of Christ that enables man to resist the power of the usurper. Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of a principle wholly from heaven. This antagonism that exists in the soul against the Spirit of Christ was

most strikingly displayed at the reception of Christ. It has manifested itself at every moral reform and at every introduction of a new truth.

It was not because Christ appeared without worldly wealth, pomp, or grandeur, that the Jews were led to reject him. They saw that he possessed power that would more than compensate for the lack of outward advantages. It was the purity and holiness of Christ that called forth the hatred of the ungodly. His life of self-denial and devotion was a perpetual reproach to a proud and sensual people. It was this that evoked enmity against the Son of God. Satan and evil angels joined with evil men, and all the energies of the apostasy were united against the champion of truth. This hatred of pure principles and truth, and the reproaching and persecuting of their advocates, which stir up the soul, will exist as long as sin and sinners exist. Those who love truth, and love virtue because of their principles, will love Christ, and such can never harmonize with the carnal heart. The offence of the cross has not ceased; and "all that will live godly in Christ Jesus shall suffer persecution."

The introduction of the law of God in professed Christian communities at the present day, reveals the same hatred on the part of many who pretend to love God, as is revealed by the heathen at the introduction of the simple principles of Christianity. The heathen have a standard which they have erected, worldly men have a standard of their own, and formal Christians also have a standard that they have raised. We ask, Who is the instigator of any moral standard that falls below that of Christ Jesus? Is it not Satan? The argument, then, that relates to the disturbing of the wicked is directly opposed to the work of Christ. For he himself declares: "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Matt. 10:34-36. He then adds words that should be well weighed by every one believing in a future: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Matt. 10:37.

In reference to the second proposition, "It costs too much." This question was once raised in a higher court than any earthly tribunal. In the archives of heaven, wrapped in the glory of the Father, the Son held converse with God upon this very point. "Would it pay to leave the realms of bliss and come to this earth, receive ignominy and shame from those whom he came to save, and finally die the cruel death upon the cross at the hands of those whose ransom he was purchasing? Would it pay to save fallen man, when so few comparatively would ever enter the portals of heaven? For 'broad is the way that leadeth to destruction, and many there be which go in thereat; but 'strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it.'" This question was not decided by finite wisdom, by a money-loving world, or by self-serving man. It was not decided by individuals who make a god of this earth or a god of themselves. But it was adjudicated upon the principles of infinite love, and of compassion for the fallen. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Be-

loved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:1, 2. God did not love the human race because they first loved him; but when we were without Christ, before we ever pleaded for him to come; when the natural heart cried out, "Crucify him, crucify him;" when the soul enveloped in sin and self-love would reject every offer of mercy,—it was then that Christ died for the ungodly. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. To deliberately harbor the question, "Will it pay?" shows that the love of Christ does not dwell in the soul.

It can only be concluded, therefore, that even if it cost the death of thousands upon thousands of the world's best men, and if but few were gathered from heathen darkness to shine throughout an endless eternity, it would pay from the divine standpoint.

When this decision relative to a Saviour for man was made in glory, there were only two human beings created on the earth. In an instant of time God could have blotted them from existence, created another pair, placed them on probation, and thus have saved a world of suffering like this. It would also have saved the death of the Son of God; but no, had there been but the two on earth who would have yielded to the divine claim of righteousness, Christ would have died just the same for the salvation of their precious souls. The most valuable treasure that man can possess is a heart renewed by the grace of Christ, and a love for the divine truth.

It may therefore be decided regarding the argument against making efforts to save the heathen, that although only a small minority may be gathered out, and although for the time being it disturbs the peace of the community, no sacrifice can be counted too great, no amount expended too much; for one soul saved by grace that will praise God throughout a never-ending eternity, is worth worlds upon worlds like this. The worth of the soul can only be estimated by the price paid for its redemption.

SHALL WE STUDY THE PROPHECIES?

AS AN encouragement to study the prophecies, and as a testimonial of their worth, 2 Peter 1:19 is a valuable text: "We have also a more sure word of prophecy; *whereunto ye do well if ye take heed*, as unto a light that shineth in a dark place, *until the day dawn, and the day-star arise in your hearts.*" From the fact that the apostle had the second coming of Christ under immediate consideration, this text supplies a forcible argument in favor of studying the prophecies that relate directly to Christ's coming. He tells us how long we are to "take heed" to the prophetic word; viz., "until the day dawn, and the day-star arise in your hearts." Dr. Albert Barnes comments thus on this text:—

"The period referred to here by the approaching day that is to diffuse this light, is, when the Saviour shall return in the full revelation of his glory,—the splendor of his kingdom. Then all will be clear. Till that time, we should search the prophetic records, and strengthen our faith."

This statement from Dr. Barnes is in wide contrast with the doctrine put forth by many religious teachers, that it is of no use to study the prophecies pertaining to Christ's second advent.

WHY IT IS.

E. J. W.

A MAN who has been out in a very dark night finds it impossible to see objects distinctly, if he suddenly enters a well-lighted room. It would be just as well, yes, even better, for him if the room were at first only partially lighted; for then his eyes would sooner accommodate themselves to the changed conditions. So also, a man who has been in a very deep well, or a cave, cannot see when he finds himself in the blazing sunlight. Everything at first appears in a haze, then the outlines of forms begin to be seen, and finally everything stands out in full relief.

Now let us apply this principle to another case. We claim that the Bible very plainly teaches that the seventh day is the Sabbath, and that no other day is, or can be, the Sabbath of the Lord. But the question comes up, Why did not all the good of past ages believe and teach thus, if it is Bible doctrine? Why did not the Reformers keep the Sabbath? The question is already answered. For centuries the Roman Catholic Church had had supreme sway. Its policy was to keep men in ignorance, especially of the Bible; that was a proscribed book. Wherever one was found, it was burned by the priest, and the possessor treated as a heretic. The priests themselves knew nothing of the Bible. Even the cardinals and archbishops, the men in the highest position in the church, were ignorant of its teachings. They were taught to look upon it as a vile book, and to look to the church for their spiritual knowledge.

But night does not always last. God's Spirit was at work in the hearts of men, and that always brings light. There were men who had all the wisdom that schools could bestow. They had been moved to acquire this knowledge by a desire to benefit their fellow-men. And yet in regard to the Bible they were as ignorant as the poorest peasant. But they were anxious to serve God, and Christ says that "if any man will do his will, he shall know of the doctrine." And so these men found the Bible, and, unmoved by the threats of bishops and popes, they translated it and studied it.

The Reformation gave the Bible to the people; but they could not grasp all its truth at once. Its simplest doctrines were so directly opposed to the teachings of the church, that it took a long time for their minds to comprehend them. The one great point then needed, was to make men understand that the pope had no power to forgive sin, or to give men license to sin, or to remit the punishment due to sin; works of penance would not suffice to gain the favor of God. "The just shall live by faith," was the watchword of the Reformation. People must first learn to believe that the Bible, not the pope, could alone point out the way of life.

