

# Bible Echo

HOLY BIBLE

## SIGNS OF THE TIMES

AND

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

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### Bible Echo and Signs of the Times.

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#### "HE CARETH."

WHAT can it mean? Is it aught to Him  
That the nights are long and the days are dim?  
Can He be touched by the griefs I bear,  
Which sadden the heart and whiten the hair?  
About His throne are eternal calms,  
And strong, glad music of happy psalms,  
And bliss unruffled by any strife—  
How can He care for my little life?

And yet I want Him to care for me  
While I live in this world were sorrows be!  
When the lights die down from the path I take;  
When strength is feeble, and friends forsake;  
When love and music that once did bless,  
Have left me to silence and loneliness,  
And my life-song changes to sobbing prayers,  
Then my heart cries out for a God who cares.

When shadows hang over the whole day long,  
And my spirit is bowed with shame and wrong;  
When I am not good, and the deeper shade  
Of conscious sin makes my heart afraid,  
And the busy world has too much to do  
To stay in its courses to help me through,  
And I long for a Saviour—can it be  
That the God of the universe cares for me?

Oh! wonderful story of deathless love!  
Each child is dear to that Heart above.  
He fights for me when I cannot fight;  
He comforts me in the gloom of night;  
He lifts the burden, for he is strong;  
He stills the sigh, and awakens the song;  
The sorrow that bowed me down he bears,  
And loves and pardons because he cares!

Let all who are sad take heart again,  
We are not alone in our hours of pain;  
Our Father stoops from his throne above  
To soothe and quiet us with his love;  
He leaves us not when the storm is high,  
And we have safety, for he is nigh.  
Can it be trouble which he doth share?  
Oh, rest in peace, for the Lord will care!

—Sel.

### General Articles.

#### THE DUTY OF FAMILY PRAYER.

BY MRS. E. G. WHITE.

If ever there was a time when every house should be a house of prayer, it is now. Infidelity and skepticism are prevailing. Iniquity abounds, and in consequence the love of many waxed cold. Corruption flows in the vital currents of the soul, and rebellion against our heavenly Father breaks out in the life. Depravity spreads its loathsome canker over the entire heart. The moral powers, enslaved by sin, are under the tyranny of unholy appetites and passions. The soul is made the sport of Satan's temptations; and unless some mighty arm is stretched out to rescue him, man goes where the arch-rebel leads the way.

It is Satan's regular employment to work for the destruction of the race. Says the apostle Peter: "Your

adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Here Satan is represented as prowling about, hoping to find some poor soul off his guard, separated from God, that he may make his prey. And man in his pride is utterly helpless. He may well tremble at the awful power, cunning, and deception exercised by Satan over all who are not by faith holding fast the hand of Christ.

And yet in this time of fearful peril some who profess to be Christians have no family altar. They do not honor God in the home, nor teach their children to love and fear him. There are persons who attempt to teach the Bible who open their meetings without prayer; and there are not wanting some who profess to be followers of Jesus, and yet argue that there is nothing in the word of God that teaches the duty of vocal prayer. These things grieve me; for I know that continual watchfulness and unceasing prayer are necessary for every soul that would successfully resist the wiles of the great deceiver. Those who maintain such positions are not sincere Christians. There are many, who, like unruly children, have separated themselves so far from God that they feel under condemnation in approaching him. They cannot "come boldly unto the throne of grace," "lifting up holy hands, without wrath and doubting." They have not clean hands; they have not pure hearts; they have no living connection with God. There is a form of godliness without the power.

The idea that prayer is not essential is one of Satan's most successful devices to ruin souls. Prayer is addressing the mind to God, the Fountain of wisdom, the Source of strength and peace and happiness. Prayer includes acknowledgment of the divine perfections, gratitude for mercies received, penitential confession of sins, and earnest entreaty for the blessing of God, both for ourselves and for others. Jesus prayed to the Father with strong crying and tears. Paul exhorts believers to "pray without ceasing." "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." "Pray one for another," says James. "The effectual fervent prayer of a righteous man availeth much." God has a right to command our devotions; his authority is sacred and unquestionable. We are under obligation to pray because he requires it; and in obeying his requirements, we shall receive a gracious and precious reward.

I know of nothing that causes me so great sadness as a prayerless home. I do not feel safe in such a house for a single night; and were it not for the hope of helping the parents to realize their necessity and their sad neglect, I would not remain. The children show the result of this neglect; for the fear of God is not before them. Parents should make a hedge about their children by prayer; they should pray with full faith that God will abide with them, and that holy angels will guard themselves and their children from Satan's cruel power.

In every family there should be order, and regular habits. There should be a fixed time to rise in the morning, a time for breakfast, and a time for prayer, either directly before or directly after the morning meal. How appropriate it is for parents to gather their children about them before their fast is broken, and direct their young minds to our heavenly Father, who bestows upon us the bounties of his providence. Let them thank God for protecting them during the night, and ask for help and grace and the watchcare of angels through the day. Man should not be as unmindful of God as the beasts of the field, that eat and drink, but render no tribute of prayer or grateful praise to their Maker. Beasts have no reason; but men should understand the great condescension of God to finite, sinful mortals.

Fathers and mothers, at least morning and evening lift up your hearts to God in humble supplication for yourselves and your children. Your dear ones are exposed to temptations and trials. There are frets and irritations that daily beset the path of old and young; and those who would live patient, loving, cheerful lives amid daily annoyances, must pray. This victory can be gained only by a resolute and unwavering purpose, constant watchfulness, and continual help from God.

The father, who is the priest of his household, should conduct the morning and evening worship. There is no reason why this should not be the most interesting and enjoyable exercise of the home-life, and God is dishonored when it is made dry and irksome. Let the seasons of family worship be short and spirited. Do not let your children or any member of your family dread them because of their tediousness or lack of interest. When a long chapter is read and explained and a long prayer offered, this precious service becomes wearisome, and it is a relief when it is over.

It should be the special object of the heads of the family to make the hour of worship intensely interesting. By a little thought, and careful preparation for this season, when we come into the presence of God, family worship can be made pleasant, and will be fraught with results that eternity alone will reveal. Let the father select a portion of Scripture that is interesting and easily understood; a few verses will be sufficient to furnish a lesson which may be studied and practiced through the day. Questions may be asked, a few earnest interesting remarks made, or incident, short and to the point, may be brought in by way of illustration. At least a few verses of spirited song may be sung, and the prayer offered should be short and pointed. The one who leads in prayer should not pray about everything, but should express his needs in simple words, and praise God with thanksgiving.

Abraham, the friend of God, set us a worthy example. His was a life of prayer and humble obedience, and he was as a light in the world. Wherever he pitched his tent, close beside it was set up his altar, calling for the morning and evening sacrifice of each member of his family. When his tent was removed, the altar remained. The roving Canaanite, as he came across that altar, knew who had been there before him; and when he had pitched his tent, he repaired the altar, and worshiped the living God.

From Christian homes a similar light should shine forth. Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where these principles are carried out,—homes where God is worshiped and truest love reigns. From these homes morning and evening prayer comes up before God as sweet incense, and his mercies and blessings descend upon the suppliants like the morning dew.

This is a daily matter. Each morning consecrate yourself and your family to God for that day. Make no calculation for months or years; for they are not yours. One brief day is given you, and that one day work for yourself and your family as though it were your last. Surrender all your plans to God, to be carried out or given up, as his providence shall indicate. In this manner you may, day by day, be giving your life with its plans and purposes into the hands of God, accepting his plans instead of your own, no matter how much they may interfere with your arrangements nor how many pleasant projects may have to be abandoned. Thus the life will be moulded more and more after the divine Model; and "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

## THE CHURCH WALKING WITH THE WORLD.

THE church and the world walked far apart  
On the changing shore of time;  
The world was singing a giddy song,  
And the church a hymn sublime.  
"Give me your hand," cried the merry world,  
"And walk with me this way,"  
But the good church hid her snowy hands,  
And solemnly answered, "Nay,  
I will not give you my hand at all,  
And I will not walk with you;  
Your way is the way to eternal death;  
Your words are all untrue."

"Nay, walk with me but a little space,"  
Said the world with a kindly air.  
"The road I walk is a pleasant road,  
And the sun shines always there;  
Your path is thorny and rough and rude,  
And mine is broad and plain;  
My road is paved with flowers and dews,  
And yours with tears and pain;  
The sky above is always blue,  
No want, no toil, I know;  
The sky above you is always dark,  
Your lot is a lot of woe.  
My path, you see, is a broad fair one,  
And my gate is high and wide;  
There is room enough for you and for me  
To travel side by side."

Half shyly the church approached the world,  
And gave him her hand of snow;  
The old world grasped it and walked along,  
Saying, in accents low,  
"Your dress is too simple to suit my taste;  
I will give you pearls to wear,  
Rich velvets and silks for your graceful form,  
And diamonds to deck your hair."  
The church looked down at her plain white robes  
And then at the dazzling world,  
And blushed as she saw his handsome lip  
With a smile contemptuous curled.  
"I will change my dress for a costlier one,"  
Said the church, with a smile of grace;  
Then her pure white garments drifted away,  
And the world gave in their place  
Beautiful satins and shining silks,  
And roses and gems and pearls;  
And over her forehead her bright hair fell  
Crisped in a thousand curls.

"Your house is too plain," said the proud old world,  
"I'll build you one like mine;  
Carpets of Brussels and curtains of lace,  
And furniture ever so fine."  
So he built her a costly and beautiful house;  
Splendid it was to behold;  
Her sons and her beautiful daughters dwelt there,  
Gleaming in purple and gold.  
And fairs and shows in the halls were held;  
And the world and his children were there,  
And laughter and music and feasts were heard  
In the place that was meant for prayer.  
She had cushioned pews for the rich and great,  
To sit in their pomp and pride;  
While the poor folks, clad in their shabby suits,  
Sat meekly down outside.

The angel of Mercy flew over the church,  
And whispered, "I know thy sin."  
Then the church looked back with a sigh, and longed  
To gather her children in.  
But some were off at the midnight ball,  
And some were off at play,  
And some were drinking in gay saloons;  
So she quietly went her way.  
Then the sly world gallantly said to her,  
"Your children mean no harm,  
Merely indulging in innocent sports."  
So she leaned on his proffered arm,  
And smiled, and chatted, and gathered flowers,  
And she walked along with the world,  
While millions and millions of precious souls  
To the horrible gulf were hurled.

"Your preachers are all too old and plain,"  
Said the gay world with a sneer;  
"They frighten my children with dreadful tales  
Which I like them not to hear;  
They talk of brimstone and fire and pain,  
And the horrors of endless night;  
They talk of a place which should not be  
Mentioned to ears polite.  
I will send you some of a better stamp,  
Brilliant, and gay, and fast,  
Who will tell them that people may live as they list,  
And go to heaven at last.  
The Father is merciful, great, and good,  
Tender and true and kind;  
Do you think he would take one child to heaven  
And leave the rest behind?"  
So he filled her house with gay divines,  
Gifted and great and learned;  
And the plain old men that preached the cross  
Were out of her pulpits turned.

"You give too much to the poor," said the world,  
"Far more than you ought to do;  
If the poor need shelter and food and clothes,  
Why need it trouble you?  
Go take your money and buy rich robes,  
And horses and carriages fine,  
And pearls and jewels and dainty food,  
And the rarest and costliest wine.  
My children dote on all such things,  
And if you their love would win,  
You must do as they do, and walk in the ways  
That they are walking in."

Then the church held tightly the strings of her purse,  
And gracefully lowered her head,  
And smpered, "I've given too much away;  
I'll do, sir, as you have said."  
So the poor were turned from her door in scorn,  
And she heard not the orphan's cry,  
And she drew her beautiful robes aside,  
As the widows went weeping by;  
And the sons of the world and the sons of the church  
Walked closely hand and hand,  
And only the Master, who knoweth all,  
Could tell the two apart.

Then the church sat down at her ease, and said,  
"I am rich and in goods increased;  
I have need of nothing and naught to do  
But to laugh, and dance, and feast."  
And the sly world heard her and laughed in his sleeve,  
And mockingly said aside,  
"The church has fallen, the beautiful church,  
And her shame is her boast and pride."

The angel drew near to the mercy-seat,  
And whispered in sighs her name,  
And angels their anthems of rapture hushed  
And covered their heads with shame;  
And a voice came down through the hush of heaven,  
From Him who sat on the throne,  
"I know thy work and how thou hast said,  
'I am rich;' and hast not known  
That thou art naked, poor, and blind,  
And wretched before my face:  
Therefore from my presence I cast thee out,  
And blot thy name from its place."

—*Mtilda C. Edwards, in Baltimore Christian Advocate.*

## THE TWO COVENANTS.

## THE SECOND COVENANT AND THE SABBATH.

HAVING now seen with whom the new covenant is made, namely with Israel and Judah, and how the Gentiles come in to share in its blessings, namely, by joining themselves to the commonwealth of Israel through Christ, thus becoming Abraham's seed, we now inquire,—

When was the new covenant made? In Matt. 26: 26-30 we have an account of the institution of the Lord's supper. After he had broken the bread, "he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." The blood of Christ is the blood of the new covenant, the word testament, as already noticed, being the same as covenant. The disciples present on this occasion were Jews, and there, as representatives of the whole Christian church, they entered into the new covenant with the Lord. God had now set forth Christ as the Saviour of the world, virtually proposing to all that if they would receive him and his offering, on the conditions which he, in his divine teaching, for three years and a half, had set before them, they should receive the remission of their sins, as it was for this purpose that his blood was shed. And they, by partaking of these emblems, accepted the arrangement.

The next day, Christ's blood was actually shed upon the cross, and there the new covenant was ratified and sealed. Paul says: "For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." From that moment the new covenant was in force. And right in connection with this fact we call attention to what Paul says concerning the ratification of a covenant: "Brethren, I speak after the manner of men: Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto." Gal. 3: 15.

When a covenant is once confirmed, no change can be made in it, not an item can be added to it, and not an item can be taken from it. And if this is true of a covenant made by man, how much more of one made by the Lord! After the new covenant was ratified, therefore, upon the cross, no addition whatever could be made to it, and nothing could be taken from it.

Now we ask where Sunday-keeping comes in. Where was that incorporated into the new covenant as one of its provisions and duties? We have never yet heard the claim put forth that it originated the other side of the cross. It is always placed this side. Then it is too late. It could not be added after the covenant was confirmed by the blood of the cross, on Paul's showing. Even if its origin could be traced back to the days of the apostles, it would avail nothing. We deny that it can be traced to that early date. It is lost in the theological bosh and bogs of the days of Constantine. But if it could be traced beyond that, to the days of the earlier Fathers, to the days of the apostles, to the day of Pentecost, even to the day of the resurrection, still "Too late!" must be branded upon its brazen brow, and we must regard it as an interloper, an intruder, a usurper, a fraud, and a deception. It has no place in the new covenant, and we are under no obligation thereto.

But what of the Sabbath? We answer, The Minister of the new covenant was careful to affirm its perpetuity and consequent binding obligation in this dispensation, by affirming in the most positive manner the perpetuity and immutability of that law of which it is an

integral part; that law which is the standard of righteousness, and from which not a jot or tittle was to pass while the heavens and the earth should remain. Matt. 5: 17-20.

And the prophecy of the new covenant itself has something very emphatic to say about the law. Under this covenant, says God, "I will put my law in their inward parts, and write it in their hearts." As Paul quotes it, it reads: "I will put my laws into their mind, and write them in their hearts." To what law does this prophecy refer?—To that which was the law of God in the days of Jeremiah, which no one will dispute was the ten commandments. If it does not mean this, then it should have read: "I will put a new law into their minds, and write it in their hearts."

And if, as our opponents contend, the law of ten commandments was the old covenant to be abolished, the prophecy of the change should have read: "This shall be the covenant that I will make with the house of Israel: I will abolish my law, and take it out of their way." Or if the law was not to be abolished, but only changed, that fact should have been noted in some such language as this: "This shall be the covenant that I will make with the house of Israel: I will change my law, and adapt it to the genius of the gospel dispensation."

But the text says nothing of this kind, as the reader has sufficiently noticed. It says: "I will put my law into their inward parts, and write it in their hearts. I will incorporate it into their very being; I will take away the carnal mind, which is not subject to the law of God, so that it will be their delight to keep it in sincerity and truth."

And this is further indicated in the fact that when the Minister of the new covenant came to take away the first and establish the second, he said: "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40: 8; Heb. 10: 5-9. And as he was, in all holy affections and loyalty to God, so must all his followers be.

But if we take the ground of our opponents, what is the difference between the old and the new covenant? The old covenant being the ten commandments which people were then to obey, the new covenant is the code of requirements in force under this dispensation. And what are these?—The same exactly as the original ten, with the Sabbath left out! The old covenant was therefore imperfect and faulty, because the Lord had inadvertently put a Sabbath into it; so he undertakes to make a better one by giving the same law over again, leaving the Sabbath out. But as soon as this is done, lo! it is found that the Sabbath cannot be dispensed with; for even man's physical necessities imperatively demand it. Mentally, morally, and physically, society would plunge into complete anarchy and ruin were it not for this beneficent institution.

Now what shall be done? Under these circumstances, men step in to remedy this defect which the Lord has made in the new covenant; and the apostles, or somebody else, give to the church a new Sabbath.

Then having a Sabbath inserted, is not the new covenant identically the same as the old?—Oh! no; for another day is taken, which, as a Sabbath, has no foundation in fact, and no earthly significance whatever, and the Sabbath is put upon that day, and then it is all right! So the old covenant was one with a seventh-day Sabbath, and the new is one with a first-day Sabbath. The trouble, then, was not with the Sabbath in itself considered, but only with the day on which it was kept. And the only trouble with the day, we must conclude, was, that it was the day on which God rested in the beginning; for that alone gave it all its significance.

This is a fair statement of the case; but does it look like the work of the Lord? Does it not look like the short-sighted and blundering work of men, or rather like the work of the great foe of all righteousness, who is working behind the scenes, to impel mankind into every species of error and confusion?