Some of the Reformers had glimpses of still further truth, but not all. The Reformation had only just begun when Luther and his fellow-laborers died. Many grievous papal errors still existed. Other men followed them, who were moved by the same spirit, and now the light began to dawn more brightly, and more and more of the Bible was made clear to men. They had become somewhat accustomed to its rays of light. Some rested content with the little light they had received, and refused to receive any more. But others looked still further, and were rewarded by finding new treasures. And now a great flood of light shines forth from the sacred page, and men are beginning to endure the sight. But this could not have been done at once, any

more than men who have been long confined in a dark dungeon could look at once upon the sun at noonday. And this answers the question, "Why were these things not found out before?"

A GENTILE SPEAKS.

U. SMITH.

A LETTER has recently been received, in which the writer said, "Show me where a Gentile is commanded to keep the Sabbath, and I will keep it." Our friend thus puts himself down as a Gentile; he claims the title, and he wants a command addressed to that class as such, as he evidently intends to remain a Gentile.

We have to inform him that if he persists in remaining a Gentile, it will make very little difference with him whether he keeps the Sabbath or not. Paul describes his condition in Eph. 2:11, 12: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

If you are a Gentile, such is your condition; and without Christ, without God in the world, and having no hope, what matters it whether you keep the Sabbath or not? The first thing for you to do is to get out of this condition, and that speedily. Leave your Gentile citizenship, and join yourself to the "commonwealth of Israel;" become an "Israelite indeed, in whom is no guile" (John 1:47); a "Jew inwardly" (Rom. 2:29); a child "of promise" "counted for the seed" (Rom. 9:7, 8); a member of the body of Christ, and so "Abraham's seed" and "an heir according to the promise" (Gal. 3:29); an ingrafted branch into the stock of the tame olive. Rom. 11:17-24. Then you will be no longer a Gentile, but a member of the commonwealth of Israel.

Coming to this position, you will be no longer at a loss for a commandment for the Sabbath; and more than that, you will be at no loss for a disposition to keep it; for the carnal mind, which is not subject to the law, will have given place to the spiritual mind, which delights in it, and you will esteem the Sabbath a delight, the holy of the Lord, and honorable.

But to return, the quotation given above reveals the radical misapprehension that exists in many minds. Why should any one take so superficial a view of this subject as to suppose that because God, for the time being, made the descendants of Abraham the depositaries of his law, it thereby became the property of that people alone, binding upon no one else? We might with more propriety say that God was their God alone; for he styles himself "the God of Israel," and says that he brought them out of Egypt "to be their God;" but he never says that he gave the law to be their law.

With just as much consistency one might say, "Show me where a Gentile is commanded not to steal, and I will not steal." The command for this and for the Sabbath also, is found in the decalogue, binding on all the world, whatever their name or nation. See also the promise to the sons of the stranger in the last days, who will keep the Sabbath. Isa. 56:6. But they must "join themselves to the Lord" to become partakers of the promises. This is the testimony of the Scriptures everywhere. If a man would have Christ and God, and a good hope, and a share in the promises, he must cease to be a Gentile, and join himself to the true Israel.

Bible Student.

SABBATH-SCHOOL LESSONS.

LETTER TO THE HEBREWS.

Lesson 20.—May 17, 1890.

HEBREWS 9 : 8-14.

1. WHAT did the first covenant have connected with it?
2. Who performed the service in the worldly sanctuary?
3. How often was service performed in each apartment? Heb. 9 : 6, 7.
4. What was signified by this? Verse 8.
5. What was that sanctuary? Verse 9, first part.
6. How much was accomplished by the service? *Ib.*
7. Who is our real high priest?
8. Where does he minister? Heb. 8 : 1, 2 ; 9 : 11.
9. Is it necessary that he offer something? Heb. 8 : 3.
10. What does he offer? Heb. 9 : 12.
11. What does his blood do for us? Verses 13, 14.
12. With what are we redeemed? 1 Peter 1 : 18, 19.
13. What is the blood of Christ called? Heb. 13 : 20.
14. Did Christ minister as a priest while he was on earth? Heb. 8 : 4 ; 9 : 8.
15. When did the first sanctuary cease to stand as a sanctuary? Matt. 23 : 38 ; 27 : 50, 51.
16. What secured the pardon of transgressions that were committed under the first covenant? Heb. 9 : 14, 15.
17. Since Christ did not begin his priestly work of offering his own blood until after the crucifixion and ascension, how could this be? Gal. 3 : 17 ; Heb. 6 : 13-18.

NOTE.

The ordinances of divine service that were connected with the first covenant, could not make the comer thereunto perfect as pertaining to the conscience. All transgressions committed under that covenant, that were pardoned, were pardoned by virtue of the sacrifice of Christ. Yet although Christ's blood was not shed until hundreds of years after the first covenant was made, sins were forgiven whenever they were confessed. That covenant, as we have seen, was for the purpose of directing the minds of the people to the Abrahamic covenant which God confirmed in Christ. Gal. 3 : 17. This confirmation was by an oath, in addition to the promise. These "two immutable things, in which it was impossible for God to lie," made the sacrifice of Christ as efficacious in the days of Abraham and Moses as it is now. This is made still more evident by the statement that these two things given to Abraham are the things which give us strong consolation.

Lesson 21.—May 24, 1890.

HEBREWS 9 : 15-20.

1. WAS any sin ever removed by the old covenant?
2. What can the blood of Christ accomplish?
3. What provision is made for transgressors under the first covenant? Heb. 9 : 15.
4. What law did they transgress under the first covenant?
5. Then if Jesus is mediator for their transgressions, in behalf of what law is he the mediator?
6. By what means did he become their Redeemer? Verse 15.
7. Who are meant by "them which are called"? *Ans.* All, of all ages and nations, to whom the word of salvation comes, or whom the Spirit of God moves to accept the word. See Acts 2 : 39.
8. What may they receive through the priesthood of Christ? Heb. 9 : 15. See note.

9. What is necessary where there is a testament? Verse 16.
10. Why is this the case? Verse 17.
11. How was the old covenant ratified? Verse 18.
12. What did Moses speak to the people? Verse 19.
13. Where is this transaction recorded? Ex. 24 : 3-8.
14. What did Moses send young men to do? Verse 5.
15. Of what did their burnt offerings consist? Compare Heb. 9 : 19.
16. What did Moses do with the blood? *Ib.*; Ex. 24 : 6, 8.
17. With what did he sprinkle the blood?

NOTES.

Verse 15 has a fund of instruction underlying the first glance at the language. It is made very sure that Jesus is the mediator between the people who lived under the first covenant, and the law which God proclaimed to them, of which they were transgressors. And it is absurd to suppose that God will judge the family of Adam, moral agents, by different moral standards. It is the law given to the Jews which David says is perfect; that it is righteousness, etc. It is the same law that Solomon says contains the whole duty of man, and by which God will bring every work into judgment. The commandments given to Israel in the wilderness are the lively oracles which Stephen said they received to give unto us. Acts 7 : 38.

In verse 15 is again introduced the contrast which was so successfully argued in chapter 4. Though the children of Israel rejoiced that they had had rest from their wanderings, and that the Lord had subdued their enemies before them, and given them homes for themselves and their children, they were yet subject to cares, to sickness, pain, and death. Joshua gave them a temporal rest. But a greater than Joshua had become the leader of his people, and the rest that remains is an eternal inheritance. And God is so wise and merciful in the provisions of his grace that the faithful even under the first covenant may share that inheritance.

THE TWO LAWS.