If, then, under the new covenant the law which requires the observance of the seventh-day Sabbath is written in the heart of every believer, how does it happen that multitudes who have lived under this covenant, and who have certainly enjoyed the blessing and favor of God, have lived and died in the observance of the first day of the week? This is with many a very perplexing question. But we think it is subject to a fair and consistent solution. We reply that these persons have had the true principle of obedience implanted in their hearts. And they have kept the first day of the week, because they have for a time labored under a misapprehension as to what the law requires. In keeping that day, they have honestly supposed they were rendering obedience to the fourth commandment of the decalogue; or in not keeping any day in a true Sabbathical sense, they have supposed honestly that God's law required nothing of the kind at their hands. Had they become convinced that the fourth commandment required of them the observance of the seventh day, whether they were keeping another day or no day, would they not have immediately

changed their practice accordingly?—Assuredly, every individual of them. Otherwise, the principle of obedience was not in their hearts, and they were not in covenant relation with God.

Therefore, leaving them with the Lord, who will deal with all in accordance with the light they have enjoyed, and the sincerity with which they have followed it, it becomes us all to look rather for the truth for our time, and to our own circumstances and obligations. Paul speaks of times of ignorance which God winked at, while at other times of greater light he commanded all men everywhere to repent. Our times are of this latter character. Covering after covering, which the great apostasy had thrown over the law of God and other portions of his truth, has been lifted off, and men are accountable to God for the increasing light. We are living in days of reform preparatory to the coming of Christ; and we have reached the last reform; for we can find nothing higher or holier than that law of liberty, which is designed to develop perfect characters in us, and by which we are to be judged in the last day. James 2:10-12. Friend, you may heretofore have honestly kept the first day of the week for the Sabbath, and have enjoyed the favor of God; but you can do so no longer. The light has now come clearly forth; and before whomsoever it is set, he has no longer a cloak for following the traditions of men.

Blessed be God, for so graciously condescending to take mankind into covenant relation with himself. Reader, are you yet a stranger from these covenants of promise? If so, you are without hope. The present brief scene of turmoil and trouble, and then the regrets, the remorse, and the pains of the second death, for privileges unimproved and mercies abused, are your only portion. In place of this infinite evil, you may have infinite good. Join yourself to the commonwealth of Israel. Christ is the way; and he invites you to come. The promises are of value untold, and will soon be fulfilled. The opportunity will expire by limitation when Christ concludes his work as priest. Come while you may. And soon in that heavenly city, which bears upon the twelve foundations with which it is garnished the names of the twelve apostles of the Lamb, and upon its twelve gates of pearl the names of the twelve tribes of the children of Israel, and into which all who have entered into covenant relation with God, both of the literal and the spiritual seed, will have a right to enter, you will realize what an infinite blessing was couched in that arrangement through which God condescended to be our God, and took us to be his people.

U. S.

THE STATE OF THE DEAD.

THE WHOLE MAN DIES.

THE death of the body is the loss, or extinction, of life. The common definition, which supposes it to consist in the separation of soul and body, is inadmissible. For what part of man is it that dies when this separation takes place? Is it the soul? This will not be admitted by the supporters of the above definition. Is it then the body? But how can that be said to die, which never had any life of itself? Therefore the separation of soul and body cannot be called the death of man.

Here, then, arises an important question, which, owing to the prejudices of divines in behalf of their preconceived opinions, has usually been dismissed without examination, instead of being treated with the attention it deserves. Is it the whole man, or the body alone, that is deprived of vitality? And as this is a subject which may be discussed without endangering our faith or devotion, whichever side of the controversy we espouse, I shall declare freely what seems to me to be the true doctrine, as collected from numberless passages of Scripture, without regarding the opinion of those who think that truth is to be sought in the schools of philosophy, rather than in the sacred writings.

Inasmuch, then, as the whole man is uniformly said to consist of body, spirit, and soul (whatever may be the distinct provinces severally assigned to these divisions), I will show that in death, first the whole man, and secondly each component part, suffers privation of life. It is to be observed, first of all, that God denounced the punishment of death against the whole man that sinned, without excepting any part. For what could be more just than that he who had sinned in his whole person, should die in his whole person? Or, on the other hand, what could be more absurd than that the mind, which is the part principally offending, should escape the threatened death; and that the body alone, to which immortality was equally allotted before death came into the world by sin, should pay the penalty of sin by undergoing death, though not implicated in the transgression?

It is evident that the saints and believers of old, the patriarchs, prophets, and apostles, without exception, held this doctrine. Jacob; Gen. 37:35: "I will go down into the grave unto my son mourning." Gen.

42:36: "Joseph is not." So also Job 3:12-18: "As an hidden, untimely birth, I had not been; as infants which never saw light." Compare Job 10:21; 14:10-13: "Man giveth up the ghost, and where is he? . . . Man lieth down and riseth not till the heavens be no more." Job 17:13, 15, 16: "If I wait, the grave is mine house. . . . Where is now my hope? . . . They shall go down to the bars of the pit." See also many other passages.

The belief of David was the same, as is evident from the reason so often given by him for deprecating the approach of death. Ps. 6:5: "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Ps. 88:10-12: "Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy lovingkindness be declared in the grave, or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Ps. 115:17: "The dead praise not the Lord." Ps. 39:13: "Before I go hence and be no more." Ps. 146:2: "While I live will I praise the Lord." Certainly if he had believed that his soul would survive, and be received immediately into heaven, he would have abstained from all such remonstrances, as one who was shortly to take his flight where he might praise God unceasingly. It appears that the belief of Peter respecting David was the same as David's belief respecting himself. Acts 2:29, 34: "Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. . . . For David is not ascended into the heavens."

Again, it is evident that Hezekiah fully believed that he should die entirely, when he laments that it is impossible to praise God in the grave. Isa. 38:18, 19: "For the grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth; the living, the living, he shall praise thee, as I do this day." God himself bears testimony to the same truth. Isa. 57:1, 2: "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace; they shall rest in their beds." Jer. 31:15, compare with Matt. 2:18: "Rachel weeping for her children, refused to be comforted for her children, because they were not." Thus also Dan. 12:2: "Many of them that sleep in the dust of the earth shall awake."

It is on the same principle that Christ himself proves God to be a God of the living (Luke 20:37), arguing from their future resurrection; for if they were then living, it would not necessarily follow from his argument that there would be a resurrection of the body: hence he says (John 11:25): "I am the resurrection and the life." Accordingly he declares expressly that there is not even a place appointed for the abode of the saints in heaven till the resurrection. John 14:2, 3: "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." There is no sufficient reason for interpreting this of the body; it is clear therefore that it was spoken, and should be understood, of the reception of the soul and spirit conjointly with the body into heaven, and that not till the coming of the Lord. So likewise Luke 20:35; Acts 7:60: "When he had said this, he fell asleep." Acts 23:6: "The hope and resurrection of the dead;" that is, the hope of the resurrection, which was the only hope the apostles professed to entertain. Thus also Acts 24:21; 26:6, 8; 1 Cor. 15:17-19: "If Christ be not raised [which resurrection took place for the very purpose that mankind might likewise rise again], . . . then they also which are fallen asleep in Christ are perished;" whence it appears that there were only two alternatives, one of which must ensue; either they must rise again or perish; for "if in this life only we have hope in Christ, we are of all men most miserable;" which again indicates that we must either believe in the resurrection, or have our hope in this life only. Verses 29, 30, 32: "If the dead rise not at all, . . . why stand we in jeopardy every hour? . . . Let us eat and drink; for to-morrow we die." That is, die altogether, for otherwise the argument would have no force.

In the verses that follow from verses 42-50, the reasoning proceeds on the supposition that there are only two states, the mortal and immortal, death and resurrection; not a word is said of any intermediate condition. Nay, Paul himself affirms that the crown of righteousness which was laid up for him was not to be received before that last day. 2 Tim. 4:8: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." If a crown were laid up for the apostle, it follows that it was not to be received immediately after death. At what time, then, was it to be re-

ceived? At the same time when it was to be conferred on the rest of the saints; that is, not till the appearance of Christ in glory. Phil. 2:16: "That I may rejoice in the day of Christ." Phil. 3:11, 20, 21: "If by any means I might attain unto the resurrection of the dead. . . . Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Our conversation therefore is in heaven, not where we are now dwelling, but in that place from whence we look for the coming of the Saviour, who shall conduct us thither. Luke 20:35, 36: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more; for they are equal unto the angels, and are children of God, being the children of the resurrection." That is, when they finally become such; whence it follows that previous to the resurrection they are not admitted to the heavenly world.—Milton.

AN EDUCATED CONSCIENCE.

Few discussions concerning any question of right and wrong are concluded without some one's saying, "Oh! that is as a person thinks. Of course, if you think it wrong to do this, it would be wrong for you. If I consider it right, there is no harm in my doing it."

While religious liberty is a thing to fight for—to die for, if necessary—it would be well to ask if the remark just quoted signifies liberty, or license. No one person should ever rule autocratically another's conscience; but conscience, like the body and the brain, needs training. It is not infallible, like animal instinct. If you think a certain course of action right because you have studied it carefully in its origin, its connections, its harmony with the Bible teachings as you understand them, it is well. You are responsible for your belief to God alone. If you say a thing is right simply because you want to do it, and have never taken the trouble to think about it at all, that is altogether another matter. It would be quite as sensible to turn your back upon a certain article of furniture, shut your eyes, and deny that it is there, because you cannot see it.

It is so easy to do a convenient or a pleasant thing because a great many other people whom you know do it, apparently with no compunctions. There is such a plausible argument in saying: "They are better and wiser than I ever expect to be. It would be very presumptuous in me to declare a thing wrong that they, by word and example, affirm to be right."

But conscience, like some possessions of lesser value, is plainly marked, "Not transferable;" therefore the responsibility of living according to your own, and not your neighbor's, is inevitable. Many actions involve absolute, inherent right or wrong. Others are simply questions of expediency,—right for some people under some circumstances, wrong for others differently environed. Pre-eminently must the latter class be decided each one for itself. Many of them can only be dealt with by a very sensitive, highly developed conscience, one keen-eyed enough to detect very delicate moral shadings, and brave enough to face the truth, even when arrayed against some darling indulgence.

A year ago you honestly thought a certain course of action right, to which to-day, with your broader knowledge, deeper faith, and truer living, you could not commit yourself. Only by boldly challenging every such question, sifting it to the very bottom, and resolutely living up to our decisions, can we have strong, growing, educated consciences; only thus can we "come to the measure of the stature of the fullness of Christ."—Kate Livingston Hamilton, in S. S. Times.

LIVING CLOSE TO GOD.

CONVERSION is a twofold process; God seeks the sinner, and then, under the influence of the Holy Spirit, the sinner seeks God. The Shepherd finds the wanderer, and the wanderer finds Jesus, the way, the truth, and the life. Though once afar off, he is made nigh by the blood of Christ. As conversion is the return of the penitent soul to God, the joy, the sweetness, and the vigor of the Christian life depend upon keeping close to God. "Draw nigh unto me, and I will draw nigh unto you."

If you ask what we gain by living close to God, I would answer, that we gain fresh supplies of strength. The strength of yesterday will not suffice for to-day, any more than yesterday's food will sustain me if I neglect to eat my breakfast this morning. God means that we shall be kept in constant dependence; therefore he metes out strength equal to the day. The manna must fall fresh every morning. Lord, give us day by day our daily bread. No Christian can live on an old experience, or an old promise made to God in years gone by, or on the divine help that was furnished to him in a past



emergency. A new conflict requires a new and immediate interposition of the divine aid.

Security depends upon living close to Jesus. The soldier who keeps the ranks on the march, and behind the ramparts during the assault, is commonly safe; the stragglers are apt to be picked up by the enemy. To this latter class in our churches belong the casualties and the disgraceful desertions which so often shock and shame us. Among this class of backsliders are the ready victims of the tempter—the men who betray pecuniary trusts, and the weak-kneed time-servers who succumb in times of hard pressure, and the deserters who slip away from God's worship through broken Sabbaths, and all the votaries of self-indulgence who keep their names on church rolls, and yet are mostly found in the haunts of "Vanity Fair." Drifting away from God, they fall into the hands of the adversary. Need a Christian ever slip or stumble? Need he ever walk in the dark, or lose the roll of his assurance?—No; not if he lives close to Christ, so close that the Shepherd's eye is ever on him, and the light of Christ's countenance illumines his path, and the Almighty arm is ever within reach.—*T. J. Cuyler, D. D., in the Evangelist.*

#### TRUE TEMPERANCE IS SELF-CONTROL.

TRUE temperance is temperance in *all things*. To be temperate in one thing and intemperate in others is not temperance at all. This will be the more readily seen when it is understood, as it always ought to be, that *temperance is self-control*. Whatsoever it may be in which a person has not the control, the mastery, of himself, just so far he is intemperate. Thus it will be seen at a glance that the practice of temperance is not completed when a person has only renounced the use of strong drink. A person may never have touched a drop of spirituous or of malt liquors, yet at the same time he may be intemperate in many ways. In many things he may not have control of himself.

Some there are, yes, a multitude, who have not control of their temper. They are as quick-tempered as a flash. In this respect they have hardly any control of themselves at all. They are intemperate. Others there are by the thousands who are ruled by their passions. Such was Felix, before whom and with whom Paul reasoned of righteousness, *self-control*, and judgment to come. Such are intemperate. Others again are ruled by their appetites—things which in themselves are perfectly lawful, but by which thousands of people allow themselves to be controlled, instead of assuming the mastery themselves, and acting with self-control. These are intemperate. Others yet again allow the desire of gain to rule, and to drive them onward into many foolish and hurtful things. All such are intemperate.

So it is in all things, in every phase of life. Instead of ruling themselves, they allow themselves to be ruled by some wicked, sinful thing. One is controlled by strong drink, another is controlled by impure thoughts and lustful desires, another by a gluttonous appetite, and so on through the long list of human frailties. All are intemperate. Each one lacks something of that self-control which he owes himself, in filling the place of a real manly man, or womanly woman, in the world. No one of us has much in which he can boast himself over his fellow-mortals.

"Happy is he that condemneth not himself in that thing which he alloweth," saith the Lord, Rom. 14 : 22. It is perfectly allowable to eat and to drink. How could any live without it? But the human race, from the first pair onward through the world's history, has condemned itself in that thing which in itself is one of God's good gifts to men. God created men and women in the world together. He himself established the marriage relation and surrounded it with his own holy sanctions. He created men and women with social qualities, capable of enjoying and mutually profiting by the social relation with the sanctions which he established. But for men and women to condemn themselves in these relations, which in themselves are perfectly allowable, has been not the least of the banes of human existence. The Lord directs that men shall be diligent in business, and prosperity is the inevitable result of such a course. But instead of holding the course with an even hand under God, men allow prosperity to lead them into the love of it for its own sake, and so condemn themselves in the thing which in itself is not only strictly allowable, but highly commendable. In all these things we must needs keep ourselves the subjects of our own control, or else we shall always be what we always have been, and that is, very slaves, sold to serve under the arbitrary and cruel mastery of a perverted appetite or an unholy ambition.

It is for this cause that in the Scriptures we are so often exhorted to the practice of self-control, that is, temperance. Does the great apostle tell of "the faith in Christ"? He does it by reasoning of "righteousness, temperance [self-control], and judgment to come." Acts 24 : 24, 25. Does he call men to a race for the

heavenly crown? He lays down the one great rule of the contest, "Every man that striveth for the mastery is temperate in all things." 1 Cor. 9 : 24, 25. Does he give directions as to who shall be intrusted with the care of the flock of God? One of the necessary qualifications is that he shall be "temperate." Titus 1 : 8. Does he enumerate for us the fruits of the Spirit of God? One of these precious fruits is "temperance." Gal. 5 : 23. Does Peter show us how we shall obtain an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ? It is by adding to "faith virtue; and to virtue, knowledge; and to knowledge, temperance," etc. 2 Pet. 1 : 5, 6, 11. Does Jesus himself tell us who shall be his follower? He says: "If any man will come after me, let him *deny himself* [control himself, master himself], and take up his cross daily, and follow me." Luke 9 : 23.

This is true temperance. Without it man is not himself. Without it he is not the whole man that God wants him to be, and which he must be to enjoy the full, symmetrical measure of all his powers.

It follows from this that if a man will be master of himself in all things, he must have the full use of his own will. Paul simply expressed the experience of the human race when he said, "To will is present with me; but how to perform that which is good I find not." Rom. 7 : 18. Every man is ready to, and does, will to do certain things, but he cannot hold himself up to the height of his will. He resolves to do many things, but cannot hold himself to his resolution. To will to do better is ever present with every man, but they do not do better. How to perform that which their own better judgment, and their honest convictions, tell them is the right thing to do, is what they do not find.

The sole trouble about all this failure is that men have not the full use of their own will. Evil habits and intemperate practices destroy the will; they render impotent the power to perform that to which the mind readily assents as being right and proper. To convince men of what is right is ever the easiest task of the reformer, while the hardest task is always to bring them up to the place where they will do that which they know to be right. With temperance workers it is not at all difficult to convince men that the use of alcoholic drinks is injurious, and that the only right thing to do is to let them entirely alone; but the great task is to get men to let them entirely and forever alone. It is not difficult to convince men that the use of tobacco is only injurious and that continually, without one redeeming quality; but it is the hardest kind of a task to get them to quit it, even when they themselves confess that they ought to quit it. It is so also with the man or woman who uses opium or arsenic or morphine, or who is addicted to any wrong habit whatever.

And yet all are ready to say, "Oh, I *could* quit it if I only would!" Yes, that is true, but they don't. As one old gentleman expressed it, who had been an inveterate user of tobacco, and had at last really quit: "I always said I could quit it if I would, but I *couldn't* would." In that single expression there lies couched whole volumes of philosophy. Men can quit evil habits if they will, but they can't will. Men can do right if they only will, but they can't will. They can say "I will," but they can't do "I will." This truth was excellently illustrated in an article in the sanitary columns of the *New York Independent*, a few years ago. In discussing the subject of "Stimulants and Narcotics as Related to Health," the writer referred to those who have become enslaved by the use of these things, and then remarked:—

"If ever we have seen sadness in this world, it is in the case of those who are conscious of this entrancing enchantment, and yet feel unable to extricate themselves from the wiles of the adversary. . . . We do not believe anything has happened to us over and above the experience of most practitioners; yet we almost shudder to recall instance after instance where life has been burdened with this direful deceit, and whole families involved in the secret malady. The remedies are few *unless the will itself is rallied to a high determination, and then for a time fortified and affiliated with another will stronger than itself.*"

This is true. And whether the remedies be many or few, this is the *only* one that is sure. But it is also true that with no human will can any will be fortified or affiliated in any adequate degree whatever. A stronger human will may be found, and by it the weak will may be fortified in a certain sense by personal encouragement and watchful influence, and this only while that stronger will is present. But even then there can be no affiliation of wills so that the weaker will shall be really vitalized from the energy of the stronger. That is an impossible relationship between human wills. Under such circumstances the most that can possibly be done is that the weaker will shall be encouraged and guarded by the stronger until it shall of itself recover its wasted energies. But that is not enough, by far, and therefore such a remedy can never be certain in its results.