A GOOD testimony relative to the two laws, has recently fallen under our notice. It is from the pen of J. P. Thompson, D. D., in a work by himself and C. H. Spurgeon entitled, "The Use of the Bible in the Home," p. 359. In some general comments on the second and third chapters of Galatians, he says :—

"The moral law was given that it should be obeyed forever. Its standard can never be lowered; its obligation can never be revoked. The ten commandments are as binding upon the Christian as ever they were upon the Jew. Christ sustained them by the full weight of his example and his authority. While he thus vindicated the authority of the law by his own righteousness, he also honored its demands upon us by offering himself a sacrifice for sin; so that we who were condemned for not doing, may now be saved by believing.

"The ceremonial law was given to be observed until that which it typified should be fulfilled in Christ. To impose that law upon the Christians, to insist upon any forms and ceremonies as necessary to salvation, was to dishonor the grace of Christ, to assume a useless burden, to fall away from the Spirit into the flesh."—*Selected.*

CAMPBELL ON THE SABBATH.—"From these gleanings from the book of Genesis, we may learn that the family-worship institution, which was divinely instituted in the first age of the world, embraced the observance of the Sabbath, the service of the altar, oral instruction, prayer, intercession, thanksgiving, and benediction."—*Christian System*, p. 133.

THE BOOK OF HEBREWS.

THE more deeply we study God's Word, the more beautiful its truths become. There are many gems lying on the surface; but by digging into its real nature, we soon discover a substratum of universal truth of such wonderful richness and beauty that the heart is almost overwhelmed as we behold it revealed to our delighted sight.

Here in this book of Hebrews, we are wont to cull out some special gems which lie on the surface; such as the hope which "is like an anchor to the soul," or, "we have not an high priest who cannot be touched with the feeling of our infirmities," or some of those verses about faith, "looking unto Jesus," and many others we might allude to; but few get much benefit from the argument, or ever discover the sublime and glorious truths so ably set forth by the inspired apostle.

A little study will enable us to see the purpose for which the letter was written,—to convince the Hebrew Christians that Christ came in fulfillment of their shadowy services; to show them how imperfect their system was, how perfect was salvation through Christ; to show them that earthly priests were frail human creatures, standing in a temporal and borrowed glory, and that Jesus Christ was the Prince of heaven, eternal, and infinite in power to save to the uttermost.

It was necessary for those who had been brought up to trust in the law of Moses and the ministrations of men, to learn the intimate connection which the various epochs of God's work on earth bear to each other; to learn, in fact, that there is but one God, one Saviour, one plan of salvation; that the great principles of righteousness, the conditions of salvation, and God's system of promises, are all unchangeable, and always the same. "The hope of the promise made of God unto our fathers," unto Abraham, is the hope which is to us the anchor of the soul. In the promises made to Abraham, we have the whole gospel scheme, of which Christ is the sum and centre.

While we recognize the pertinence of these things as given to the Jewish Christians, it would be well to see if they do not bear a message to us also. There is undoubtedly too strong a tendency at the present time to depreciate certain portions of the Word, and certain periods of time, to the point of discarding them as altogether unsuitable for our contemplation or instruction. But let us bear in mind that the Mosaic dispensation, with all its divine services and institutions, was of God's own establishing. The laws were framed by infinite wisdom, and adapted to a peculiar people under peculiar circumstances. But in being carried out, they bore salutary fruit. It was in failing to carry them out that the people failed to reap rich benefits. They were doubtless adapted to a people of crude knowledge and feeble moral powers and perceptions; but they were highly educational. Under their administration and tutelage, Israel rapidly arose to a powerful and enviable place among nations. Forsaking these laws, they fell more rapidly into degradation and slavery.

They were designed to lead to the bringing in of a better hope, to a high attainment of spiritual knowledge, where faith could do its designed work in leading the soul to commune with God, and where the true principles of godliness and Christlike meekness and purity could find a welcome place in their lives. As such, the principles which Moses and his successors taught are part and parcel of the gospel of truth. Nor does this book of Hebrews lead us to any other conclusion. But the time came when a glorious light broke in upon the world. He of whom Moses and the prophets taught appeared on earth, and the writer but shows how his work was in sequence of those shadows which went before.

From the Field.

DISCUSSION IN ADELAIDE.

It was our privilege to be in attendance during a debate of the Sabbath question between Bro. W. D. Curtis and Mr. M. W. Green, held at the Y. M. C. A. hall in Adelaide. There were two propositions discussed, the first being that the Sabbath of the fourth commandment is binding upon Christians, affirmed by Bro. C.; and the second was that the Scriptures teach that Christians should worship God on the first day of the week in a special sense, affirmed by Mr. Green.

The debate was opened on the evening of April 22, and continued four nights on the first proposition, each speaker making thirty-minute speeches alternately. The first position affirmed was the primeval origin and institution of the Sabbath at the close of creation's week. The evidence adduced was (a) the records of Gen. 2:2; (b) the record of the weekly cycle in Genesis; (c) the existence of the Sabbath previous to Sinai; (d) the wording of the fourth commandment; (e) the existence of the weekly cycle from remotest antiquity, as evidenced in languages of the most ancient origin; (f) existence of the week and the Sabbath shown upon the Assyrian tablets lately discovered; (g) the conclusions of able commentators.

Mr. Green, in opening his negative arguments, sought at the outset to cast aspersions on our people by asserting, that we were the dupes of certain designing leaders; that we taught that all those who kept Sunday had the "mark of the beast;" that in the United States our people were associated with "saloon-keepers and the rag-tag and bobtail of the United States" in our opposition to Sunday laws, etc., until the disapprobation of the audience, at least nine-tenths of whom were not favorable to the affirmative, caused him to turn his tactics. Mr. Green took the position that the Sabbath was not instituted until the giving of the manna. Although God rested upon the Sabbath at creation, he did not bless or sanctify it until the exode of Israel from Egypt, thus putting an interval of 2500 years between the words which occur in Gen. 2:2, "And he [God] rested on the seventh day from all his work which he had made;" and those of verse 3, "And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." The speaker threw contempt upon the evidences presented, including the words of Alexander Campbell, of whom he is a professed disciple. Mr. Green showed a disposition to quibble about words by declaring that the words "rested" and "Sabbath" were never in the Revised Version translated from the same word, and that in the text of 1 John 3:4 the word law does not occur. In the former instance he was trying to evade the force of the fact that when God rested upon the seventh day, that act constituted it the Sabbath. In the second instance he desired to disprove that "sin is the transgression of the law." Upon how slender a basis his objections rest will appear when it is seen that all the difference there is in the first is that which exists between the verb and substantive forms of the word *shabath*, which consists in one instance of intensifying the *b* sound, rendering it double *b*. In the other case the word *nomos* (law) does occur twice in a modified form, being rendered in the feminine gender with the prefix *a*, which gives it a negative meaning,—lawless or transgression of the law.