Far more than that is required if the wasted energies of the will are ever to be restored. As we have stated, what is required is that the stronger will shall be one that can be ever present, and which, at the same time, can be so affiliated with the weakened will that the weaker shall be actually vitalized and renewed by the very energy itself imparted from the stronger. It is evident that such a remedy would prove effectual and permanent. And there is such a one offered willingly to every enthralled soul. It is found alone in the will of the Lord Jesus Christ. There is a will with which by faith every weakened and enthralled will on earth may be fortified and affiliated, and that to such a degree that whereas it was a struggling, despairing victim, it may be transformed and translated into the glorious liberty of a conqueror,—to such a degree that whereas the enthralled soul could only cry, "O wretched man that I am! who shall deliver me from the body of this death?" he may freely and gladly exclaim, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." And then, and so, God, in Christ, "worketh in us both *to will* and *to do* of his good pleasure." Jesus is the great Physician, who will supply strength for every weakness, a remedy for every ill, freedom to every slave, and victory to every warrior. Through Jesus Christ alone every man may become master of himself, and so, alone, can we be temperate in all things.

But out of Christ none can attain to it. Christ filled the measure of every perfection. He did it as a man, that *in him* man might do it. Out of Christ man is not himself, as he ought to be, nor as God wants him to be; he is handicapped with the weight of his own wrong tendencies, entailed upon him, or acquired by him, and of himself he cannot rise to the complete dignity of a man. But in Christ his lapsed powers are restored, he recovers the strength that he must have to control himself completely. In Christ, and in him alone, can man surely acquire the mastery of himself, and so succeed in the practice of true temperance—self-control. Then he will be his own free man and Christ's servant forever.

A. T. JONES.

#### THE BLISS OF HEAVEN.

Go, wing thy flight from star to star,  
From world to luminous world, as far  
As the universe spreads its flaming wall;  
Take all the pleasures of all the spheres,  
And multiply each through endless years;  
One minute of heaven is worth them all.—*Moore.*

#### "ALMOST PERSUADED."

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." Acts 26 : 28.

AND no wonder, after Paul had set forth the truth so eloquently; but with Agrippa it was only *almost*, after all. While reading this chapter, I thought, How many people at the present day are just like Agrippa. They listen intently as the truth for these last days is presented, and seem deeply interested. As the reasons for observing the Sabbath of the Lord are brought forward, they will admit its claims; they will say, "Yes; I believe it is right. I believe the seventh day ought to be kept, and I am *almost* persuaded to keep it." But, alas! how many stop just there. Certain considerations keep them back. Oh! the excuses are legion, and they conclude at last that they will go on as before; they don't believe that God is so very particular about a *day*, so long as they keep *one* day in seven.

Dear reader, have you never read the words: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams"? 1 Sam. 15 : 22. Read the whole chapter, and see if the Lord is not particular. It is a terrible thing to disobey him. Disobedience shut Adam and Eve out of the garden of Eden. Disobedience! how many instances we read of in the Bible where God visited his displeasure upon the people for this very sin.

Dear reader, you cannot afford to disobey God. Certainly obedience to the commandments of God may mar your worldly prospects; but "what shall it profit a man if he gain the whole world and lose his own soul?" Just think of it! These are the dear Saviour's own words; surely he knew. *Perhaps* you may enjoy a few years of prosperity, popularity, and independence, then to be banished from the presence of God forever, because you will *not* obey the voice of the Lord. Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father who is in heaven." Obedience to God's commandments must be united to our faith in Jesus, if we wish to enter that place which the Saviour has gone to prepare. Rev. 14 : 12. Dear reader, make up your mind, that, no matter what others may do, *you* will henceforth serve and obey the Lord, remembering that—

"'Almost' cannot avail;  
'Almost' is but to fail!  
Sad, sad, that bitter wail,  
'Almost,' but lost."

Carlton, Australia.

A. M.

FORBIDDEN GROUND.

Our first parents were placed on probation. Of the tree of knowledge of good and evil they were not to eat. One spot on the earth was to them forbidden ground—only one spot. Throughout the lovely paradise they could linger without danger, in every place except one. They could freely eat the luxurious fruits of an abundant variety of trees, vines and plants. They could breathe the purest air, drink the crystal water fresh from the fount of God, inhale the sweetest fragrance, and feast their eyes on the loveliest flowers. There were no temptations hidden behind a thousand trees and flowers, nor perils and dangers in a thousand shapes and places. There was only one spot that was forbidden ground—only one spot. Why did they seek that very place? And when found, why did they not flee away quickly? Oh, why did they linger so long on forbidden ground?

But they did linger long enough to sin; long enough to bring reproach, and misery, and death upon themselves; long enough to give an inheritance to us, their offspring, of grief, and sin, and sorrow, and corruption. This inheritance of a sinful nature has cost us many bitter tears. Still we look back to paradise, lovely paradise, with feelings of sorrow, as though we had ourselves been driven from that place. And since we, as a race, have been driven out of paradise, the flood-gates of temptation have been opened upon us. How fruitful that one sin was!—fruitful in begetting a thousand other forms of sin—fruitful in opening a thousand doors of temptation.

What a terrible thing sin is! It is still of the same nature as it was from the beginning; yet how many sins each one of us has committed! What a fearful barrier between us and a holy God! How much we are in perishing need of Jesus, the Saviour from sin! But each sin of ours has opened to us many gates for temptation, and our sins have been numerous. Look at those thousands of doors of temptation round about you. Behind every one appears the form of an evil angel. He has an arrow on his bow. He is ready to send his fiery dart, with terrible power, into your poor, trembling heart. Have you on the whole armor of God? Are you on your watch continually? Will you yield again to the siren voice, and multiply the snares of temptation? Flee to Jesus! Come to Jesus! Lean on Jesus! Watch and pray, fervently, constantly.

The one spot of forbidden ground is now changed into a thousand spots. Wherever we roam, invitations present themselves, to make us linger on forbidden ground. We fear and tremble. We are discouraged. Is there no spot in this world where we can find rest and safety? Is there no ground that we can tread upon, and find shelter from that hail of fiery darts? A heavenly voice whispers: "Yes; come to Jesus. Come with me to Calvary. Behold the Lamb of God. Behold the Man of sorrows. Come, linger here; for this is not forbidden ground. Seat yourself in the shade of the cross; for it is cooling here from the burning rays of conviction. See those stripes. See the blood streaming freely. Sin-sick soul, by those stripes you are healed. Look at that holy head bowing in the last anguish of soul and body. Hear that piercing cry, as dark despair came over him who never did sin: 'My God, my God, why hast thou forsaken me?' He was punished for our transgressions. Can you believe it? Do you believe it? Will you give yourself up, as a blood-bought soul, to Jesus? Will you be his, and no longer your own? Serve him, and no longer fashion and self? Behold how he loved you! Will you love him again?

"Follow Jesus to the grave. See him rise from the dead. Behold that wondering and happy throng of five hundred witnesses who beheld their resurrected Redeemer. Follow his ascension to the throne of the Majesty of heaven. Now pass, by faith, through the opened door into the heavenly sanctuary. This is not forbidden ground. Here you can linger with impunity. Even the veil of the most holy place is lifted, and there is seen in the temple the ark of the covenant."

Here we will linger. Jesus is there, finishing his heavenly ministration. While mercy lingers, we will linger too, around the mercy-seat. We will worship, with our faces toward the heavenly Jerusalem, as Daniel worshiped toward the old Jerusalem.

Jesus, dear Saviour, we long for thine appearing. But we desire to get ready. Send in much mercy precious rays of light from thy glorious countenance, that we may have light, step by step, till thy glorious appearing. Then there will be no more forbidden ground. Then we shall hail thee, blessed paradise, without fear of stepping upon even one forbidden spot.

Dear reader, do you tread on forbidden ground?

J. G. MATTESON.

CHARACTER AND REPUTATION.

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

Jesus became of no reputation, but ever possessed a perfect character. The martyrs of the blessed Jesus went down with their reputations tarnished, but in character they were unimpeachable. Our reputation is made by others; character can only be formed by the possessor. Our reputation may be destroyed by others, but a man's character can only be destroyed by himself. Our characters are in our own hands, while our reputation is in the hands of fellow-mortals. For this we ought to be exceedingly thankful; for in the Judgment a man will be condemned or acquitted, according to whether his character is bad or good. Be most concerned about your character.

H. A. ST. JOHN.

THE LAW OF GOD.

The first four commandments of the moral law may be viewed as flowing from the principle of love to God, and the remaining six as ramifications of the principle of benevolence, or love to man. These laws were published in the most solemn manner, to the assembled tribes of Israel in the wilderness of Horeb. While Mt. Sinai was shaking to its center, and smoking like a furnace; while flames of fire were ascending from its summit, and thick darkness surrounding its base; while thunders were rolling in clouds above, and lightnings flashing amidst the surrounding gloom, and while the earth was quaking all around, and the voice of a trumpet waxing louder and louder,—in the midst of this solemn and terrific scene, God spake the commandments with an audible, articulate voice, in the hearing of the trembling multitude assembled around the mountain. A combination of objects and events more awful and impressive the human mind can scarcely conceive; compared with which, the pretended pomp of pagan deities, and Jupiter shaking Olympus with his imperial rod, are lame, ridiculous, and profane; and never, perhaps, since the commencement of time, was such a striking scene presented to the view of any of the inhabitants of this world. The most solemn preparations were made for this divine manifestation; the people of Israel were commanded to purify themselves from every mental and corporeal pollution, and strictly enjoined to keep within the boundaries marked out for them, and not to rush within the limits assigned to these awful symbols of the Deity. An assemblage of celestial beings, from another region of creation, was present on this occasion, to perform important services, to swell the grandeur of the scene, and to be witnesses of the impressive transactions of that solemn day.

Moses was appointed as a temporary mediator between God and the people, to explain to them in milder terms the words of the law, and the further intimations of the divine will. Yet so terrible were the symbols of the present Deity, that even Moses was appalled, and said, "I exceedingly fear and quake." In order that the impressive words that were uttered on that day might not be forgotten in future generations, they were written on tables of stone with the finger of God. They were not simply drawn on a plane, like the strokes of writing upon paper, but the characters were engraved, or cut out of the solid stone, so that they could not be erased. They were not written on paper or parchment, or even on wood, but on stone, which is a much more durable material. "The tables were written upon both their sides, on the one side, and on the other, were they written; and the tables were the work of God, and the writing was the writing of God, graven upon the tables."

This was intended to prevent the possibility of anything being added to the law, or taken from it. The tables were two in number, the one containing the precepts which inculcate love to God, and the other containing those which enjoin the love of our neighbor. These laws, thus engraven on the most durable material, were deposited in the most sacred part of the tabernacle, in the ark of the covenant under the mercy-seat. All the striking circumstances now mentioned, were evidently intended to proclaim the majesty and grandeur of the Supreme Legislator, the excellency and perfection of his law; that it is the eternal and unalterable rule of rectitude; that it is of perpetual obligation on all the inhabitants of the earth; that it is the rule of action to angels and archangels, and all other moral intelligences, as well as to the human race; and that the most dreadful consequences must ensue on all those who persist in violating its righteous precepts.

The proclamation of this law was prefaced by the words, "I am Jehovah thy God," which contain a

ground and reason for our obedience. They evidently imply that he is the self-existent and eternal Being who brought the vast universe into existence, who "gar-nished the heavens, and laid the foundations of the earth," and peopled all worlds with their inhabitants; that he has sovereign authority to prescribe a rule of action to his creatures; that he knows best what laws are requisite to preserve the order of his vast empire, and to secure the happiness of the intelligent creation; that he is the former of our bodies, the father of our spirits, and the director of all the movements of nature and providence, from whose unceasing agency every joy proceeds; and that all his regulations and arrangements are calculated to promote the present and everlasting felicity of all rational agents that submit to his authority. These laws are not mere acts of divine Sovereignty, but founded on the nature of things, and are calculated to preserve the harmony and order of the intelligent universe.—Dr. Dick.

REFORMERS.

WERE not Jesus and his disciples, the Waldenses and Albigenses, in the valleys of Piedmont; Luther and Melancthon, in Germany; Zwingle, in Switzerland; Cranmer, Ridley, and Latimer, in England, all esteemed as skeptics and free-thinkers in their day, and were they not? Were not all these heterodox in their opinions?

Were not Hunter, in physiology; Thompson, Priesnitz, and Hahnemann, in medicine; Gall, Spurzheim, and Combe, in metaphysics and ethics, and the leaders of every religious sect in its commencement, skeptics as to former belief? Had not their minds outgrown popular ideas, and were they wrong, in the true dignity of their manhood, for asserting and maintaining what they esteemed as truth, though voted heretical by the church and priesthood?

Have not these heretical reformers been the true benefactors of their race?

Was not every true reformer in advance of, and persecuted by, his age?

Has not truth, ye proud ones, ever been born in a manger?

Did not Caiphas sit in Moses's seat while Christ went wandering over the plains of Galilee, "without where to lay his head"?

Has not truth been presented in every age, and are not her lovely and benign features still seen among us, seeking to benefit her persecutors, forever blessing, and continually crying amidst her cruel persecutors, "Father, forgive them, for they know not what they do"?

Is it wrong to love her? Is it a crime to respect what is respectable, esteem what is estimable, admire what is admirable, and love that which is so lovely?

Is not the life of Jesus typical of the history of truth in every age?

Is not truth continually persecuted, reviled, spit upon, killed, yet lives forever?

Will mankind ever become earnest seekers after truth, instead of zealous advocates of favorite, pre-conceived, and stereotyped opinions?

Will men ever cease to take for granted that their opinions are correct?

Who will advocate truth independent of prejudice?

WITTY, BUT TRUE.

SOME of the sayings of that pious but witty English clergyman, Rowland Hill, were remarkable for hitting the nail on the head. Not another blow was needed to drive it home.

Being very much grieved at the conduct of some of his congregation, who were frequently unpunctual, he once offered the following prayer:—

"O Lord, bless those who are in their places, have mercy on those who are on the road, and save those who are getting ready to come."

He once said of a man who knew the truth, but seemed afraid to preach it in its fullness, "He preaches the truth as a donkey numbles a thistle—very cautiously."

On a wet day a number of persons took shelter in his chapel, during a heavy shower, while he was preaching. He remarked: "Many people are greatly to be blamed for making their religion a cloak, but I do not think that those are much better who make it an umbrella."

Entering the house of one of his congregation, he saw a child on a rocking-horse. "Dear me!" exclaimed the aged minister, "how wondrously like some Christians! there is motion, but no progress."

A professed Christian who was addicted to drinking, asked him impertinently, "Now, do you think, Mr. Hill, that a glass of spirits would drive religion out of my heart?" "No," he answered, "for there is none in it."

A lady who professed religion, but whose daily practice was not in harmony with it, once said to him, "I am afraid lest, after all, I shall not be saved." "I am glad to hear you say so," replied Mr. Hill, "for I have been long afraid for you, I assure you."—Sel.

## THE END.

The existing state of things will not always last. The end will come. The apostle assures us "that there shall come in the last days scoffers," who will boastfully inquire, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But the chariot wheels of the Coming One will not be delayed by the skepticism of the religious skeptic, or the scoffing of the religious scoffer.

The end will come. Prophetic fulfillments in the past, and the present signs of the times, justify the most literal application of these fearful words of the prophet to our time: "Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. Another prophet, looking forward to the close of the present state of things, exclaims: "An evil, an only evil, behold is come. An end is come, the end is come. It watcheth for thee. Behold it is come." "The time is come. The day draweth near. Let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof." Eze. 7:5, 6, 12.

The end to an unbelieving world will be terrific beyond description; but to the just it will be a day of glory, of release, and reward. With longing eyes and quickly beating hearts they will be looking toward to it. And when it shall come, and their adorable Redeemer shall be seen coming down the blazing vault of heaven, their glad voices will unite in the triumphant shout: "Lo, this is our God, we have waited for him, and he will save us. This is the Lord, we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9. We give the following paragraphs from the *Christian*, under the heading "The End:"—

"The fleeting nature of this world, and the solemn fact of its approaching end, has occupied the thoughts of God's people for ages past. Enoch, the seventh from Adam, prophesied of a coming Lord and a coming Judgment on all that are ungodly among men. Abraham was content to wander a houseless dweller in tents, in an uncertain world, looking for his permanent inheritance to the heavenly country, and the city that hath foundations, whose builder and maker is God. Job foresaw the day when the heavens should be no more, and his Redeemer should appear and stand upon the earth in the latter day. David was a stranger and sojourner here, and foretold the time when the God of glory should appear in flaming fire. Isaiah exclaimed: 'Oh, that thou wouldst rend the heavens and come down, that the mountains might flow down at thy presence.' Daniel foresaw the dissolution of all the pomp and glory of a sinful world, and heard the solemn word: 'At the time appointed, the end shall be.'

"Malachi predicted the coming of the day 'that shall burn as an oven,' when all the proud, and they that do wickedly, shall be given to the flames. Jesus foretold the time when the wicked, like the tares among the wheat, shall be gathered in bundles and burned, in the end of the age. Paul declares: 'Yet a little while, and he that shall come will come, and will not tarry.' John, on Patmos, exclaims: 'Even so come, Lord Jesus!' James exhorts the saints to be patient, because the day of their deliverance draweth nigh. And Peter says: 'The end of all things is at hand.'