Considerable time was consumed in a vigorous discussion of these points. In the second meeting, Mr. Green anticipated his opponent by denying the distinction between the two laws, moral and ceremonial, and challenging for evidence to the contrary. This was produced in such a convincing and overwhelming quantity that he was constrained to raise

an objection to giving so much Bible that he could not answer any of it, that it was bewildering, and would require the rest of the "week to notice it." Therefore, failing to give it any notice whatever, he at once assumed the lead in the discussion, and opened the subject of the covenants in the style usual to his class, claiming that the ten commandments and the old covenant are one and the same. In addition to this argument, he adduced the theory that it would be impossible to observe the seventh day upon the globular earth, and made the assertion that at a certain conference of the Seventh-day Adventists the "flat-earth theory" had been discussed and adopted. The folly and falsity of the statement is too ridiculous to be received with credence, and but little impression was made upon sensible people by such utterly groundless assumptions. In trying to evade the force of Jas. 2:10-12, he declared that James was writing only to Jewish Christians and for their benefit alone; that he taught a serious error, which, according to his remarks upon Paul's letter to the Galatians, was a wicked and dangerous doctrine.

In the third meeting, Brother Curtis examined Col. 2:14, Eph. 2:15, Rom. 10:4, and similar passages which show that Christ abolished the law of ceremonies, and show his relation to the moral law of ten commandments, and proceeded to give an exegesis of Christ's comment upon the law in the fifth chapter of Matthew. As the truths of the Bible were stated before the large and intensely interested congregation, a profound impression was evidently made.

An attempt was made to remove the force of Christ's teachings by stating that he was "made under the law," and taught the law till his crucifixion, thus implying that his teaching to that time was not applicable to the present age. Certainly a very precarious position for a professed Christian minister to assume. Not the slightest attempt was made by the negative to meet the arguments based upon Paul's distinctions between the two laws. But, striking out independently, an argument was made to show that the old covenant was the ten commandments, and was abolished at the cross. An unmodified stand was taken that Christ utterly abolished the law, the whole law, and reinstated a law which antedated the ten commandments, and which was infinitely higher than that code; reference was made to the Saviour's teachings in Matt. 22:36 on the two great commandments. The affirmative showed in reply that the great commandments were an embodiment of the ten, and that the law of God as given upon Mount Sinai was "perfect, converting the soul."

NEW ZEALAND.

The second annual session of the New Zealand Conference of Seventh-day Adventists was held in Napier, March 21-31. The meeting was held one week earlier than originally appointed, so that the delegates might avail themselves of the cheap fares just then prevailing. There were thirteen delegates present, besides three ministers and several persons who came from the different churches to attend the meetings.

This meeting was looked forward to with much interest by the most of our people in this Conference. All expected a good meeting, and none, I can safely say, were disappointed. The devotional meetings were well attended, and a good degree of the Lord's Spirit was present. As the delegates were obliged to remain ten days, we had time to consider quite fully the interests of the different branches of our work. The sessions of the Conference, Tract Society, and Sabbath-school Association were held during the day, and were as well attended as we could expect. Each resolution presented was fully discussed, and its meaning thoroughly explained. We felt that the Lord came very near on some occasions when we were laying plans for the future.

Nearly all were of one accord, and there was a desire on the part of all to follow as nearly as possible the plans adopted by the American conferences.

Instead of having preaching at night, we conducted a sort of a school. The entire audience formed the class. The different ministers chose their subjects, and spent the evening giving instruction, asking questions, etc. This proved to be a most interesting and profitable exercise. Many who thought they understood the truth fairly well changed their minds, and resolved to study it more thoroughly. Such an interest was created, that it was resolved to establish classes in our churches as soon as possible.

The Conference feel deeply the need of a training school, where our young people can receive help to fit them for their duties in the different branches of the work.

The tract-society and book-canvassing work received considerable attention. The annual report was gratifying in some respects; but it did not show the amount of work done which we had hoped. It was evident that some had neglected their duty during the year. In the discussions which took place on the subject, we came to the conclusion that the various officers connected with the work had not manifested the life and interest they should in the part they were chosen to look after. But little can be done by a single officer. The president of the Conference can do but little for the Conference unless the elders and deacons, clerks and treasurers, of the churches are devoted to the duties assigned them. In order for the head of the Tract Society to accomplish much, the secretary, directors, and librarians must be alive. They must magnify their office. They must take hold and push the work in their respective departments. The same is true of the Sabbath-school work. This is a grand organization; but its real success depends not so much on its president as on the earnestness of the superintendents, secretaries, and teachers. Unless all these officers work with energy, but little can be accomplished. And it should be understood among Seventh-day Adventists that unless a person intends to work, he should not consent to take an office. There are plenty of office-seekers; but how few really magnify their office when they get it. If every one who holds an office in our ranks did his duty, we should see a perpetual moving in spiritual things that would bring about wonderful results.

Some changes were made in the leading officers of the different branches of the work. Elder M. C. Israel, whom we were pleased to have with us from Australia, was elected president of the Conference; Bro. James Harris president of the S. S. Association; Bro. Charles Clayton president of the Health and Temperance Society, and the writer president of the Tract Society. It is the intention of each of us to look diligently after the special work committed to our hands, and see if there will not be a stir in the camp the coming year.

All who attended the meetings pronounced them the best they had ever enjoyed, and returned to their homes with fresh zeal and courage. The Napier church cheerfully entertained all who came from abroad. They felt that the meetings were a great blessing to them. At the close several were baptized and added to the church. Their membership now is about seventy-five, and others are intending to unite with them soon.

We have at last reached Wellington, the capital of the colony. Last year it was decided to make this place our head-quarters; but it has seemed impossible to get here sooner. At the close of the Conference, Elder Israel and the writer came to select a building that would be suitable for the mission and tract-society officers. We looked the ground over thoroughly, and found what we considered quite a suitable place at a reasonable price. It was impossible to find a building in just the right locality, and perfectly suited to our wants; but on the whole

we are satisfied. We have taken the place for one year. Hereafter the address of the officers of the Tract Society, Sabbath-school Association, and Health and Temperance Society, will be Buckle Street, Wellington, New Zealand.

We are preparing to begin work here in a few days. Expect to hold a series of meetings in Exchange Hall. This hall is located in the centre of the city, and will seat five hundred. We are very desirous that the Lord shall come to our help and grant us health and wisdom and power. May we have the prayers of God's people for the work in Wellington.

A. G. DANIELLS.

THE AUSTRALIAN TRACT SOCIETY.

REPORT FOR QUARTER ENDING DEC. 31, 1889.

No. of members	...	...	...	191
" " reports returned	...	...	...	81
" " letters written	...	...	...	251
" " letters received	...	...	...	58
" " missionary visits	...	...	...	386
" " Bible-readings held	...	...	...	129
" attending readings	...	...	...	654
" of periodicals distributed	...	...	...	4277
Pages of books and tracts sold	...	...	...	4662
" " " loaned	...	...	...	35,291
" " " given away	...	...	...	15,558
First-day offerings, £17 18s. 3½d.; Amount received on Publication Fund, £36 9s. 1d.; on Periodical Fund, £48 15s. 8½d.				
MRS. JOSIE L. BAKER, Sec.				

UNITED STATES.

VERDALE, MINNESOTA.