"Living, then, in a fleeting and uncertain world, we are to 'pass the time of our sojourning in fear.' All things which we covet, love, and long for, will soon pass forever from our grasp, and every earthly joy on which our hearts and hopes repose, will glide away like a forgotten dream. We must learn hence to hold this world with loosened grasp, and to let no idolatrous love of earthly things becloud our spiritual vision, and keep back our hearts from purer and more enduring joys.

"The Christian's hope is anchored within the veil. Not here, but hereafter, will his desire be realized, his aspirations satisfied. He has something in view better than earth's ideals, something that eye hath not seen nor ear heard, only as God has revealed it by the Holy Spirit and in his living word. He has no lack of hope, joy, and consolation; but it reaches beyond the toss of earthly storms and the surge of earthly billows. 'The end of all things is at hand,' but he will not be a loser by the change. His treasures are in heaven. His heart is there also; and in due time he shall rest from his labors and reap his great reward. 'Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ,' what are the trifles of earth, the pomps, the pleasures, and the pride of a departing world, compared with the eternal gladness that is waiting for him, the eternal glory that he so soon shall share?

"But let not the vain and godless take courage at judgment's long delay. Let not the scoffer exult in sinfulness and pride. 'The day of the Lord will come as a thief in the night;' the heavens, being on fire, shall be dissolved; the elements will melt, and the works of man will perish in the dissolving flames; and only for the

saints of God will home or hope remain, in that 'new heaven and new earth, wherein dwelleth righteousness.'

"Let us make their blessed portion our own. Let us resolutely spurn the enticements of a sinful world. Let us take heed, lest, like Esau, for 'one morsel of meat' we sell our priceless birthright. Let us watch, and wait, and hope, and work; and with the passing months and fleeting years, the changes, chances, convulsions, and tumults that rack the world, let us bear forever these words of solemn omen and of joyful cheer: 'The end of all things is at hand; be ye therefore sober, and watch unto prayer.'"—James White.

## CHARACTER.

Our character is but ourselves as viewed in the light of our real qualities of heart and mind. We make ourselves what we are. We shall find that we are held accountable by God not only for what we do, but also for what we are. We are good or evil in his sight, and the fault of being evil, if we are such, is wholly our own. It is true that the grace of God alone can raise us out of the ruin that our fallen nature involves us in. But this grace is freely given to all who ask it, and faithfully cooperate with it.

By the aid of God's grace our evil passions may all be subdued, and we may form characters that shall stand the test of the day of Judgment. But what a work this is! Little do we realize that we are in God's workshop; that our fiery trials are designed by him to soften our evil natures, that he may hammer them into such form as he chooses to give them. God means to save us if possible, but he will do only his part of the work. Ours must be faithfully performed or we shall come short of the kingdom of God.

Our character is formed by ourselves. The man of humility is such, because, with the help of God's grace, he has humbled himself again and again, times almost without number. The meek man is such, because, with the help of God's grace, he has many times endured the buffetings of Satan, and the shame and the reproach and the vexation that the wicked have heaped upon him. The patient man is such from the right use of afflictions. The temperate man is such from the constant use of self-denial. The virtuous man is such because his words, his thoughts, and his acts are governed by virtue and purity.

We form our characters little by little, like the growth of an icicle. Drop by drop this forms. One drop of dirty water will make itself appear in the formation of the icicle. One evil thought, one wicked word, will enter into, and help form, our character. Would you be pure in God's sight? Then let his fear govern all your acts, all your words, and all your thoughts. Set God before you in everything. The stamp of immortality will only be placed on the pure in heart.—J. N. Andrews.

## AN IMPORTANT INQUIRY.

"MEN and brethren, what shall we do?" This plain question was as plainly answered: "*Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.*" Acts 2:37, 38. But are we sure this is addressed to all Christians?—"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Verse 39.

The promised gift of the Holy Ghost is suspended (like all of God's promises) on the condition of obedience. Not partial, but complete. We read of one Simon (Acts 8:13-24) who believed and was baptized;—who, when he saw that through laying on of the apostles' hands the Holy Spirit was given, offered them money, saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God." By all who desire to know the will of God and to do it, these verses should be carefully and prayerfully considered, lest any should lose the gift of the Holy Spirit by neglect of the command, or, Simon like, because their heart is not right before God.

Those who have rejected the truth which the apostles taught are addressed in Acts 7:51: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." We find from this that the fault is with the heart and ears. Our attitude to God and his truth is not right; we frustrate the grace of God in our hearts, and so fail to be sanctified by his truth; and those who watch us daily look in vain for the fruits of the Spirit,—"*Love, joy, peace, longsuffering, gentleness, faith, meekness, temperance.*" Let us pray: "Show me thy ways, O Lord; teach me thy paths." A. M.

Upper Hawthorn, Victoria.

## The Home Circle.

## NIL DESPERANDUM!

LOSE not heart!  
Though the clouds above thy sky  
Tell of tempests sweeping nigh,  
And the soul that longs for calm  
Has no leisure for sweet psalm;  
Hope, and bravely do thy part—  
Lose not heart.

Hope and labor;  
All things work for good together,  
Both in rough and sunny weather;  
Work thou too, with all thy might,  
For the progress of the right;  
Not for self, but for thy neighbor,  
Hope and labor.

Do not fear!  
God is stronger than all wrong,  
And although his time seems long,  
From the darkness of this sorrow,  
He will bring a fair to-morrow;  
Even now his hosts are near—  
Do not fear.

Be not sad!  
Wintry days will soon be over,  
Spring with flowers the earth shall cover;  
Thou shalt live in brighter days,  
And thy lips break forth in praise;  
For the world is growing glad;  
Be not sad.

Nor despair!  
Life is fairer than it seems,  
Light in darkest corners gleams.  
Oh! take heart to trust and try;  
Rest will come, and God is nigh.  
Spend thy life in work and prayer,  
Not despair.

—Marianne Farningham.

## ROB'S HOLD.

"It's my best hold," said Rob Strahorn to himself, as he sat on the edge of the bed in the barn-loft. "There isn't anything else to compare with it. Talk about keeping one's temper. It's gone before you know it, and a fellow do n't know a thing till it's all over with, and he begins to feel foolish. But this taking a little time every day to read and pray, it's—well, it's my best hold. This having a Saviour"—here Rob choked and lapsed into silence a moment. "Strange how he should care for a fellow like me. I do n't know as Mr. Jones misses the time I take for Him, when I'm at the foddering; reckon I do n't laze around as much as I used to, anyhow. It appears as though something takes hold of and keeps me when things go wrong. Yes, it holds me and keeps me."

It was a long soliloquy for a boy who had followed the plough all day, and here he tumbled into bed, and was asleep in five minutes.

Rob Strahorn was an overgrown, awkward lad of sixteen, with tow-colored hair, sunburnt face, light blue eyes, big feet, and freckled hands, and, withal, an awkward consciousness of his personal defects that made him more uncouth than he was by nature. His best suit was of shoddy, slopwork cotton, a marvel of misfit; while his every-day overalls were redolent of their constant association with the swill-pail and cow-stable.

He was alone in the world, and thought himself fortunate to have a place at Mr. Jones's, where he worked in the summer from five in the morning until eight at night for eight dollars a month, and did chores for his board in the winter, while he attended the district school.

Perhaps Miss Clara, of the dainty apparel and delicate hands, whose pet pride is in her refined tastes, wonders what such a being can have to make life desirable. Well, he does n't have what you do. But I think sometimes that God puts the precious seed in hearts where the body is kept in a mean and toilsome life, as he plants the other seed in the unsightly ground. Both will grow and bloom.

Rob had found the Saviour the winter before, and to the friendless boy it had been a revelation of forgiveness and love that had transformed him. He never stopped to think of how much he was going to bestow on the Lord. He simply took and loved.

"Say, boys," said Pete Hæbler to Gus and Mike one morning, as Rob came in for a half-bushel of oats, "what do you think I saw yesterday? I went into the hay-loft, and there was Rob, on his knees, as big as life, saying his prayers."

"Haw, haw, ho, ho," roared the two men.

"Sure, and we've got a saint among us," said Mike.

"And never knew it," said Gus.

"Say, Rob, could you put up a few for the like o' us poor sinners outside? that's a nice boy," said Mike.

Rob would have been more than human not to have felt his temper rising, with the scarlet blood that suffused his face. But as he stood before his tormentors, the



Spirit came to him, with an echo from his morning reading, "Whom having not seen, ye love," and a sudden sense of manhood stilled his soul. Unconsciously he straightened himself as he said,

"I don't know as I'm ashamed of it. I love the Lord I pray to, and I a'n't a going to quit it either," and walked out with his half-bushel on his shoulder.

"Sure, the lad's got spunk," muttered Mike; "I'll say that for him."

The boy did not know that he had passed through one of those supreme moments of soul-growth, which shape the whole life sometimes; but so it was. He had taken a long step in Christian manhood, and he felt that his "hold" was never so strong before.

One hot Sunday afternoon, Pete and Mike, after dozing on the grass and sauntering over the farm till they were ready for any new amusement, mounted to the hay-mow, where they found Rob with his Bible and lesson-leaf.

"Three cheers for the parson," shouted Pete.

"Whist now, you'll be breakin' the thread of his discourse," said Mike, as he tumbled down on the hay. "Come, preacher, we want a bit of your sermon. Read right along, and don't be bashful."

What magnetic current of love guided Rob's slow fingers to the story of all stories?

"I'll read if you like," he said, and began about the prodigal son. He had prayed for his companions that afternoon, and now through all the magical lines, his voice trembled with feeling. It was read in a stammering fashion, but an unseen influence pointed each slow sentence with fire. Pete gave an angry grunt, as he slid to the floor, and went out to lean over the hog-pen; but Mike lay with his arm over his head, and his face turned away for a few moments. Then he went down, and when he was alone, he rubbed his face on his red cotton handkerchief, and said to himself, "Faith, and it's the far country I'm in now, sure."

That week Rob and Mike were hoeing the half-grown corn, in the hot July sun, and their rows kept them together.

"Rob," said Mike, "now I want you to tell me what's got into you. Why, you are not the same boy you were last year, at all. You were the grittiest little fellow that ever I saw then; but now you take all Pete's meanness as meek as a lamb. The dirty spalpeen, to tell Mr. Jones that the weeds he left were where you hoed. I'd have knocked the head off him."

The boy's slow speech did not admit of many words in his confession of faith, and his feeling choked him, but he said, slowly,

"I've got a hold on Jesus, Mike, and he's got a hold on me."

He was almost surprised to find himself going on, hoeing nervously meanwhile.

"It's a good thing to have, Mike, and I wish you'd take hold, too."

"Faith, it's meself that wishes the same, too. You see, I was n't always the wild boy you've seen me here. My folks were Presbyterians in the old country, and they raised me correct; but I've got strayed off, like. You'll believe me, when I tell you that all your prayers, and Bible reading, and your straightforward Christianity, have made me feel queer. Rob, tell me, boy, do you think there's any hope for the like of me?" and Mike gave a great sob.

Rob could not talk, but he took from his venerable pocket his Testament, and read the chapter which had once thrilled his own soul with the promise of forgiveness, the third of John, that wondrous epitome of the gospel. When he had read the words, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," he knelt down in the furrow, and made his first prayer in the presence of another. When he was done, Mike broke out in a vehement appeal for mercy, and there, under the rustling leaves of the corn, a soul was born into the kingdom of God.

Twenty-five years later, two pastors in Kansas were comparing their work.

"I have one man that I lean upon," said one. "In any emergency there is always the feeling that I have one on whom I can rely. He is a tower of strength in the church, if I may use the expression."

"In what?" asked the other.

"In his character and daily life. His children are growing up to love his God, and I believe it is largely owing to the godly example he sets before them. No hurry of harvest, nor rush of visitors, keeps him from his family prayers. If the President were his guest, he would get down his Bible, hand one to him, and ask him to take his turn in reading a verse, and to join in prayer. He came here and took up land twenty years ago; and I'll venture to say that two-thirds of all who have been converted in the community since owe something of their religious life to him. If he has not taught them in Sabbath-school, nor talked to them of Jesus by the way,

they may be sure that he has pleaded with God in private for their salvation. Quiet, you say? Yes, quiet, and slow of speech. He never had brilliant talents, and was without early advantages, and I am surprised, sometimes, at the simple elegance of his few words. I think it is because the Bible has been the daily food, both of intellect and soul. I wish there were more men like Robert Strahorn."

"Amen," said the other pastor.

This is what Rob's "hold" did for him.—*Christian Weekly.*

#### HOW THE BOTTOM OF THE OCEAN IS LIGHTED.

ONE of the most striking things noticeable in dredging is the great variety and brilliancy of colors in the deep-sea animals. There are bright red sea-anemones, deep purple sea-pens, delicate pink corals, pure white sea-cucumbers, and dull black fishes, all mixed up in a mass of bluish gray mud. A few of these animals are blind, but most of them have very well-developed eyes. In depths of over one thousand fathoms it is physically impossible for the faintest gleam of sunlight to penetrate. It must be darker on the ocean bottom in two thousand fathoms than the darkest starless night, that is, if nothing but sunlight were to be depended upon. If it were as dark as that, neither eyes nor colors would be of any use. Nature does not support useless organs, and when an organ is no longer needed, it is dropped. The fish of Mammoth Cave, no longer needing eyes, have become blind. Such would be the case in the deep sea. Another proof that there is light on the ocean bottom is the fact that many unprotected animals assume the colors of the larger animals on which they habitually live. There is a brittle star that is always found in the branches of a bright orange-bush coral, and unless looking at it very closely, one can hardly distinguish it. There is an object in this—the starfish wishes to conceal itself; but if the ocean bottom were totally dark, there would be no need of such an arrangement, for the darkness alone would be sufficient.

One evening the dredge came up at eleven o'clock, and the electric light suddenly went out while we were examining its contents. Just before it became dark, I had thrust my hand into the mud to draw out a rare shell; and when I withdrew my hand, it glowed with phosphorescence; the mud was covered with a phosphorescent light, and many of the animals, when touched, gave out a brilliant glow. This was the secret of the deep-sea eyes and colors. With such a light, both sight and color would be as useful at the bottom of the sea as on the surface.

I believe if we could suddenly find ourselves on the bottom of the ocean in two thousand fathoms, we would see brilliant white lights, casting intense shadows, illuminating the ocean bottom in an effectual manner. There would be vast tracts of darkness almost absolute, and here the blind forms would habitually live, having no use for colors or light. Groves of coral would shine with this intense light, shrimp and fish would dart about, specter like, over an illuminated pathway, each carrying his own lamp, and the whole ground would be one glow of phosphorescent light.

On the surface many animals are phosphorescent; the large schools of mackerel and menhaden can be seen for miles emitting a bright light. In the evening, on the sea-shore, the surface is often aglow with a silvery light. On such nights the sailors say, "A storm is coming." There are billions of embryos and microscopic animals that fill the surface waters, and each emits a little fire-fly spark, and all vie with each other to see which can excel in brightness. The result is a sheet of pure white light. The boat leaves a train of bright light, and silvery drops fall from the oar back into the water, sending a little spray of light into the air, and spreading out little ripples of phosphorescence. Why these tiny animals emit their little sparks is not known, though it is generally said that it is the result of nervous excitement or irritation. When sailing in the Gulf Stream, I have passed through schools of jelly-fish, when the prow of the vessel turned up brilliant waves of living light, and the whole surface for miles around was aglow with phosphorescence. In this case the light is for protection. Animals that might be dangerous enemies to the soft-bodied jelly-fish have learned that behind that brilliant light lurk deadly stinging powers, and they instinctively avoid it. But young and inexperienced fish have not yet learned the lesson, and so, attracted by curiosity, they approach the light and receive the deadly shock, and furnish food to the well-protected jelly-fish. If one escapes, it never tries the experiment again; for just as certain as it comes near the jelly-fish, it receives a shock that, if not fatal, is strong enough to inspire it with a terror that will never be forgotten. An inoffensive animal has learned the terror that the jelly-fish inspires its enemies with, and has assumed the same protective light. This is pyrosoma,

the sea-lamp, a cluster of ascidians that have no stinging power whatever, but which defraud fish that might be dangerous enemies into the belief that they are jelly-fishes.

There was a time when the ocean bottom was much nearer the surface than at present, and when sunlight pervaded the entire water. Phosphorescence was then in use by a few animals, just as it is to-day, for protective powers. Gradually the ocean bed sank and became darker, until the sunlight was no longer of use to the denizens of the deep. The few phosphorescent animals found another use for their light than protection. It became serviceable as a lamp to illuminate their dark home. Other animals saw the use of the light, and, as in the case of pyrosoma, began to adapt themselves to their surroundings by becoming phosphorescent. There is some strange law of evolution that allows this to be done. Animals and plants alike, in their struggle for existence, can assume colors and forms best adapted for survival. This is illustrated on every hand in the sea and on the land. What the power is that allows them to do this is unknown. Be it Providence, instinct, or unconscious change, the result is the same; it is done and is being done every day, nearly always to the advantage of the species.—*Scientific American.*

#### THOSE TRANSIENTS.

"I DID not wait for an introduction to her," said Mrs. Rice, speaking of a woman she had seen at church the Sunday before. "I thought that in all probability I should never meet her again, or but two or three times at most, and I don't think it worth while to make myself agreeable to transients." "I once spent a night at the Tip Top House, Mount Washington," replied Miss Barber. "There was a house full of guests, all transients of course, who stayed over to see the sun rise. It is not a pleasant place to stay; the wind howls and shrieks. It is cold, and altogether dreary. I have seldom felt more forlorn than when night closed in around us there, yet I look back upon that evening as one of the most delightful I have ever passed. Every one seemed to aim to give of their best. There were games, stories, bits of adventure, incidents of travel, and songs, and we parted for the night by joining in singing, 'Praise God from whom all blessings flow.' As my aunt and I were preparing for bed, she said, 'This reminds me of the world. We are all transients, and if we have a mind to make it so, this world is a cold, cheerless, unfriendly place. Now if we would all contribute our mite toward helping everything to go on pleasantly, and making life delightful, what a different time of it altogether we should have.'

"It was a lesson to me. I was young, and somewhat disposed to be dissatisfied with things in general. That taught me that I had my individual part in life toward making things pleasant. I have never since then refused an introduction to a stranger, given any one who spoke to me a rebuff, or under any circumstances crawled into my shell like a turtle. A gushing rivulet gives more pleasure all the way than a frozen pool; a ray of sunshine is more inspiring than a fog-bank. With the abiding presence of the Spirit to help me, I will give of my best wherever I am placed, and believe me, dear Mrs. Rice, it pays."—*Sel.*

#### GOSSIP REBUKED.

THE *Advocate and Guardian* gives an incident that may prove a suggestion to all of us.

One day the conversation at dinner in a family well known to the writer, turned upon a lady who was so unfortunate as to have incurred the dislike of certain members of the household because of some little pecculiarities. After several had expressed their views in no gentle terms, the married sister added, "I can't endure her, and I believe that I will not return her call if she comes here again." Her husband, who had hitherto remained silent, replied, "She will not trouble you again, my dear, as she died an hour ago."

"You do not mean it? Surely you are only teasing us for our uncharitableness?"

"She is really dead. I learned it on my way to dinner."

Overwhelmed with shame, the little group realized for the first time the solemnity of such a sinful conversation. Let us take warning, and speak of those about us as we shall wish we had done when—

"Death sweeps their faults with heavy hand,  
As sweeps the sea the trampled sand."

EDUCATE your children to self-control, to the habit of holding passion and prejudice and evil tendencies subject to an upright and reasoning will, and you have done much to abolish misery from their future lives and crime from society.—*Christian at Work.*

## Bible Echo and Signs of the Times.

"What is truth?"

S. N. HASKELL,  
GEO. I. BUTLER,  
URIAH SMITH,  
J. H. WAGGONER, } . . . . . EDITORS.

Melbourne, Australia, March, 1888.

## ANTICHRIST.—No. 1.

UPON this subject of antichrist much has been written, and many have been the speculative theories advanced. The positions taken have been so numerous, and so much at variance with one another, that it could not be expected that we would agree with all the points in any of them, nor yet disagree with all, but that we could assent to some, and reject others. Leading Protestant writers who have given the subject the most careful study usually agree as to its application to the Papacy, although there are various dates given for the rise of that power. But "antichrist" means "opposed to Christ." The great antichrist, therefore, is Satan himself; for he was the first opposer of Christ, and he is the instigator and abettor of everything that has ever come up in opposition to God and Christ. In Rev. 12:7-9 we find the following description of the first opposition to the Son of God, and its results:—

"And there was war in heaven. Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."

Michael is the archangel (Jude 9), that is, the chief or prince of the angels; and the archangel is Christ; for it is the voice of the archangel that will be heard at the last great day, when the dead shall be raised (1 Thess. 4:16); and Christ declared (John 5:26-29) that his own voice would be the one that should penetrate the graves and call forth the dead. Therefore this war in heaven was between Christ and his angels on one side, and Satan and his angels on the other side. It was the beginning of the great controversy which has been going on till the present time. When Christ was on earth, he again met the devil in person, and again vanquished him; but still the warfare is kept up; Satan still opposes Christ by seeking to blind the minds of men so that the light of the glorious gospel of Christ may not shine unto them (2 Cor. 4:3, 4); and the contest will cease only with the utter destruction of Satan and all his works.

In our investigation of the manifestation of the spirit of antichrist in the earth, it is not our purpose to discuss the various theories advanced applying the term to this and that movement, but simply to compare a few scriptures and offer a few thoughts, leaving the reader to judge for himself as to the truthfulness of the positions taken.

The word antichrist occurs in the following texts of Scripture: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son." 1 John 2:22. "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world." Chapter 4:3. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." 2 John 7.

But from the scriptures above referred to we are not justified in taking the position that Satan himself in person is alone the antichrist; for it speaks of the "spirit of antichrist, whereof ye have heard," which should come, and also of many antichrists, which implies an embodiment of the same spirit that is opposed to Christ. To oppose Christ is to oppose the Father. One cannot be denied without denying the other. Said Christ: "I and my Father are one." John 10:30. "I came down from heaven, not to do mine own will, but the will of him that sent me." Chap. 6:38. "I proceeded forth and came from God; neither came I of myself, but he sent me." Chap. 8:42. "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." Chap. 14:10. "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." Chap. 5:19. "My doctrine is not mine, but his that sent me." Chap. 7:16. "I do nothing of myself; but as my Father hath taught me, I speak these things." Chap. 8:28.

From the above quotations, and many more that might be presented, it will be readily seen that to oppose Christ is to oppose the Father. And to deny Christ and the Father does not imply necessarily a denial of their existence, or the narrative of them, but also to assume positions and perform works with the effect to make void the words of Christ, or to nullify the work he came to the earth to accomplish. There are comparatively few in enlightened lands who would deny that such a person as Jesus Christ ever lived on the earth. Many who will admit that such a person lived, and that he was a very good man, perhaps the best man that ever lived, will still deny his divinity. They will not admit that he was the Son of God. Such persons do most emphatically deny that Jesus Christ is come in the flesh, and are therefore deceived by that spirit of antichrist. But there is still another way in which the spirit of antichrist may be manifested, and that is by denying some essential part of the work of Christ, although still professing to believe on him. Some of this class are brought to view in Matt. 7:21-23. This working of the spirit of antichrist is the most subtle of all; it is the mystery of iniquity, and is that which will wreck the greater part of those who will be lost.

But let us further examine the testimony of John. From parallel passages it is evident, 1. That the apostle in 1 John 2:18 is speaking prophetically. The time referred to was in the future when he wrote, but the development of antichrist was to be an evidence of the last days of this world's history. 2. It is also evident that the spirit was then in existence which was ultimately to develop into this great opposer of the truth. 3. It is unquestionable that this was to be a religious power; for, says the apostle, "they went out from us, but they were not of us."

It is clear, therefore, that not long after Paul's day a power was to be developed which would possess the spirit of Satan himself toward the cause of Christ as manifested upon the earth, and that he would assume a position and work in direct conflict to the work of the Son of God.

S. N. H.

## RISE AND PROGRESS OF PRESENT TRUTH.—No. 2.

THE LABORS OF EDWARD IRVING AND OTHERS.

WE have stated that Edward Irving was among those who acted a leading part in preaching the second advent in the United Kingdom. He studied at the University of Edinburgh, and was made a minister of the National Scotch Church. Chamber's Encyclopedia says of his advent labors: "At the close of 1825 he began to announce his convictions in regard to the second personal advent of our Lord Jesus Christ, in which he had become a firm believer, and which he declared near at hand." For a number of years his chapel in London was crowded with interested listeners, who were held spell-bound by his earnest eloquence. It is evident that he was falsely condemned as to his belief regarding the physical nature of Christ, on account of which he was excluded from the communion of the church, and his chapel taken from him. His friends, however, met in a less prominent place, while he gave morning addresses in the open air to thousands of interested listeners. Thus he continued his labors in England, Wales, and Scotland. It is to be regretted that in later years fanaticism found its way among his believers; but this in no way affected the doctrine of the second advent, which he boldly advocated."

Mr. Irving wrote a number of books on prophetic subjects, and translated a work from the Spanish, entitled "The Coming of the Messiah in Glory and Majesty." Of the awakening on the subject of Christ's coming in his time, he speaks as follows in the preface of his prophetic works, published in 1831: "In all the churches, and especially in the churches of Ireland, I have heard the voice, 'Behold, the Bridegroom cometh.' Expositors of the Lord's coming have arisen on every hand, and the land is filled with light. The doctrines of the church begin to be more and more clear in our sight; and with the light, life hath revived; and with the life, power; and with the power, gladness. This is to me by far the most hopeful sign of this land, that the Lord himself hath returned to the midst of us, with the light of knowledge and with the voice of preaching. We have awakened as out of a deep sleep. The walls of our Zion were almost stormed; but at length the watchmen are aroused, and the city is alarmed."

"He died in December, 1834," says Mrs. Oliphant, "in the prime and bloom of his days, forty-two years old, without, so far as his last writings are concerned, leaving any trace of either decadence of intellect or lowering of thought. . . . No shadow of unkindness obscures the

sunshine on that grave, which, in old days, would have been the shrine of pilgrims. The pious care of his nephew has emblazoned the narrow Norman lancet over him, with 'a John the Baptist, austere herald of the cross and advent;' but a tenderer light than that which encircled the solitary preacher out in his desert fingers about that resting place. . . . Scarce any man that knew him can yet name, without a softened voice and a dimmed eye, the name of Edward Irving, true friend and tender heart, martyr and saint." Thus did Edward Irving act his part in sounding the proclamation of the second advent.

Another voice was raised in Spain, showing that even in that land, seemingly almost given over to the blighting influences of Catholicism, God had some whom he could call to this work. Of the extent of Ben Ezra's labors, whose book Mr. Irving translated, we have no means of determining. His work on the prophecies of Daniel is not so clear as those of Wolff and other reformers; but while in some lines of thought these various writers were not fully agreed as to the details, all were in harmony on the great point of the soon coming of Christ in the clouds of heaven; and all raised their voices to warn their fellow-men of that momentous event.

In Germany there was an awakening on this subject the results of which may be seen to-day in the many persons, who, in certain parts of that country, are looking for the second coming of Christ. Speaking of the inclination to sectarianism in Wurtemberg, Karl Strack, in his "History of Evangelical Sects," says: "This disposition was not suppressed by course of time, but much rather nourished by the pious prelate, Albrecht Bengel, who taught the expectation of the soon appearing of the millennium. Almost in common was the hope that in the year 1836 Christ would come, and the kingdom of glory be established."

In Sweden also the doctrine was preached, and in some instances in a most miraculous manner. In Norway charts and books on the advent were circulated extensively, and many believers were raised up.

Russia was not passed by without men being raised up there to proclaim the glad tidings of the return of the world's Redeemer. In that vast empire there are many thousands who have left the communion of the Greek, or State Church, whose head is the Czar, and among these dissenters were large numbers who became interested in the doctrine of the second advent, which spread throughout the central portion as well as the northwest.

The message was to the world, and many instances might be cited to show that not only did it go throughout the civilized world, but missionaries among the unenlightened nations were interrogated by those who had a slight knowledge of the Bible, and who wished to know if they had come to tell them of the personal reign of Christ on the earth.

D. N. Lord informs us that a large proportion of the ministers who went from Great Britain during that period to make known the gospel to the heathen were millenarians. In summing up the work in the Old World, inaugurated principally by the men whom we have mentioned in this and previous articles, one writer says that over seven hundred ministers of the Church of England were proclaiming the message, and the cry was heard even in the most benighted lands, warning mankind of the impending Judgment."

The proclamation has been made. The beliefs that these leading men held on other points were not so Scripturally harmonious as upon the one great truth of the second advent; and hence the mould given the work in after years in Europe and the East was different from that which was given it in America, where much additional light was thrown upon the Bible truths connected with the advent. Of this we shall speak hereafter. It was necessary that a message should go forth to the world that would unite the people of God, and bring them to the unity of the faith. As one set of workmen may cut the stone from the quarry, but it is delivered to another to be fitted into the building, so were the doctrines of the second advent proclaimed by those whom God raised up in various parts of the world; but to carry the work to completion, a company has been raised up by the third angel's message to prepare the people for the coming of our Lord Jesus Christ.

S. N. H.

WHEN the apostle said by the Spirit that baptism is the answer of a good conscience toward God, he did not design to say that if something else would answer men's dark and perverted consciences, it would do just as well. The answer of the conscience is the response which it makes to the demands of duty; and when the duty of repentance and baptism is presented, a good conscience always replies by doing the very thing required.



## OTHER REASONS WHY SUNDAY WAS FAVORED.

THE general observance of memorial days in the second and third centuries of the Christian era was also another reason why Sunday was exalted. Doubtless the practice was innocent at first, and originated from the best of motives, being prompted by reverence for Christ. The same principle in the human heart which has always led people to commemorate important events in which they have felt a deep interest, by celebrating with appropriate services the special days upon which these events occurred, led the disciples, after the death of the apostles, to regard with more or less interest the days of Christ's betrayal, crucifixion, resurrection, and ascension. To this day, Good Friday, Holy Thursday, etc., are considered as quite sacred in the State churches of Europe, especially in the Roman and Greek Catholic churches. "Holy week," as that week connected with the last scenes in Christ's life is called, has been regarded with great reverence for ages in the Catholic and other national churches, and is really becoming popular in many Protestant churches. But all such services and observances have no authority in Scripture. They are derived from tradition alone. It was in this way that Sunday, the day of Christ's resurrection, first became prominent among Christians.

At first it was little, if any, more prominent than Friday, the day of his crucifixion. Mosheim says: "It is also probable that Friday, the day of Christ's crucifixion, was early distinguished by particular honors from the other days of the week."—*Ecclesiastical History*, cent. 1, part 2, chap. 4, note 1 to sec. 4.

He says of the second century: "Many also observed the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of his crucifixion."—*Ecclesiastical History*, cent. 2, part 2, chap. 1, sec. 12.

Dr. Peter Heylyn says of those who chose Sunday: "Because our Saviour rose that day from among the dead, so chose they Friday for another, by reason of our Saviour's passion; and Wednesday, on which he had been betrayed; the Saturday, or ancient Sabbath, being meanwhile retained in the Eastern churches."—*History of the Sabbath*, part 2, chap. 1, sec. 12.

Of the comparative sacredness of these voluntary festivals, the same writer testifies: "If we consider either the preaching of the word, the ministration of the sacraments, or the public prayers, the Sunday in the Eastern churches had no great prerogative above other days, especially above the Wednesday and the Friday, save that the meetings were more solemn, and the concourse of the people greater than at other times, as is most likely."—*Idem.*, part 2, chap. 3, sec. 4.

But the fact that Sunday was a general public holiday of the heathen world around them, and that the Church of Rome made persistent efforts to give it precedence, and, above all, the effect of Constantine's decree in its favor, gave the Sunday at last a great superiority over these other voluntary festival days, as well as over the Sabbath itself. The efforts of the Church of Rome, and those in sympathy with it, in behalf of Sunday, making it a day of joy and gladness, freedom from fasts, etc., at the same time turning the Sabbath into a fast-day, as we have seen, did much toward giving the former prestige and dignity.

The first recorded instance of Sunday observance which has any claim to be considered genuine, is mentioned by Justin Martyr, A. D. 140, in an address to the Roman emperor. He states in substance that the Christians met together on Sunday, when the writings of the apostles and prophets were read, a discourse was given, prayers offered, the consecrated elements—bread and wine and water—distributed to, and partaken of by, all that were present, and sent to the absent by the hands of the deacons, and a collection taken up, etc. We here see some innovations introduced, such as sending the emblems to the absent, and using water in connection with them. He does not intimate that this day had any divine authority from Christ and the apostles, or any command whatever for its observance. It would seem to be a purely voluntary practice. Neither does he hint that the day was regarded as a Sabbath, or that it was wrong to work on that day. He only states that they held a religious meeting on it. Sunday had not, up to this time, acquired any title of sacredness. It bore simply its old heathen title. He does not call it the Lord's day, or the Christian Sabbath. It is more than fifty years later before a recorded instance can be found where it was called by the former, and many years elapsed before it was called by the latter title.

Perhaps it will be proper at this point to introduce the testimony of Neander, the greatest of church historians. This great German author speaks as follows of Sunday

observance in the early church: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect,—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Rose's Neander*, p. 186.

This statement of this eminent authority truly gives the origin of Sunday observance; it was purely voluntary, standing solely upon human authority. Sir William Domville states the same fact: "Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or his apostles."—*Examination of the Six Texts*, Supplement, pp. 6, 7.

The authors living nearest the days of the apostles never heard of the arguments put forth at this remote day for the change of the Sabbath. For hundreds of years even, no hints were given that Christ or the apostles changed the Sabbath. We have seen before that Victor, bishop of Rome, A. D. 196, made an edict in behalf of Sunday, trying to compel the other churches to celebrate the Pass-over on that day. Also that the same church turned the Sabbath into a fast-day, to place a stigma upon it.

We will next notice the efforts of the Roman Church and its sympathizers to make Sunday a very joyful festival, in opposition to the Sabbath, which it had thus stigmatized as a day of sorrow and fasting. It was considered a sin to fast on Sunday, and on that day they must stand, not kneel, during prayer, this act of standing in prayer being a symbol of the resurrection. Tertullian, the oldest of the Latin Fathers, who wrote about A. D. 200, says: "We devote Sunday to rejoicing." Dr. Heylyn says: "Tertullian tells us that they did devote Sunday partly unto mirth and recreation, not to devotion altogether; when a hundred years after Tertullian's time there was no law or constitution to restrain men from labor on this day in the Christian church."—*History of the Sabbath*, part 2, chap. 8, sec. 13.

Tertullian himself says: "We count fasting or kneeling in worship on the Lord's day to be unlawful. We rejoice in the same privilege also from Easter to Whitsunday."—*De Corona*, sec. 3.

Peter of Alexandria, the next Father we quote, says: "But the Lord's day we celebrate as a day of joy, because on it he rose again, on which day we have received it for a custom not even to bow the knee."—*Canon 15*.

We could quote many other similar statements, but it is not necessary. We will not, however, omit one statement from Tertullian. He is speaking of "offerings for the dead," the manner of Sunday observance, and the use of the sign of the cross upon the forehead. He gives as follows the ground of these observances: "If for these and other such rules you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer."—*De Corona*, sec. 4.

Truly this is a frank statement which cannot be disputed. In this statement we have presented, clearly and boldly, one of the reasons why Sunday gradually advanced in sacredness in the popular view, the acceptance of tradition instead of the word of God being the real ground of first-day observance, as well as of a vast number of other doctrines and customs which came into the church at this time. Tradition vs. Scripture is the great point of difference between Catholicism and Protestantism. The moment we admit tradition as proper authority for religious duty, we step down from the Protestant rock, and can find no good reason why we should not receive all the heterogeneous practices of the Catholic Church.