BRO. M. E. CADY and myself have held a series of tent-meetings at Verdale, continuing about three months. The attendance at the meetings and the interest manifested were quite good throughout. Only a slight degree of prejudice was manifested. A local camp-meeting was held here the last of August, which exerted a good influence, and helped the work. A small church organization existed when we came here, consisting of seven active members. A few other Sabbath-keepers met with them, forming a Sabbath-school of about a dozen members, which was held in a private house. Since our work began, a good, comfortable, and substantial church building, 26 x 40 ft., has been erected, and is nearly completed. The number of active resident members has been increased to twenty-one. Three of these have been added by letter. Several are keeping the Sabbath and attend meetings who have not yet united with the church. A few brethren and sisters who are members of other churches near by attend meetings here. The present membership of the Sabbath-school is about fifty. An elder and a deacon have been elected and ordained. The missionary society has been organized for work. We have tried to give instruction upon all branches of the work, and can report a fair degree of interest and a prospect for growth and development in the future.

E. A. CURTIS.

NEAR HOLLANDSVILLE, DELAWARE.

THE first church house of the Atlantic Conference has been dedicated at this place. An hour before service began, the house was well filled, and at the opening it was uncomfortably crowded. The Lord gave me liberty as I called attention to our work under the Third Angel's Message, which had developed this people, and demanded houses in which to assemble as we see the day approaching. I then traced the worship of God from Genesis 4 down to Sinai, where was unfolded more fully the typical system. The Abrahamic promise was linked with Christ by the arguments of Paul in Galatians, showing that the law did not disannul, or make of no effect the promise, but that under the old covenant as under the new, it was by virtue of faith in the promised Seed that man was justified from sin.

The church is located in a beautiful pine grove,

and we have given it the name of "Pleasant Grove Church." We are in the midst of an interesting meeting, which will continue about three weeks. Several have been baptized, and others are awaiting the ordinance. We shall organize a society soon. We have an excellent Sabbath-school.

D. E. LINDSEY.

News Summary.

The influenza is epidemic in India.

The price of cremation in Paris is about 5s.

The Czar has presented Serbia with 100,000 Berdan rifles.

Berlin, with its suburbs, now has a population of 1,700,000.

In France there is a widespread and organized agitation against the Jews.

Emin Pasha is suffering from cataract, and blindness is considered inevitable.

The triple alliance between Germany, Austria, and Italy has been confirmed.

Last year the Christians of Great Britain gave £1,340,000 to foreign missions.

The reduction of the public debt of the United States last year exceeded £16,000,000.

The English language is to be used in recording important treaties between Russia and China.

In Louisiana, U. S. A., great damage has been done by floods on the Mississippi and other rivers.

The entire cost of the recently constructed Forth bridge in Scotland, is estimated at £2,000,000.

Canon Wilberforce says that the whisky bill of Ireland exceeds the whole rental of the country.

Property to the value of £700,000 was destroyed by the volcanic eruption that occurred in Japan in February.

A great demonstration and conference of working men is announced to be held in Paris on the first of this month.

After lecturing in England and the United States, Mr. Stanley contemplates visiting the Australian colonies.

The women's missionary societies of Europe and America support 5431 missionaries in various parts of the world.

There are eleven thousand men at work on the Manchester ship canal. The contracts already let aggregate £7,000,000.

A scheme of tariff reform is before the United States Congress, which, it is estimated, would reduce the revenue £16,000,000.

A Russian officer has been sentenced to Siberia for life for disclosing the plans for the defense of Cronstadt to German and English officers.

In the Congo territory, there are three Roman Catholic and eight Protestant missions, with twenty-eight stations and ninety-five missionaries.

The Parnell party are opposed to the bill now before the House of Commons, providing for an extension of the land-purchase scheme in Ireland.

The Berlin press deny the statement that has been made, that the Emperor intends to substitute an Imperial Ministry for the present dual system.

An institution for the treatment of hydrophobia on M. Pasteur's plan, and for the study of contagious diseases, has been established in New York.

The tunnel piercing the mountains between Quetta and Candahar in Central Afghanistan is now completed. It will be a great advantage to England in case of war with Russia.

Russia has accepted from Bulgaria the payment of the long-standing war indemnity, thus tacitly acknowledging the independence of that plucky little Slavic kingdom.

It has just become known in Portugal that that Government has acceded to the demands of Great Britain in evacuating the disputed African territory, and there is great public indignation in consequence.

The most costly book in the world is a Bible in Hebrew. An offer of its weight in gold was once made, and it was ascertained that this offer amounted to £20,400; but it was refused, and the volume is still in the library of the Vatican.

Over one hundred evictions have taken place on one estate in Tipperary, Ireland. So great is the indignation, that it has been found necessary to call out the military to support the police; and now the work of eviction is going quietly on.

It is stated that Pope Leo will shortly appoint six new Italian Cardinals, in view of the minority in the Italian Cardinalate as compared with the number of foreign Cardinals. A minority of Italian Cardinals would be very unfortunate, should the election of a new pope become necessary.

The war that France is waging in Dahomey is going fiercely on, with the French victorious as a rule. The Dahomeyans in one instance took four French prisoners, whom they beheaded. The French retaliated by beheading five captive Amazons, women belonging to the Dahomeyan forces.

The English budget this year shows an available surplus of £3,549,000. This favorable showing encourages the Government to propose, among other things, a reduction on letter postage rates between England and the colonies, if the colonies will consent to their share of the loss.

Portugal has made an unsuccessful attempt to float a loan on the Paris market. Portugal's credit in the financial world is not good, her deficits being less irregular and uncertain than her payments of interest even. And she has been known to get rid of a troublesome debt by coolly repudiating it.

Prince Bismarck refuses to return to Emperor William certain letters written by the latter while the Emperor Frederick was alive, in relation to the appointment of a regency. The Prince does not take his virtual dismissal from the Chancellorship with at all a good grace, and is at no pains to be agreeable.

Messrs. Krupp have shipped a cast-steel gun weighing 235 tons to Cronstadt, a seaport of Russia about twenty miles from St. Petersburg. The calibre of the gun is 13 1/4 inches and the barrel 40 feet in length. Its range is eleven miles, and it will fire two shots in a minute, each shot costing between £250 and £350.

A report comes from Bombay, that Russia has scored an important triumph in the East. A treaty has been concluded with the Ameer of Afghanistan, by which Russian trading caravans are permitted to enter the principal towns in his territory, including Herat, which is regarded by military strategists as the key to India.

The oldest man in Germany is Markus Jordan. He completed his 110th year on October 6, when he was presented with a gold medal by the present Emperor, bearing a portrait of the late Emperor William, who was a baby when Jordan was eighteen years of age. Jordan is in good health, notwithstanding his extreme age.

Some idea of the intensity of the struggle for life among the laboring classes of Europe, may be gained from the fact that there were recently more than 20,000 applicants for 300 vacancies in the public service in the department of the Seine, France, and that 4000 persons applied for the vacant places of three office boys at a hotel.

The subject of Roman Catholic education for the children of Catholic parents is agitating the Canadian public, especially in the French-Catholic districts of Ontario. Dr. James Cleary, Roman Catholic Archbishop of Kingston, Toronto, has issued an order, forbidding the priests under his control to administer the sacrament to the parents of Roman Catholic children attending separate schools.

A railway accident occurred at Bathurst, N. S. W., on the 25th ult. Several sheep trucks belonging to a mixed train broke loose from their couplings, and, coming down an incline, crashed with fearful force and velocity into a train at the station. The trucks, some carriages, and the front of the engine, were literally smashed. Four persons were killed, and several others severely wounded.