We close this part of the subject, relating to the statutes for Sunday-keeping previous to the edict of Constantine, by giving the conclusions of one who has spent many years in investigating the writings of the early Fathers. He gives the substance of their testimony concerning the earliest observance of Sunday as follows: "We shall find, 1. That no one claimed for first-day observance any divine authority; 2. That none had ever heard of the change of the Sabbath, and none believed the first-day festival to be a continuation of the Sabbath institution; 3. That labor on that day is never set forth as sinful, and that abstinence from labor is never mentioned as a feature of its observance, nor even implied, only so far as is necessary in order to spend a portion of the day in worship; 4. That if we put together all the hints respecting Sunday observance which are scattered through the Fathers of the first three centuries (for no one of them gives more than two of these, and generally a single hint is all that is found in one writer), we shall find just four items: (1.) An assembly on that

day, in which the Bible was read and expounded, and the supper celebrated, and money collected; (2.) The day must be one of rejoicing; (3.) It must not be a day of fasting; and (4.) The knee must not be bent in prayer on that day."—*Andrews, History of the Sabbath*, pp. 285, 286. G. I. B.

## INFIDELITY IN THE PULPIT.

SO LONG as the gospel is maintained in its purity, and its defenders stand true to their trust, so long, as declared by the Saviour, the gates of hell cannot prevail against it. But when those to whom the people look for knowledge continue their work as teachers, but exchange the truth for error, and deal out the latter in place of the former,—when the keepers of the citadel themselves turn traitors,—no one can fail to see what the inevitable result must be.

For this very cause Mr. Spurgeon, of England, utters a cry of alarm concerning the future religious outlook in that country. He declares that as Germany became skeptical and infidel through the influence of her preachers, so England is fast lapsing into infidelity from the same cause. Infidelity in the pulpit will bring forth a speedy and wide-spread harvest of infidelity in the pews; and infidelity in the pews will lead directly to the disuse of religious forms and religious worship.

And here is where Mr. Spurgeon finds support for his statements; for he shows by statistics that attendance on religious worship has so far declined that large churches which used to be filled, now contain but a handful of indifferent attendants, and that the old and hopeful reverence for sacred things is rapidly passing away. It is, he asserts, the undiluted skepticism which has been scattered from the pulpit which has produced this fruit among the people. In attempting to preach a new theology, the professedly religious teachers have wrought a work of evil which they can never undo.

And are not some American pulpits struck with the same contagion? Is there no new theology that side the water which is doing its work of mischief? Protestantism has ceased to be aggressive. On the upward plane of reform it long since came to a standstill. To stagnate is to die and become retrogressive. And so it has come to pass that nothing will stir its enmity and opposition like some advance truth. This is why many professedly Protestant bodies are even now tottering to a relapse into the arms of popery.

To lift them out of the state of lethargy into which they were sinking, a ringing message was sent forth into the world years ago, announcing the coming of the glorious epoch of the second advent of Jesus Christ. Rejecting this, they became worse than before. They have been retrograding ever since. A glance over Christendom, comparing its spiritual condition with the divine standards, is sufficient to convince any one that the announcement of the second message of Revelation 14 is one of the great truths of this generation.

U. S.

## WORSHIPING IN LETTER AND IN SPIRIT.

THERE are views widely differing on the subject of worshiping in letter and in spirit. Those who object to the law, and lay claim to a system of license—for this is what no-lawism amounts to—affirm that to worship God according to the letter of the law is a slavish service, a service of bondage; being bound and hedged in by forms which leave no freedom to the human spirit and will. They say there is a higher and purer service, a voluntary service, one of the affections only; not guided by any expressed rules and regulations, but in which all is left to the choice and will of the worshiper. They declare that where there are legal injunctions and restrictions, there is no freedom, and therefore no pure spiritual worship.

This theory appears plausible to many; and to such as love to have their own way it is captivating. But it is both defective as a theory and contrary to Scripture.

The true theory of choice or of freedom of the will, is the choice between that which God requires and that which our own hearts would suggest. This choice God gives to every one. This is probation. Of course true worship is to do that which God requires; false worship is to offer to God that which our own hearts devise, or, in other words, to choose our own way.

If we try that theory in the State or in the family circle, we shall find it to be destructive of order, and subversive of every correct principle. A citizen scorns the restraints of legal enactments. His ideas of serving the government, he thinks, are far too exalted to be trammelled. He loves the service of his country; but he must be left to serve in a manner dictated by his own mind, and approved only by his own will. If he is a soldier, he refuses to

obey the orders of his superior, and manœuvres according to tactics of his own devising, and moves only when he chooses, without regard to the rules adopted for the army. If he is a civil officer, he disregards the statutes and forms for the government of his office, and adopts forms and regulations of his own. If he is a private citizen, he pays no heed to the enactments of the State, but acts as the impulse of his own heart may prompt at all times and on all occasions.

Now, what shall we say of such a citizen as this? As a soldier, he would soon be tried for insubordination, and punished for his disloyalty. As a civil officer, he would be broken of his office, and have to retire in disgrace. As a private citizen, he would soon end his career in prison. And why not? Is not the best service to the State rendered by obeying the laws of the State? Rather, is not this the only service the State can accept?—Certainly it is. Any other course has its origin in self-will and leads to open rebellion. This much for no-lawism in the State.

Take it in the family circle. A child professes great love for his father; he assumes to be very exceedingly anxious to honor and serve his father. When his father commands him to do a certain thing, he considers it altogether beneath such exalted love as he bears to his father to obey the command; he must do what the father orders in a manner quite different from that in which the father said it should be done; or he must substitute something entirely different in the place of that which is required by the father. He says he loves to serve his father; but his love must not be cramped, nor forced, nor restrained, by rules and restrictions laid down by his father. He must be left free to carry out those plans formed in his own mind, and to follow the promptings of his own heart. This, he claims, is the only way to manifest pure love for his father. But what shall we say to such love as that? Without hesitation we pronounce it spurious—a mere mockery of love. Such a son would constantly dishonor his father, and become a disgrace to the family to which he belonged.

When we refer it to Scripture, we find such a system always and everywhere denounced. Both the word of God and the providence of God have always been against it. This spirit led the priests to offer strange fire before the Lord, instead of that fire prescribed by the Lord. It caused them to offer polluted bread upon his altar; and to change his offerings, substituting the lame and the blind at their own wills. It is the fruit of this perverse spirit of which the Lord asks, "Who hath required this at your hand?" It is such professed service to God which Paul calls "voluntary humility," and of such persons he says: "Intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Col. 2:18. The "fleshly mind" is the same as the "carnal mind, which is not subject to the law of God," which volunteers an offering not required, and withholds that which is commanded. All such is "will worship."

Of such voluntary worshippers the Lord says: "Woe unto the foolish prophets, that follow their own spirit, and have seen nothing. . . . Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?" Eze. 13:3-7. They declare that to be the will of God of which the Lord hath not spoken. Truly they have followed their own spirit. They claim this as "true Christian liberty." To do that which the Lord has spoken is to them bondage, a legal service, worshiping in the letter; not by them to be borne. But the Lord pronounces a woe upon them.

Thus we learn that to be guided by our feelings and our will, and to disregard God's commandments, is will-worship—is to follow our own spirits. This is not worshiping God in Spirit, though by some supposed to be so. Such, instead of worshiping God in Spirit, are vainly puffed up by their fleshly mind.

There may be a false worship in the letter. For this we never plead. This is a Pharisaical, heartless, outward observance of precepts, without the promptings of love. Some are so blind that they think all obedience to commandments is of this kind. A greater in'stake cannot be made. The Lord himself has distinctly assured us, "This is the love of God, that we keep his commandments." Obedience is required of the citizen in the State. Obedience of the child is the only evidence of love in the family. Obedience is the only manifestation of love recognized in the Bible. "If I be a father, where is mine honor? And if I be a master, where is my fear? saith the Lord of hosts." Mal. 1:6. Paul says, "We know that the law is spiritual." Therefore loving obedience to it is spiritual service, the only true worship. To disobey is to deny the Lord the honor and fear which are his due. Professed worship in wilful disobedience is will-worship and mockery.

J. H. W.

### WHAT IS THE RESURRECTION?

IN answer to a question upon the resurrection, the *Christian Union* says: "Resurrection, or 'rising up' (as the word means) is the entrance of the spirit into the embodied life of the world to come." This is Spiritualist doctrine, but it is held by very many who profess to be orthodox. There seems to be a sort of fascination about it, although we cannot conceive wherein the fascination consists, unless it is in the fact that the doctrine contradicts the Bible. Let the reader who is inclined to accept the *Christian Union's* definition of the resurrection, but who has a regard for the Bible, notice the following scriptures:—

1. Matt. 20:17-19: "And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again." Paul also says that "Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." 1 Cor. 15:3, 4. And he also states that this was "the resurrection from the dead." Rom. 1:4. The Spiritualist theory of the resurrection is the rising of the soul from the body, at death; the Bible says that the resurrection of Christ was not till three days after his crucifixion. Which is more worthy of belief?

2. Matt. 27:62-64: "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead." Notice the direct contrast between the Spiritualist theory of the resurrection and the Bible teaching. According to the Spiritualist theory, the resurrection of Jesus took place as soon as he breathed his last breath upon the cross. But here we find that the next day after the crucifixion the Jews desired a guard so that the disciples might not steal his body away and so claim that he had been raised from the dead according to his prediction. From this we learn that when Jesus, his disciples, and the Pharisees spoke of the resurrection from the dead, they had no other idea but that some time after death the body should be restored to life. And the Bible nowhere recognizes anything else as resurrection. Just imagine the Pharisees asking for a guard to prevent the spirit of Christ from leaving the body! The Spiritualist theory makes nonsense of the Bible.

3. John 6:40: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." These are the words of Christ. The Spiritualist teaching is that every one is raised at what is called death; Christ says that believers shall be raised *at the last day*. No "advanced thinker" would be so wild as to claim that the spirit does not leave the body of any man until the last day; yet Christ says that that is when the resurrection will take place. And lest some should claim that the "last day" refers to the last day of a man's earthly life, we quote the words of Christ in John 5:28, 29: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." This shows that the resurrection is a coming forth from the grave.

4. 1 Cor. 15:51-54: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." No comment could make it plainer that the resurrection takes place at the last trump, and that it consists in the raising of the body to life.

We might cite additional texts by the score, showing the same thing. Shall we not believe the Bible doctrine of the resurrection, rather than the Spiritualist theory? Reason alone would say that we ought, since it is the Bible alone that reveals the fact that there will be a resurrection. And does it not seem strange that Spiritualists, and those who follow their teaching without taking their name, will prate loftily about the resurrection from the dead, while all the time they deny that there is any such thing as death? Surely "the legs of the lame are not equal," and all who depart from the simplicity of Bible doctrine are deplorably lame. E. J. W.

### Bible Student.

#### BRIEF THOUGHTS ON THE HISTORY OF THE ENGLISH BIBLE.

IN studying the history of the English Bible, one can scarcely fail to see the wisdom of God in guarding his word from the influence of the mutations of language. This is seen in the fact that very soon after the canon of Scripture was completed, both its languages ceased to be spoken, thus crystallizing the record of truth in permanent shape. But as languages change their form, that which is plain to one generation becomes an unknown tongue to another. Hence translations became necessary.

I will notice a few of the best-known of these versions, selecting mainly those which formed links in the chain leading to what is known as the King James, or Authorized Version.

*The Septuagint*.—This is quite generally admitted to be the earliest translation of any part of the Bible; it arose from the need of the Jews of the Dispersion, and was made at Alexandria, where a third of the population are said to have been Jews. It was begun in the time of the earlier Ptolemies, probably about 280 B.C. The manner in which it is quoted by New Testament writers proves that it had long been in general use. Stephen evidently quoted from it in his eloquent address to the Jewish Sanhedrim. The Ethiopian eunuch was reading the Septuagint version of Isaiah in his chariot, when Philip overtook him.

It is supposed to have been translated by "six elders out of every tribe," who were sent with the law to Alexandria, by Eleazar, the high priest.—See *Josephus's Antiquities*, book xii. chap. 2, sec. 4-7.

This translation of the Old Testament Scriptures became the means of spreading the knowledge of the true God over a much greater area than it ever could have reached in the Hebrew alone. It seems that wherever the Greek language was spoken, the Septuagint was known. Clemens of Rome, Ignatius at Antioch, Justin Martyr in Palestine, Irenæus at Lyons, and others, taught and quoted from the Greek Scriptures.

*The Samaritan Pentateuch*.—This translation, as its name implies, contains only the Pentateuch. It arose among the mongrel people inhabiting Samaria, and is written in the Samaritan dialect, a mixture of Hebrew and Aramaic. The origin of this translation has given rise to much controversy, which I have neither space nor inclination to take up in full, but will give the two opinions usually advanced.

The first is that it arose at Shechem, where some ancient MSS. are still preserved, and that it was introduced by Manasseh\* at the time of the founding of the Samaritan sanctuary at Mount Gerizim, which was erected during the reign of Darius Nothus, probably about B.C. 400. To this copy of the law, the Samaritans arrogated authority greater than attached to any copy in the possession of the Jews. It was their sole code; for they rejected every other book of the Jewish canon. The second is that it came into the hands of the Samaritans as a legacy from the ten tribes whom they succeeded. In support of this view, Dr. Wm. Smith presents the following: "[a.] It seems improbable that the Samaritans should have accepted their code at the hands of the Jews after the exile, since there existed an intense hatred between the two nationalities. [b.] The Samaritan canon has only the Pentateuch in common with the Hebrew canon; had that book been received at a time when the Hagiographa and the Prophets were in the hands of the Jews, it would be surprising if they had not also received those."—*Smith's Bible Dictionary*, art., *Samaritan Pentateuch*.

The reader will see that the question involved is not one of vital importance. It is not so much the time when the translation came into existence, as the fact that it does exist.

*The Peshito, or Syriac*.—This translation demands a passing notice, at least; as it is the first translation made under the auspices of Christians. And when we remember that more nearly than any other it approaches the language spoken by our Saviour and his twelve apostles, our interest in it deepens. It was written in the Aramaic, the common dialect of the people of Syria and Palestine. "Peshito" means "common." It includes the whole Bible, though the New Testament was probably the earlier translation. The exact date is unknown, but parts of it were certainly in use as early as 175 A.D. No translator's name can be assigned with any degree of certainty.

*The Targums* are a series of translations consisting of the oral renderings and expositions handed down in the

\*Manasseh, a man of priestly lineage, upon being expelled from Jerusalem by Nebuchadnezzar for an unlawful marriage, obtained permission from the Persian king, Darius Nothus, to build a temple on Mount Gerizim for the Samaritans, with whom he had found refuge.

REMARKS ON ZECHARIAH 14.

synagogues after the old Hebrew of the Bible had ceased to be a spoken language. "Targum" is a Hebrew word meaning "interpretation." These versions consist of various parts of the Old Testament, more than one Targum being upon the same part of Scripture.

It is written in the Chaldaic dialect of Hebrew, with many Syriac, Greek, and barbarous words and forms of speech. Authors do not agree as to the date of its appearance, their dates ranging from 250 to 1000 A. D. The author is unknown.

The *Vulgate* includes both the Old and the New Testament, and came into general use in the Roman Catholic world. It was written in the Latin language, which became in Europe what the Greek became in Western Asia, the language of intelligence. The influence which the *Vulgate* exercised upon Western Christianity was scarcely less than that of the LXX. upon the Greek churches. For centuries it was the only Bible in general use. It is supposed to have been written in Bethlehem, where Jerome, its translator, went for the purpose of making it. It was completed about 400 A. D., though portions of it were in existence long before. It has been styled "the parent of all the vernacular versions of Western Europe."

*The Mediæval Versions.*—During the superstition and ignorance of the Dark Ages, but few attempts were made to translate the Bible. The most important are the following:—

*Cædmon*, a monk, during the latter part of the seventh century, translated the stories of the Bible into rude Anglo-Saxon.

*Aldhelm*, a bishop, who died in 709 A. D., translated the Psalms into verse.

*Bede*, one of the few great scholars of the Middle Ages, known as "the Venerable," translated the Gospel of John into Anglo-Saxon, completing his work on the day of his death, 735 A. D.

*King Alfred*, of England, translated certain portions of the Bible as the law of his kingdom, and called them "Alfred's Dooms."

*John Wycliffe*, "The Morning Star of the Reformation," a great scholar and enemy of Rome, translated the New Testament into English in 1380, and afterwards, aided by his friends, the Old Testament, which, however, was not completed until after his death, 1384. This great work remained in manuscript until the present century.

*The Modern Versions.*—The Reformation brought the Bible into prominence once more, and the attention of the people was called to it as the standard of faith; this caused numberless translations to be made, of which I will notice only a few of the greatest.

*William Tyndale*, one of the early Reformers, issued his translation of the New Testament in 1525, the Pentateuch in 1530, and the book of Jonah in 1531. He was martyred in 1536, not having completed the Old Testament; but a part of his work (Joshua to Chronicles) was published after his death.

*Miles Coverdale*, a friend of Tyndale, made the first English version by consent of King Henry VIII. It was made principally from Luther's German Bible and the *Vulgate*. It appeared in 1535. It was considered less literal than Tyndale's.

*The Great Bible*, made by command of Henry VIII., 1539, under the influence of Thomas Cromwell. The first edition was a revision of Tyndale and Coverdale. The second edition was made in 1540, under the auspices of Archbishop Cranmer; hence its name "Cranmer's Bible." It was a book of great size, and was chained to the reading desk in the parish churches.

*The Geneva Bible* was made by a number of Puritan exiles from England, at Geneva, Switzerland, in 1560. Its principal translators were Wittingham, Gilby, Coverdale (above named), and perhaps John Knox. This is said to be the best translation of the time, and is very popular with the Puritan element of the English Church.

*The Bishop's Bible* was mainly a revision of the great Bible under the direction of Matthew Parker, Archbishop of Canterbury, in 1568. It was prepared as a rival to the Geneva revision, but was never as popular among the people, though said to have been considerably used among the clergy.

*The Douay Bible*, a Roman Catholic version, was made from the *Vulgate*. The New Testament was published at Rheims in 1582, the Old Testament at Douay in 1609. This version is in use among Romanists, having many notes setting forth their views.

*The Authorized Version*, the translation now in general use, was made by forty-seven scholars under the direction of King James I.; it was begun in 1607, published in 1611.

*The Revised Version* was prepared by a company of English and American scholars. The New Testament appeared in 1881, and the Old Testament in 1885.

WILL D. CURTIS.

WE can never be simple-hearted, earnest lovers of truth, unless we free our minds of the spirit of prejudice.

THE fourteenth chapter of Zechariah is commonly regarded as one of the corner-stones of the age-to-come doctrine, and not susceptible of a reasonable explanation if viewed from any other standpoint. The writer does not give credit to such a sentiment, but holds, on the contrary, that the chapter furnishes no support for the future-age sentiment, and that it can only be consistently interpreted as viewed from the standpoint of "the present truth." The following, in his belief, is a correct exegesis of the chapter, taking it verse by verse:—

1. "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee."

*The day of the Lord*] The great and terrible day of the Lord, so frequently mentioned in both the Old and the New Testament. Zeph. 1 : 7, 14-18; Joel 2 : 1; Isa. 13 : 6; 2 Pet. 3 : 10, etc. *Thy spoil*] The spoil of those who are "of Israel," but who are not the true Israel of God. It is a prediction of what will take place in the awful time of trouble. Dan. 12 : 1; Rev. 16. *In the midst of thee*] Old Jerusalem. See Rev. 21 : 2.

VERSE 2. "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

*I will gather all nations against Jerusalem to battle*] A prediction of the grand muster of the armies of earth to the battle of Armageddon. Compare carefully Joel 3 : 2, 12; Rev. 16 : 13-16; Zeph. 3 : 8, etc. This gathering is to be in the vicinity of old Jerusalem. It occurs after probation ends, just before the second advent. *City taken—houses rifled—women ravished*] These are some of the terrible concomitants of war. *Half of the city shall go forth into captivity—and not cut off from the city*] refer to local particulars in the battle of the great day, in connection with Jerusalem, which may not at present be so clearly understood. During the greater part of the gospel dispensation, the holy city has been the "bone of contention" among the leading nations, and this will be the case down to the time when "the winepress is trodden without the city." Rev. 14 : 20.

VERSE 3. "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle."

*Then shall the Lord go forth*] This clause represents Jehovah as "rising up" against this host whom Satan, as generalissimo, has assembled for the final conflict. See Isa. 28 : 21; Job. 31 : 14. *As when he fought in the day of battle*] Very probably this is an allusion to the time when Satan was cast out of heaven. Rev. 12 : 7. *Then Omnipotence triumphed*. It will be the same in the coming battle of God Almighty.

VERSE 4. "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

This verse carries us over to events at the end of the day of the Lord, while verses 1-3 speak of things at the beginning of that period. The day of the Lord begins with the end of probation, and extends to the final execution of the Judgment. It is more than 1,000 years long. *His feet*] Christ's feet. *Shall stand . . . upon the Mount of Olives*.] At the end of the 1,000 years, when "the Lord my God shall come and all the saints with thee." Verse 5. At the second advent, the feet of Christ do not touch the earth. See 1 Thess. 4 : 17. The parting of the Mount of Olives, without doubt refers to a place being prepared for the Holy City when it descends from heaven. Rev. 21 : 2. Perhaps the center of that vast city will be geographically located where the veritable mount stood. *There shall be a very great valley*] Note these words. This valley must include more than Mount Olivet, for if that entire mount was removed, it would not make a place larger than many a modern farm. But the New Jerusalem is 375 miles on one side, and 1,500 miles around, which gives the vast area of 140,625 square miles! Truly, this would be a "very great valley." Palestine itself has only about 9,600 square miles. The city would therefore cover an area about fourteen times as large as all the holy land! The great Mediterranean would have to be removed, at least in part. The prophet may allude to this when he says, "And there was no more sea." Rev. 21 : 1.

VERSE 5. "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my God shall come, and all the saints with thee."

*Ye*] This pronoun refers to the same class as "thee" in verse 1,—carnal, faithless Israel. See Luke 13 : 28. Such language, fleeing, etc., could not well apply to the righteous. Prov. 28 : 1. The "earthquake" here spoken of is doubtless the one mentioned in Amos 1 : 1, and probably refers to that awful movement which occurred when King Uzziah attempted to burn incense in

the temple. 2 Chron. 26 : 16-20. See Josephus's graphic description of this in his "Antiquities," b. ix. c. x. s. 4. He says a "part of a mountain broke loose, and was moved four furlongs!" The last part of verse 5 refers to our Saviour's return to this earth, with the redeemed, at the end of the 1,000 years.

VERSE 6. "And it shall come to pass in that day, that the light shall not be clear, nor dark."

Perhaps the marginal reading gives a better sense: "It shall not be clear in some places, and dark in other places of the world"—as it is in the present state. Doubtless the term "that day" refers to the glorious new-earth day, for which we, with the apostle, look. 2 Pet. 3 : 13. The present murky state of the atmosphere will be unknown to the nations of the saved.

VERSE 7. "But it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light."

Doubtless this verse, with the preceding, is a prediction of that new and better system of days and nights which will be enjoyed by the redeemed in the earth renewed. "Moreover the light of the moon shall be as the light of the sun; and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Isa. 30 : 26. The same thing is hinted at in Job 26 : 10. *At evening time it shall be light*] In the new system of days and nights, in the restitution. G. W. AMADON.

CHRIST'S KINGDOM.

WE agree with all Christian denominations that the kingdom spoken of in Dan. 2 : 34, 35, 44, 45, and 7 : 14, 27, is the kingdom of our Lord Jesus Christ. We do not agree with those who assert that this kingdom was set up at the first advent or on the day of Pentecost. Acts 2 : 1, etc.

We could not agree with them for the following reasons:—

1. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. 15 : 50. We learn from this text, (1.) that the kingdom of God is an immortal or incorruptible kingdom; and (2.) that mortal men have no place in that kingdom. That mortal men have lived with and without Christ since the time of the first advent, of course none will deny.

2. The kingdom of Christ will *destroy, break in pieces*, and utterly consume all the kingdoms of this world, that no place will be found for them. Dan. 2 : 35, 44.

3. Christ's kingdom is not of this world (John 18 : 36), or of this world in its present state. Compare with 2 Peter 3 : 5-7, 13; Isa. 65 : 17; 66 : 22; Rev. 21 : 1, 5.

4. Peace, joy, love, and unalloyed happiness are to exist in the kingdom of Christ; while sorrow, strife, and all sin and its effects will be banished thence. Rev. 21 : 3, 4, 8, 27; 22 : 5; 2 Peter 3 : 13; Isa. 35.

Yet in the face of all this evidence, which is not a tithe of what might be adduced, many ministers and professors of theology would have us believe that we are living in Christ's kingdom. Pitiful theology! Christ's kingdom, when heathen Rome was slaying nations, and wading in the blood of human sacrifices! Christ's *glorious* kingdom, during the "ten persecutions"! Messiah's *everlasting* kingdom, when the saints, "the children of the kingdom," were well-nigh destroyed by papal Rome during the 1260 years of papal supremacy! Christ's *peaceful* kingdom, during the dismemberment of the Roman empire, that deluged the earth in blood; during the revolution of 1848, which shook the earth to the very center; during the American civil war, in which the blood of thousands was shed, and all the land was in mourning and tears! Christ's *immortal* kingdom, while famine, war, disease, pestilence, and death in all its terrible forms, continue to ravage the earth, sweeping off countless victims in their awful desolations! No; it is not the kingdom of our Lord. The world, physical, political, religious, groaning and travailing, tells us it is not. God's word tells us it is not.

But the kingdom is near. Our Saviour tells his disciples that after the fulfillment of certain signs in the heavens and earth, we shall "see the Son of man coming in a cloud with power and great glory;" that our "redemption draweth nigh;" and that "the kingdom of God is nigh at hand." And then he adds, "Heaven and earth shall pass away; but my words shall not pass away." Luke 21 : 25-33. Those signs have passed. What next?—*The kingdom*.

It comes with the second advent of our Lord. Paul places them together; 2 Tim. 4 : 1; 1 Thess. 4 : 15-17; and John, Rev. 14 : 14 with 15 : 2, 3. The faithful shall inherit it. Gal. 3 : 7, 29. We enter it "through much tribulation." Acts 14 : 22; 2 Tim. 2 : 12. The overcomers shall inherit all these things (Rev. 21 : 7); "for he is faithful that promised." O, glorious kingdom! O, glorious King! "Thy kingdom come. Thy will be done in earth as it is in heaven." "Amen. Even so, come Lord Jesus." M. C. WILCOX.



## Missionary.

### HO!

Who is it that calls?  
Through the hot quivering air the sweet voice falls  
Like rippling waters on the traveler's car;  
Across the burning sands  
A form of majesty and beauty stands  
With outstretched arms to draw the wanderer near.  
So full of strength, of tenderness, is he,  
Would it might be  
That he were calling me!

Who is it that calls?  
I gaze around to the far desert walls  
Where brazen heavens meet the glittering sand;  
From east to glowing west  
I find no form on which mine eyes can rest  
Save him and me, in all the weary land.  
I hear his voice, his look of love I see;  
Oh, can it be  
That he is calling me!

"Ho, all who thirst!"  
With dry, hot lips, and veins that well-nigh burst,  
I've traveled since the dawning of the day;  
Ever before mine eyes  
The mocking image of cool water lies,  
To draw me on my weary, hopeless way;  
"Every one that thirsteth," crieth he.  
Yes, it must be  
That he is calling me!

"To living waters come!"  
Beneath the willows near my childhood's home  
A little brook ran murmuring sweet and low;  
How have I longed in vain  
For one fresh draught to cool my burning brain  
And calm the quivering pulse's fevered flow!  
"Come ye to the waters!" still saith he.  
Lord, I come to thee,  
Since thou art calling me!

### KYNETON, VICTORIA.

We closed our meetings at Kyneton on Feb. 5. Our largest meeting was on the last evening. Five have commenced observing the Lord's Sabbath. Quite a number of visitors to the place became interested by attending the lectures, and on leaving purchased reading matter. Twelve families became yearly subscribers for the *ECHO*, one for *Good Health*. One hundred and fifty copies of the *ECHO* were sold. Our book and periodical sales amounted to £6 19s. 6½d. A large number of the families were visited, and furnished with reading matter.

M. C. ISRAEL.  
W. L. H. BAKER.

### AUSTRALIAN BRANCH OF THE INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

#### REPORT FOR QUARTER ENDING DEC. 31, 1887.

No. of members	...	...	...	102
" " reports returned	...	...	...	50
" " members added	...	...	...	1
" " letters written	...	...	...	57
" " missionary visits	...	...	...	208
" " Bible-readings held	...	...	...	52
" " subscriptions obtained for periodicals	...	...	...	63
" " <i>ECHOS</i> taken in clubs	...	...	...	561
" " pages books, pamphlets, and tracts distributed	...	...	...	38,341
" " periodicals distributed	...	...	...	1,368
Cash received on Tract and Missionary Fund, £9 14s. 4½d.; on periodicals, £8 5s. 7d.				

JOSIE L. BAKER, *Sec.*

### NEW ZEALAND.

The work is still onward in this colony. The Auckland church held its first quarterly meeting the first Sabbath in January. Forty-seven members were present and took part in the ordinances. The Spirit of God rested upon us in a large measure as we endeavored to humbly perform our duties. The persons who were elected at the time of the organization were re-elected for the ensuing year. A few more united with the church by baptism.

Sunday night, Jan. 15, we began a series of tent-meetings in another part of the city. About three hundred persons were present; the attendance has averaged about two hundred and fifty each evening since. The interest is apparently as good as I have ever seen. This is the more remarkable when it is remembered that much opposition has been manifested during the year that I have been in the city, and it is evidence of the vitality of the truth of God. The people will come and hear for themselves; and having heard they are persuaded of the truth. What will be the result of the present effort we are not able to say; but we indulge the hope that a few, at least, will obey.

We are pleased to hear of the progress of the work in Melbourne. We would like to assure the workers there that we remember them at the throne of grace, at which place we desire to be remembered also.

Auckland, Jan. 24, 1888. A. G. DANIELLS.

### INTERNATIONAL TRACT SOCIETY.

The first meeting of the twelfth annual session of the International Tract and Missionary Society convened at Oakland, California, Nov. 18, the Vice-President, Bro. Geo. I. Butler, in the chair. The annual summary of missionary labor and statistics was presented in printed form; also a report was read, calling attention to some points in the summary, and giving a brief statement of the work performed by the Society during the year, outside of Conference limits. Among the points of interest to which publications have been sent, are the following: South and West Africa, British and Dutch Guiana, Brazil, West Indies, British Honduras, several localities in Russia, some of the islands of the Pacific Ocean, and different points in the Southern States; also to the several city missions under the control of the General Conference. This distribution of reading matter, if reduced to pages, would equal over 9,000,000.

This report was followed by remarks by Bro. Butler and others, relative to employing means for increasing the missionary work in our State societies, also for securing more accurate reports. It was stated that only a small proportion of the labor actually performed is reported.

On motion, a committee of five was appointed to prepare a pass-book for the use of members, to contain, in the first part, necessary directions with respect to its use, and the basis upon which reports should be made.

A committee was also appointed to consider tract-society book-keeping. This committee recommended that a business agent be appointed in each church and company of Sabbath-keepers, who should receive from the members their orders for books and papers, and deal directly with the State secretary; that steps be taken for the preparation of a librarian's book, containing printed instructions, and that the double-entry system of book-keeping, after the most improved and simple methods, be adopted as soon as the State secretaries can become familiar with it. This report was adopted as a whole.

The following officers were elected for the current year: President, S. N. Haskell, Paternoster Chambers, 48 Paternoster Row, London, England; Vice-President, W. C. White, Pacific Press, Oakland, California; Secretary and Treasurer, Maria L. Huntley, Healdsburg, California; Assistant Secretaries: Anna L. Ingels, Pacific Press, Oakland, Cal.; Mrs. F. H. Sisley, Battle Creek, Michigan; Jennie Thayer, 451 Holloway Road, Holloway, London N., England; H. P. Holser, *Imprimerie Polyglotte*, Basel, Switzerland; Josie L. Baker, Bible Echo Office, Melbourne, Australia; Elizabeth Hare, Auckland, New Zealand; Mary Heileson, Christiana, Norway; Mrs. C. L. Boyd, Cape Town, South Africa; A. Swedberg, Battle Creek, Michigan. Executive Board: S. N. Haskell, W. C. White, O. A. Olsen, A. J. Breed, G. C. Tenney, W. C. Sisley, M. L. Huntley.

Steps were taken to secure the publication of a small, cheap pass-book, with blank items for each day's labor; the items of labor to be such as are required of our members, which may be entered with a lead pencil; also, four blanks (full pages) providing a summary for each three months in the year, which will furnish a quarterly report of labor to the librarian; also blanks for subscriptions to periodicals, and memoranda for record of missionary labor, with full printed instructions to aid members in reporting.

It was decided that this pass-book should be printed in such editions as would admit of furnishing it to the local tract societies at the lowest possible price, and also that it be prepared in foreign languages.

Resolutions were adopted relative to increasing the circulation of missionary and health papers published in America, and of the *Review and Herald*, our church paper; also relative to the importance of placing our publications in reading-rooms, and to securing reports from city missions, and canvassers. In addition, the following resolutions were adopted:—

*Resolved*, That we heartily appreciate the good resulting from the plan of furnishing readings for the fourth Sabbath in each month, and recommend that the Chair appoint a committee of five to prepare or secure matter for readings for the year 1888.

*Resolved*, That whenever a member of any local tract society may desire to transfer his membership to some other society in the same State, he shall make his request known to the librarian of the society of which he is a member, and receive a written statement of the fact that he is a member of said society, and that he desires to unite with some other stated society.

*Resolved*, That we believe it to be the duty, not only of ministers and officers of tract societies, but of all the members, to read carefully all the tracts and reading matter, which, as missionary workers, they circulate to the world.

*Resolved*, That we recommend to our State secretaries a more extended correspondence with each other on points of interest pertaining to their work, and the diffi-

culties that arise from time to time in securing the best results for their work.

*Whereas*, It is desirable to systematically carry forward missionary work, and obtain reports of the same in mission fields where no Conference organization exists; therefore—

*Resolved*, That we recommend that a tract society organization be effected in each of these fields, as soon as deemed advisable by the General Conference Committee and those in charge of the field.

On motion (of W. C. White), the Chair was authorized to appoint a committee of five to examine books issued during the past year, and bring in a written report.

Several books were then presented, including "Life of Christ," "Sacred Chronology," "Sunbeams of Health and Temperance," and "Thoughts on Daniel and the Revelation," in Norwegian.

The Chair announced the following persons as a committee of five to prepare and secure matter for fourth-Sabbath readings, the coming year: W. C. White, M. L. Huntley, W. C. Sisley, E. J. Waggoner, J. G. Matteson.

The committee appointed to examine new books made the following partial report:—

*Whereas*, At the last session of the International Society it was resolved that we request the Health Publishing Company to issue an edition of 10,000 copies of "Sunbeams of Health and Temperance," to be used by the State societies, provided that such work should prove satisfactory; and—

*Whereas*, Your committee, after a brief examination of the book, find it to be a suitable one, worthy of circulation; therefore—

*Resolved*, That this Society accept Dr. Kellogg's new book, "Sunbeams of Health and Temperance," according to the resolution of last year, and that we recommend its judicious use by our State societies.

*Resolved*, That we recommend the publication of a series of sixty-four-page pamphlets on health and temperance topics, uniform in size, whose retail price shall be 7½d.; this series to include an improved edition of the Social Purity pamphlet; and that these pamphlets be furnished to canvassers at the lowest possible price, to assist them in defraying expenses.

On motion, the new books not examined by the committee appointed to that work by this Society, were referred to the Book Committee appointed by the General Conference.—*Condensed from Report in Review and Herald.*

### INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

The first meeting of the tenth annual session was held at Oakland, California, Nov. 14, 1887, the President, C. H. Jones, in the chair.

The President spoke of the rise, history, and growth of this work, giving comparative statistics of the membership and donations. Following these statements, there were presented for consideration the subjects of a State fund for furnishing new schools with supplies, a series of lessons for tent-meeting schools, and the Sabbath-school Manual. The first report from New Zealand was also given.

Bro. Butler suggested that greater care should be exercised in the selection of teachers and officers. Devotion, rather than brilliancy, should be made the standard.