The good understanding between the Pope and the German Kaiser seems to grow apace. We read that the Pope has sent an envoy to "Berlin to assist the new Chancellor, General Caprivi, to negotiate with the clerical party in the Reichstag, and conclude a satisfactory understanding with them." Still later, they seem to be concocting a scheme between them for the disarmament of Europe. How they will succeed remains to be seen.

Health and Temperance.

THE WISE SULTAN.

ONCE Su'tan Nushirvan the just, hunting,
Stopped in an open field to take a lunch.
He wanted salt, and to a servant said,
"Go get some at the nearest house, but pay
The price the peasant asks." "Great king!"
The servant exclaimed, "thou art lord o'er all this
realm;
Why take the pains to buy a little salt?"
"It is a little thing," said Nushirvan,
"And so, at first, was all the evil whose
Most monstrous load now presses so the world.
Were there no little wrongs, no great could be,
If I from off a poor man's tree should pluck
A single apple, straight my slaves would rob
The whole tree to its roots. If I should seize
Five eggs, my ministers at once would snatch
A hundred hens. Therefore, strict justice must
I, even in unimportant acts, observe.
Bring salt, but pay the peasant what he asks."

—Selected.

USES OF MUSCLES.

INCIDENTALLY the muscles add symmetry to the body. They fill up the hollows and cover up the rough excrescences of the bones, and in numerous ways add to the beauty and roundness of the form. But the really important function of the muscles is to produce motion. In this work the muscles are constantly engaged. Whether we sleep or wake, still the delicate muscular fibres of the body are employed in unceasing activity, performing their part in the various vital processes necessary to life. Locomotion, manual motion, and vocalization, or speaking, are among the most important voluntary movements produced by muscular action.

Respiration is performed by muscles which are really voluntary in character, being under the control of the will, but which are so controlled by the nervous system that they are kept in constant motion. The wisdom of this arrangement will be readily seen. Involuntary muscles are very slow in their action, while voluntary muscles act promptly and with vigor. Respiration is a function which requires continuous, and often rapid, execution. In emergencies it is often necessary that air should be inhaled or expelled with great promptness, which can only be done by voluntary muscles. Again, it is sometimes essential that the function of breathing should be suspended temporarily, as when the body is immersed in water or surrounded with smoke or noxious fumes, which could not well be done if it were performed by involuntary muscles.

The act of taking food, mastication, and the preliminary act of swallowing, are all performed by voluntary muscles; while the movement of the food along the alimentary canal, bringing it in contact with the various digestive juices and the absorbents by which it is digested and taken up into the blood, is wholly due to involuntary muscles which form a large part of the walls of the œsophagus and the whole alimentary canal. The churning action of the stomach by which the gastric juice is as it were squeezed out and mingled with the food to be digested, is also due to muscular contraction.

The circulation of the blood, through the means of the heart and blood-vessels, is almost entirely due to muscular effort. The heart is itself nothing more nor less than a hollow muscle, and the arteries are simply muscular tubes. The contractile action of the heart is continued through the arteries, and thus the blood is forced out into the veins, through which it is urged along, both by the pressure from behind and by the squeezing action of the muscles as they bulge in contraction.

The muscular system is wholly controlled by the nervous system. Every contraction, whether of a voluntary or of an involuntary muscle, is instigated by an impulse sent out from the nervous system.

Hence it will be readily seen that the muscles are wholly under the domain of the nerves, and must depend for their utility and efficiency upon the integrity of the source of their force and activity. The muscles may be in reality strong, being well nourished; but if the nervous system is weak and exhausted, the muscles cannot manifest the force of which they are really capable.

Fatigue.—Muscular action occasions muscular wear and waste. The most delicate contraction of the smallest muscle is accompanied by a definite amount of destruction of tissue. The greater the amount or intensity of muscular effort, the greater the amount of waste. Only a certain degree of destruction of tissue by action is possible. After the muscular tissues have wasted to a certain degree, they refuse to respond to the demands of the nerves. A violent effort of the will may secure a slight additional amount of work; but even the most powerful exercise of will cannot excite to action a muscular system which has been exhausted by prolonged activity. The sense of weariness, inability, or incapacity for action, which follows violent or prolonged exertion, is called fatigue. Its cause we have already seen. The sense of fatigue is a demand of nature for rest, for time to repair the wasted tissues, an admonition that the system must have rest. This provision nature has wisely made to oblige us to stop the vital machinery before it has become so much damaged that repairs cannot be made. This admonition comes with such force that it cannot be resisted for any length of time. Unfortunately for the race, however, ingenious man has discovered that there are agents which will quiet or smother this warning voice, thus allowing the individual to go on destroying his tissues beyond the point of safety at which nature admonishes him to stop. Alcohol and tobacco are among the most active and frequently used of these substances, and tea and coffee belong in the same category. Very strangely, too, these agents are employed and recommended for the very purpose which renders them dangerous, and that, too, by men of learning and intelligence on most subjects, but who fail to see the folly of their action in this particular case. Alcohol, tobacco, tea, coffee, opium, hashish, and other narcotics and stimulants, will make a man feel well, and think he is not tired, when he is exhausted; but they will not give him additional strength. By deceiving him they will enable him to get a little more work out of his muscles, to waste them a little more; but they do not supply him any force to use in the extra labor. A tired man is no more saved from the effects of over-labor, except in his feelings, by a glass of grog, a pipe or chew of tobacco, or a cigar, or a cup of tea or coffee, than a patient is saved from the results of the surgeon's knife by being made insensible by an anæsthetic. The action is precisely the same in both cases. The individual feels better, but only because his sensibilities are benumbed, because he is deceived, not because he is really better. The fact is that he is worse off. Statistics show that patients are less likely to make good recoveries from the effects of surgical operations when chloroform is used than when it is not used. Just so it is with the substances named; when taken to relieve fatigue or to enable a person to do more work, they really damage the individual more or less permanently, because they make it impossible for him to recruit so well when the period of rest is obtained. The proper course to pursue is to stop work when nature says "enough," and rest. Stimulants only put off the day of reckoning for a little time, and they run up an enormous account to be answered for when the day of retribution comes.

HYGIENE OF THE MUSCULAR SYSTEM.

The muscles, perhaps more than any other organs of the body, depend for their health upon regular, systematic, adequate, and proper exercise. By exercise, the muscular fibres are made to contract

and in doing so the old, stagnant, venous blood is squeezed out, and new, fresh, invigorating, vitalizing blood takes its place. By this means their vital activities are quickened and their growth increased. There is evidence for believing that muscular fibres do not increase in number in the voluntary muscles; but it is certain that they increase very materially in size and in firmness, and hence in strength. The strength of a muscle depends upon the individual strength of each of its fibres, as its strength is but the combined strength of its component parts. If each fibre becomes large, firm, and strong in consequence of use, the whole muscle becomes so; and that this is the case we have abundant evidence in the ponderous right arm of the blacksmith, which outgrows the other in consequence of constant exercise in swinging a heavy hammer. The lower extremities of a ballet dancer become developed in a proportionately large degree, from the trying exercises to which they are accustomed.

Effect of Disuse of Muscles.—Nature never attempts to maintain a useless organ, and almost as soon as an organ is not used she sets to work to demolish it; or at any rate she wastes no time in endeavoring to keep it in repair when it is not needed, or at least is not used. This is true all through the vital economy, and is nowhere more clearly seen than in the muscular system. A disused muscle soon becomes thin, pale, relaxed, weak; and after a time a change begins which is termed fatty degeneration. Nature does not think it worth while to keep so much valuable nitrogenous matter lying idle, and so she sets to work taking the muscle to pieces and carrying it away little by little for use elsewhere, depositing in place of the muscle substance little particles of fat until the whole muscle is changed to fat. This change actually occurs in cases of paralysis; and when it has been completed, restoration of the function of the muscle is impossible.

The Hindoo devotee who in blind zeal for his religion holds out his arm until the muscles shrink and shrivel up, leaving the arm but a useless appendage of the body, more dead than alive, is violating the law of nature which demands exercise for health no more than the student who shuts himself up with his books until his limbs grow lank and thin and his fingers bony with physical idleness; and the latter acts no more wisely in sacrificing himself upon the shrine of learning, than the other in deforming himself to appease the wrath or win the favor of Buddha.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

COUGHS.

A COUGH is not a disease, but a symptom of disease. The body is a network of nerves, and sometimes a cough is a response to a remote irritation—some trouble in the ear, perhaps a disturbance in the intestines, or a pressure on some distant nerve.

It may be due to enlarged tonsils, to a long uvula, or to an inflamed mucous membrane in any part of the air passages, from the back-mouth down through the bronchial tubes.

In hysteria there is often a most unmistakable but useless cough, for which there does not seem to be the slightest reason. It is a single loud bark, wholly unlike the peculiar, rapid succession of sounds heard in most other coughs. There need be no alarm about it; it has no connection with any organic disease.

Every one is familiar with the spasmodic character of whooping-cough—the long, whooping inspiration, followed at length by the violent, repeated expirations. The spasm is wholly unlike that of asthma. It is confined to the larynx, which it partially closes.

The catching, painful character of the cough of pleurisy is due to the fact that the cough presses the lungs against the inflamed membrane, the pleura, b

which they are invested. In asthma there is a temporary spasmodic closure of the bronchial tubes, producing a sense of suffocation. As the spasm yields, there is a copious expectoration of limpid mucus.

In consumption the irritation is not in the mucous membrane, but in the lung-substance. Hence, in the early stage of the disease, the cough is a mere "hack," there being little or nothing to raise; the well-known cough of the later stage is connected with the ulcerous condition of the lungs.

It is the office of the mucous membrane everywhere to secrete a thin, lubricating fluid. When this membrane is inflamed, the secretion is not only much increased, but is changed in quality, becoming thick and tenacious. In inflammation of the bronchial membrane, as in bronchitis or a common cold, the cough is the only means of relieving the lungs of what otherwise might cause a fatal suffocation. To arrest the cough, and leave the real trouble behind, would be to kill the patient.

Much of our coughing, however, is useless. By an effort of the will we may often overcome the tendency to it. As the larynx is specially irritable at such times, the cold inbreathed air may bring on a useless coughing-spell. A sipping of linseed tea is here helpful by protecting the sensitive nerves from the air with a thin coating, and care should be taken to breathe through the nose, instead of through the mouth.—*Youth's Companion*.

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BALLARAT—Societies' Hall	2 p.m.	3 p.m.
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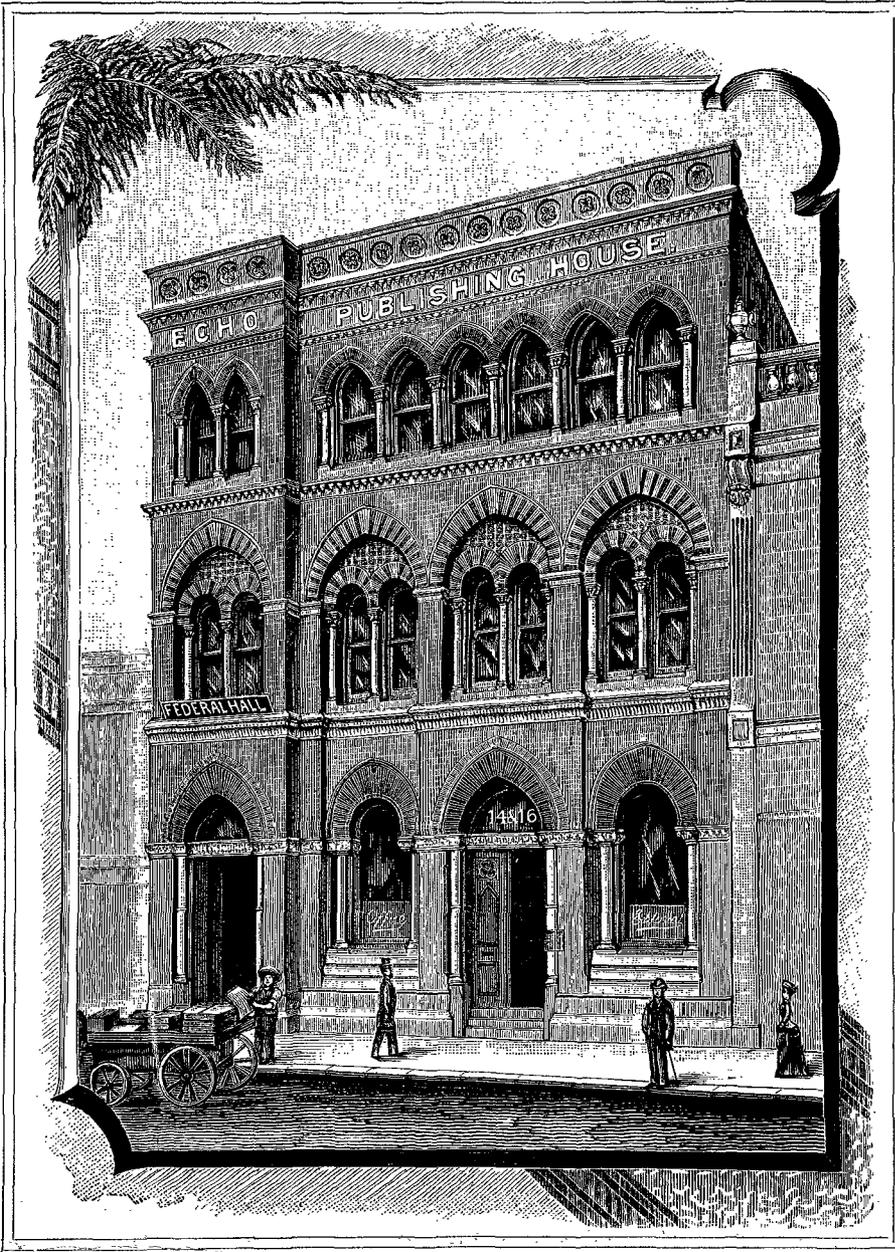
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Melbourne, Australia, May 1, 1890.

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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 glad to learn that the friends of the BIBLE ECHO purpose to rally to its support in a concerted move to obtain subscribers, and in other ways to extend its circulation. We expect that there will be a large increase in our list within the next few months.

Those who find it more convenient to do business with us in the city of Melbourne, will find our city office at 332 Flinders Lane, front office on ground floor. Bro. H. Scott is in charge from 9 A. M. to 4:30 P. M.

We left Melbourne for Adelaide on Thursday evening, April 17, and were welcomed by our friends at the close of an eighteen-hours' ride. Concerning a railway journey between the principal cities in Australia, but little can be said to encourage others to undertake it for the journey's sake. To be huddled into a narrow compartment, and kept there for hours on a stretch, with no choice as to who your companions will be, and often discommoded by circumstances or emergencies with no possible chance for change or relief, is a feature of our railway travel that must always compare unfavorably with the larger liberties and varied accommodations enjoyed by those who travel on trains where the entire length of the train may be traversed at any time; seats and companions may be selected or changed at liberty; carriages are supplied with water and toilet accommodations, and are comfortably heated. But the pleasure of arrival is greatly enhanced by all these tedious circumstances. In the adoption of modern conveniences for travel, the colonies are very slow, and we may not hope for anything very radically different in a system in which the Government holds an exclusive monopoly. It is the introduction of competition that compels the reluctant servants of a general public to keep up the march of improvement.

Thus far our work in Adelaide has resulted in bringing out several companies in different suburbs. Some of these are small and scarcely able to sustain their own meetings. We found upon our arrival that it had been concluded to unite the Parkside and Nor-

wood churches with the other companies into one large central church. And their first united service was held the first Sabbath after our arrival. This union will result in the formation of a good large church, although the distance will render it rather difficult for all to attend the services. We were glad to meet with many who have embraced the Truth since we were in Adelaide nearly two years ago. We were also glad to find that almost without exception those who were at that time in the Truth are making an encouraging growth in grace. Our Sabbath meeting in Albert Hall was an occasion of real interest.

The labors of Eld. Curtis have resulted in bringing out a most intelligent class of people, who love and appreciate the Truth for these last days. Arrangements have been made for an extended debate on the Sabbath question between Bro. Curtis and Mr. M. W. Green, the celebrated debater of the denomination of the "Disciples." Much interest is centered in this discussion, and we hope that the Truth will be made plain to many minds which are now in doubt. A more extended notice of the discussion will be found in another column.

THE beauties of nature have a tongue that speaks to our senses without ceasing. The open heart can be impressed with the love and glory of God as seen in the works of his hand. The listening ear can hear and understand the communications of God through the works of nature. There is a lesson in the sunbeam, and in the various objects in nature that God has presented to our view. The green fields, the lofty trees, the buds and flowers, the passing cloud, the falling rain, the babbling brook, the sun, moon, and stars in the heavens, all invite our attention and meditation, and bid us become acquainted with God, who made them all. The lessons to be learned from the various objects of the natural world are these: They are obedient to the will of their Creator; they never deny God, never refuse obedience to any intimation of his will. Fallen beings alone refuse to yield full obedience to their Maker. Their words and works are at variance with God and opposed to the principles of his government.

It is a sad thing to be discontented with our surroundings, or with the circumstances which have placed us where our duties seem humble and unimportant. "Blessed are the meek; for they shall inherit the earth." The spirit of meekness is not a spirit of discontent, but it is directly the opposite. Those professed Christians who are constantly whining and complaining, and who seem to think happiness and a cheerful countenance a sin, have not the genuine article of religion. Those who look upon nature's beautiful scenery as they would upon a dead picture, who choose to look upon dead leaves rather than to gather the beautiful living flowers, who take a mournful pleasure in all that is melancholy in the language spoken to them by the natural world, who see no beauty in valleys clothed with living green and grand mountain heights clothed with verdure, who close their senses to the joyful voice which speaks to them in nature, and which is sweet and musical to the listening ear,—these are not in Christ. They are not walking in the light, but are gathering to themselves darkness and gloom, when they could just as well have brightness, and the blessing of the Sun of Righteousness arising in their hearts with healing in his beams.—Mrs. E. G. White.

EIGHT-HOURS' day is the great gala day of the workmen of Melbourne. It was celebrated on Monday, the 21st ult., with a display of banners and enthusiasm which shows how dear this principle is to the heart of the laborer. Perhaps it rather shows how determined he is to maintain what he believes to be his rights; for on the eight-hours plank in his platform he takes his stand, and stakes his hopes of justice. The Australian laborer may well feel his heart swelling as he takes part in this popular yearly demonstration; for he has won what his brethren in other lands are fighting for, and finds himself leading the van in this reform. In Europe the agitation in favor of eight hours as a day's labor is going steadily forward. A grand demonstration of laboring men, with an international conference at Paris, has been appointed for May 1, and is attracting no little attention from the different governments. Strikes accompanied with serious rioting are preceding it. In Germany a Socialist petition in favor of the eight-hours' system has received three million signatures. This determined and desperate conflict between labor and capital forcibly illustrates James 5:1-6.

GOOD HEALTH.

WITH the May number of *Good Health* we commence the work of printing and producing the journal in our office. Heretofore we have received the printed numbers from the United States; and as the steamer sailed once in four weeks, and the paper was published monthly, there would occasionally be a failure of the journal to reach us until eight weeks had passed away. This has been very annoying to ourselves and also to our subscribers. Under the present arrangement, we receive the plates via London, and we hope to avoid further delays.

We greatly desire to extend the circulation of *Good Health*, and we hope that each reader of the BIBLE ECHO will also become a reader of this valuable paper. It contains 32 large pages monthly, beautifully illustrated, filled with interesting and valuable matter. We shall all be better off physically and morally for adopting the principles taught in *Good Health*. Its price is 6s. a year; with premium book, 7s. A liberal discount will be given to those who will act as agents in securing subscriptions.

TRUTH PROGRESSIVE.

ONE of the great mistakes in the Christian world has been the thought that in any particular age the system of divine truth had reached its completion, and that there was nothing more to be learned. This has dwarfed the church, barred the way to progress, and riveted more firmly upon willing slaves the shackles of error. But some have perceived the evil of this course, have taken a broader and more consistent view, and have left on record some of their noble utterances, which we are happy to copy, and which it would be well for all to remember. We are glad to know that some are ready to walk in the advancing light, and will so walk till the perfect day.

Robinson, in "Address to the Pilgrim Fathers," says:—

"If God reveal anything to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded—I am very confident—the Lord hath more truth yet to break forth out of his Holy Word."

The Hon. Robert Boyle (1680) says:—

"As the Bible was not written for any one particular time or people, . . . so there are many passages very useful which will not be found so these many ages; being possibly reserved by the prophetic Spirit that indited them . . . to quell some foreseen heresy. . . . or resolve some yet unformed doubts, or confound some error that hath not yet a name."

Bishop Butler, in his "Analogy" (1737), says:—

"Nor is it at all incredible that a book which has been so long in the possession of mankind should yet contain many truths as yet undiscovered. For all the same phenomena and the same faculties of investigation from which such great discoveries in natural knowledge have been made in the present and last age, were equally in possession of mankind several thousand years before. And possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture."

The *Interpreter* (1862) says:—

"A day is coming when Scripture, long darkened by traditional teaching, too frequently treated as an exhaustive mine, will at length be recognized in its true character, as a field rich in unexplored wealth, and consequently be searched afresh for its hidden treasures."

Dean Stanley says:—

"Each age of the church has, as it were, turned over a new leaf in the Bible, and found a response to its own wants. We have a leaf still to turn, a leaf not the less new because it is so simple." U. S.

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