The following are the officers for the current year:—

Executive Committee: C. H. Jones, President, Pacific Press, Oakland, California; W. C. White, Vice-President, Pacific Press, Oakland, California; Winnie Loughborough, Secretary and Treasurer, Battle Creek, Michigan; Mrs. E. J. Waggoner, Corresponding Secretary, Pacific Press, Oakland, California; E. J. Waggoner, Pacific Press, Oakland, California; F. E. Belden, Battle Creek, Michigan; R. S. Owen, Orrogo Grande, California.

In view of the importance of this work, and the fact that the existence of many small churches depends upon the interest created by the Sabbath-school, each State Conference was requested to employ some one of the officers of the Sabbath-school Association within its bounds to devote the greater part or the whole of his time to building up the interest of the Sabbath-schools.

It was also expressed as the sense of this Association that every Sabbath-school should pay a title of all its contributions to the treasury of the State Association with which it is connected, and that after paying the necessary running expenses of the school, the remainder of the contributions should be devoted to whatever mission is recommended. It was suggested that for the year 1888, the London city mission be made the recipient of these contributions.

The President said that as Sabbath-school workers, we had great cause of encouragement. During the past year the blessing of God had attended our schools in a marked manner; and this had been especially true in the matter of class contributions. By keeping a worthy missionary object before our schools, the donations have been largely increased, and God has signally blessed the

means thus contributed. This has been especially true of the South African Mission, which was established, and is still being supported, by the Sabbath-schools. The workers there are all of the best courage; for they feel that they have not only the financial support of the members of our Sabbath-schools, but that they have their prayers as well, and in answer to these prayers, the blessing of the Lord of the harvest.

W. C. White, Chairman of the Committee on Lessons, submitted the following recommendations, which were adopted:—

Your committee appointed to consider plans for future lessons recommend for the Senior Division of our schools—

1. That we have a series of lessons on Old Testament history, and that about six months, beginning with January, 1888, be devoted to the study of lessons from Genesis.

2. That the remainder of 1888 be devoted to the study of doctrinal lessons, including the following subjects: "The United States in Prophecy," and "The Third Angel's Message."

3. That the first six months of 1889 be devoted to a continuation of the study of Old Testament history.

4. That the last six months of 1889 be devoted to the study of doctrinal subjects, selected by the Executive Committee. We also recommend—

5. That the lessons for 1888 be written immediately, and after approval by the Executive Committee, be published in two pamphlets, of twenty-six lessons each, for the use of Sabbath-school officers and teachers.

6. That the lessons for 1889 be written in time to be presented for examination at the next annual meeting of this Association.

7. That there be published a series of fifty-two lessons, on the leading doctrines of the Bible, for the use of those newly come to the faith.

8. That a series of lessons for little children be prepared on the life of Christ.

9. That the Executive Committee employ the best talent within their reach for the preparation of these lessons, at as early a date as possible.—*Condensed from Report in Review and Herald.*

### Timely Topics.

It will be remembered that on the occasion of celebrating the centenary of the adoption of the United States Constitution a few months ago, at Philadelphia, a protest was made on account of the prominence accorded to Cardinal Gibbons, apparently as the representative of the Catholic Church. And now a similar complaint is made by the Anglican Bishop of Ballarat, respecting the deference paid to the Catholic priesthood at the Sydney centennial celebration last January. He is represented as saying: "The Roman Catholic dignitaries, in their gorgeous robes, were spoken of as being to the fore in the celebration, while the Protestant bishops, in their aprons and gaiters, were in the background." And at the great banquet, where over one thousand representative persons sat down, grace was omitted in deference to the Roman Catholics present.

In spite of treaties and alliances, and pacific assurances from Ministers and rulers, the war cloud that hovers over Europe, every now and again thickens and becomes dark and threatening. In a recent speech, Lord Salisbury expressed the belief that "war would come without any alarm being given, and on this account it was necessary for all the great Powers to be prepared for it." And yet he declares that it is idle to hope for perfect tranquillity as long as the competition in armaments continues. "In truth," he said, "in sad and sober truth, it is impossible that these vast armaments, constantly growing, shall continue to watch each other without creating some solicitude, some well-founded solicitude, in those to whom the peace of Europe is a matter of deepest interest." "With these great, heavy clouds, charged with the electricity of war, near each other, coming closer and closer, who is he who shall be bold enough to prophesy that at any given moment the thunderclap shall not ensue?"

THE Roman Catholic priests of Springfield, Ohio, have been trying what a recent paper calls a "cunning, but dangerous device" to gain control of a new city hospital about to be opened in that flourishing city of about 45,000 inhabitants. The plan is to get the Sisters of Charity in the hospital as nurses, free of charge; and one of the priests has interviewed the Commissioners on the subject. Of course no one supposes that the Catholic Church will support these Sisters, while they are employed in the hospital, out of pure benevolence; on the contrary, no one doubts that this is merely an entering wedge designed to give them undue influence in that institution. The Protestants object to the proposed arrangement, believing that it would be unwise to have a public institution under the care of any one sect as such. Besides, they say: "The city of Springfield is not a pauper, that it should accept the services of trained nurses without compensation." Rome seems to be a sort of religious Russia; its policy is constantly and subtly aggressive.

THE *Jewish Messenger* says: "It is useless to deny that the majority of our people, especially the young, are not attracted to our religious shrines, except on rare occasions." And the *Family Treasury* adds: "The young Israelites do not stick to the faith of their fathers. Neither do they become Christians. They cease to be religious. And the chief cause of their apostasy is that the young Jew has no Sabbath. He is for the most part surrounded by such associations as keep him from the synagogue on Saturday; and so he neglects religion, and becomes an infidel." But that isn't the primary reason. The reason that lies back of even the Sabbath-breaking is that the life of the Jewish religion died out more than eighteen hundred years ago, and since then it has been mere dead formalism. The young Jew becomes an infidel, because the religion of his fathers, totally rejecting Christ, is itself practically infidel.—*Sel.*

ACCORDING to a return just published, the glebe lands of England—which it is claimed belong to the Established Church—cover an area of 659,548 acres. The revenue obtained from the glebe lands is stated at £900,000. The divisions are unequal, as also is the value of the land. Some large, populous parishes have small glebes, and *vice versa*. The glebe lands, as we have stated, are claimed for the Established Church. Rightly, though, they belong to the people of England. It looks as though the people could get possession some day. Yet when that time comes, the church will neither be despoiled nor treated unjustly. And that time will work good on all sides. Meantime, the imminence of disestablishment will lead—is now leading—to the inauguration of reformatory measures. Of necessity reforms will be pushed on by the church party, especially in the direction of making provision for the poorer clergy, prevention of the sale of livings, and strong measures for dealing with immoral or unworthy clergymen now beyond the reach of punishment. Indeed, the Bishop of Peterborough has already signified his willingness to give up a part of his large income, and others will doubtless follow his example. Meanwhile it is announced that Cardinals Newman and Manning strongly deprecate Mr. Gladstone's policy of disestablishment, and are prepared to denounce it publicly. Certainly a marked change has come over the entire Catholic body during the last few years, partly because of the increasing fear that their own endowments would not long survive the disendowment of the State Church—as undoubtedly would be the case.—*Sel.*

THE nineteenth century has not been especially successful in the eradication of war from the face of the earth. A reliable statistician, John Bright, makes the following significant statement: Since January 1, 1800, the nations of Christendom have indulged in some forty-seven great wars, and leaving minor squabbles and indirect expenses out of view, our sacrifices on the altar of wars since that day may be roughly estimated at £26,000,000,000, or just about 500,000,000 pounds of gold,—sums which may be pronounced in two seconds, though a freight train transporting the gold in American box cars of the average size, and running at the usual rate of speed, would be two hours in passing any given point; for such a train would be twenty-two miles long. An equivalent in one-thousand-pound bank-notes might be crammed into a box that could be carried on a medium-sized express wagon, but with the contents of that box we might have built double track railroads from Halifax to Valparaiso, from Paris to Peking, from Cape Town to Stockholm; we might have bridged or under-tunneled the English Channel, the Straits of Gibraltar, the Kattegat, and the Hellespont, the Mississippi at New Orleans, and the Amazon at Para; we might have drained the Zuyder Zee and the Florida Swamps, covered the hills of Asia Minor with cedars and the Libyan Desert with palm trees, converted Greece and Persia into garden lands, and Timbuctoo into a seaport town; we might have done all this, and have money enough left to celebrate the birth of a new era by a grand international thanksgiving day.—*Sel.*

### THE TYRANNY OF ANARCHY.

THE wrongs inflicted by great despotisms are vast and irremediable, but it does not follow that the spirit which takes the form of opposition to them may not be as inhuman and criminal. Nihilism is a conspiracy of murder, in which the enemies of human rights and of human nature are quite as conspicuous as any who wear crowns, and are called emperor or king. It is well understood that Russian aristocrats are among the most fervent Nihilists, and that the plots aimed at the Czar minister to the gratification of the meanest private revenge and hostility. The wrongs of tyranny, of Siberian exile, of summary and remediless arrest, are pleaded as the justification of the crimes of Nihilism. These wrongs are great, and not to be extenuated; but the crimes of

Nihilism are no better than those of despotism, and every sane man would choose despotism as the alternative of anarchy. The conspirators who profess so tender a feeling for the people do not hesitate to kill the most innocent persons for the chance of injuring a prince. The men who threw the bombs at the late Czar were not in the least restrained by the knowledge that they would maim and kill the most harmless of those for whom they professed to be acting.—*Harper's Weekly.*

### PAPER IN THE MECHANICAL ARTS.

THERE seems to be no end to the multifarious uses to which paper can be put in the mechanical arts and in the manufacture of almost every article which enters into use. In many cases it is even usurping the place of iron and steel. The latest paragraph in this direction is from *Chamber's Journal*, which reads as follows:—

"Doors, which one would think were polished mahogany, but that they swing so lightly and are free from swelling, cracking, or warping, are composed each of two thick paper boards, stamped and moulded into panels and glued together with glue and potash and then rolled through heavy rollers. These doors are first covered with a water-proof coating, then painted and varnished and hung in the ordinary way. Few persons can detect that they are not made of wood, particularly when used as sliding doors.

"Black walnut is said to be getting very scarce in America, but picture-frames are now made of paper and colored like walnut, and are so perfect that no one could detect them without cutting them. Paper pulp, glue, linseed oil, and carbonate of lime or whiting are mixed together and heated into a thick cream, which, on being allowed to cool, is run into moulds and hardened.

"Drawing-rooms can be set off by handsome pianos manufactured from paper, a French invention. A beautiful musical instrument of this kind has lately been an object of great curiosity to the connoisseurs and musical savants of Paris. The entire case is made of compressed paper, to which is given a hard surface and a cream-white, brilliant polish. The legs and sides are ornamented with arabesques and floral designs. The exterior, and as much of the interior as can be seen when the instrument is open, are covered with wreaths and medallions, painted in miniature by some of the leading artists of Paris. The tone of this instrument is said to be of excellent quality, though not loud. The broken, alternating character of piano music is replaced by a rich, full, continuous roll of sound, resembling somewhat that of the organ. Only two of these instruments have been made. One is still on exhibition; the other has been sold to the Duke of Devonshire."—*Exchange.*

### THE ROMISH CHURCH IN MISSIONARY FIELDS.

MR. HENRY W. HULBERT, an instructor in the Syrian Protestant College at Beirut, contributes an article to a recent number of *The Independent*, in which he states some significant facts about Roman Catholic missions. He says, for example:—

"In the various provinces of China the Roman Church has 483,403 baptized Christians, 47 European missionaries, 281 native priests, 2,429 churches and chapels, 1,779 colleges and schools with 25,219 scholars, 33 seminaries with 654 students. In Corea, Japan, Manteooria, and Thibet, Romanism has 130 European and 15 native priests, 227 churches and chapels, and 77,254 nominal or baptized Christians. In the Indo-China peninsula there are reported 694,286 Roman Catholics, and in India 1,185,538. The total working force of the papacy in these countries is 2,410,481 baptized Christians, 2,639 missionaries and native priests, 7,293 churches and chapels, 4,469 colleges and schools with 112,359 scholars, and 76 theological seminaries with 2,746 students. In Syria the proportion is vastly greater in favor of papacy. In fact, Protestant missions in this little country are more like missions in strictly Roman Catholic countries."

His statement is that only about 700,000 of the two million inhabitants of Syria are as yet open to missionary work, and of these one-half are Roman Catholics, or at least recognize the pope as their head. Mr. Hulbert further calls attention to the fact that the Roman Catholics are learning from the successful measures of Protestants, and are making extensive use of the press and of educational institutions. They have issued a Bible in literary Arabic of the most approved style, as well as other books which will never repay in a commercial sense the cost of production. The various higher schools and the fine new Jesuit College at Beirut are thronged with pupils. There seems to be abundant money and men in plenty for this missionary work in Asia, in Africa, and in the islands of the sea.—*Illustrated Christian Weekly.*

## Health and Temperance.

### WHO HATH WOE?

WHO hath sorrows, who hath woes?  
He who to the ale-house goes,  
Who hath fightings and contentions,  
Grief and fearful apprehensions,  
Causeless wounds, a guilty soul?  
He who thirsts for alcohol—  
Follows it to ruin's brink  
In his cravings after drink.

Who hath babblings? Who but they  
Led by alcohol astray—  
Idiotic in their talking,  
Lame and crippled in their walking?  
Who are these with eyes so red,  
Vile, besotted, reason fled?  
These are they who tarry long  
Drinking wine and liquor strong.

Look not on the ruby wine  
When its color seems divine;  
Death is in that sparkling cup,  
Never dare to take it up;  
For at last the scorpion's tail  
And the adder's sting prevail.  
Therefore on the goblet frown—  
Spurn the liquor, dash it down.—*Texas Siftings.*

### DESTRUCTION OF DISEASE GERMS.

Too much stress is laid upon the scientific definition of the term "disinfection." Its use should be limited to the destruction of specific infectious material which causes specific infectious contagious disease; for example, Asiatic cholera, small-pox, typhoid fever, diphtheria, scarlet fever, etc. It has been proved for several kinds of infectious material that its specific infecting power is due to the presence of living micro-organisms, known in a general way as "disease germs;" and practical sanitation is now based upon the belief that the infecting agents in all kinds of infectious material are of this nature. "Disinfection," therefore, consists essentially in the destruction of disease germs. "There can be no partial disinfection of such material; either its infecting power is destroyed or it is not. In the latter case there is a failure to disinfect. Nor can there be any disinfection in the absence of infectious material."

For practical purposes this distinction is entirely unnecessary. The best disinfectants are "deodorizers" as well; they will prevent or arrest putrefactive decomposition, therefore they are also "antiseptics." A large number of the proprietary "disinfectants," so called, which are in the market, are simply deodorizers, or antiseptics, of greater or less value, but are entirely untrustworthy for disinfecting purposes.

Premising that neither deodorizers, antiseptics, nor disinfectants can be relied upon as substitutes for cleanliness, the following is recommended as an efficient and cheap disinfectant: Dissolve chloride of lime of the best quality in soft water, in the proportion of four ounces to the gallon.

As the value of this solution depends upon the amount of chloride it contains, it is essential that the chloride of lime be fresh. Such lime may be bought by the quantity for five cents per pound; the cost of the solution is therefore less than two cents a gallon. It is available for free and general use in privy-vaults, sewers, sink-drains, refuse heaps, stables, and wherever else the odor of the disinfectant is not objectionable.

A quart or more a day may be used in an offensive vault, and such quantities as may be necessary in other places. It may be used in a sprinkler in stables and elsewhere. In the sick-room it may be used in vessels, cuspidors, etc. Use one pint of this solution for the disinfection of each discharge in cholera, typhoid fever, etc. Mix well, and leave in vessel for at least ten minutes before throwing into privy-vault or water-closet. The same directions apply for the disinfection of vomited matters. Infected sputum should be discharged directly into a cup half full of the solution.

The surface of the body of a sick person or of his attendants, when soiled with infectious discharges, should be at once cleansed with a suitable disinfecting agent.

In diseases like small-pox and scarlet fever, in which the infectious agent is given off from the entire surface of the body, occasional ablutions with Labarraque's solution (liquid soda chlorinate), diluted with twenty parts of water, will be more suitable than the stronger solution above recommended. In all infectious diseases the surface of the body of the dead should be thoroughly washed with one of the solutions above recommended, and then enveloped in a sheet saturated with the same.—*Sel.*

FRETTING, worrying, fault-finding, borrowing trouble, giving way to temper, and holding long bitter grudges,—all these things affect the liver, poison the blood, enlarge the spleen, carve ugly lines on the face, and shorten life! Try to be half as wise as that little creature, the bee, who takes all the honey she can find, and leaves the poisons to themselves.—*Mrs. E. H. Lealand.*

### WHAT SAVED HIM.

A young wife in Michigan had just settled in her new home. All seemed fair and promising; for she did not know that her husband was a drunkard. But one night he came home at a very late hour, much the worse for liquor. When he staggered into the house, his wife, who was very much shocked, told him he was ill, and must lie down at once; and in a moment or two he was comfortable on the sofa, in a drunken sleep. His face was reddish-purple, and, altogether, he was a pitiable-looking object.

The doctor was sent for in haste, and mustard applied to the patient's feet and hands. When the doctor came and felt his pulse, and examined him, and found that he was only drunk, he said,

"He will be all right in the morning."

But the wife insisted that he was very ill, and that severe remedies must be used.

"You must shave his head and apply blisters," she urged, "or I will send for some one who will."

The husband's head was accordingly shaved close, and blisters were applied.

The patient lay all night in a drunken sleep, and notwithstanding the blisters were eating into his flesh, it was not till near morning that he began to beat about, disturbed by the pain.

About daylight he woke up to a most uncomfortable consciousness of blistered agonies.

"What does this mean?" he said, putting his hand to his bandaged head.

"Lie still; you mustn't stir," said his wife; "you have been ill."

"I am not ill."

"Oh, yes you are. You have the brain fever; we have worked with you all night."

"I should think you had," groaned the poor victim.

"What's the matter with my feet?"

"They are blistered."

"Well, I am better now; take off the blisters—do," he pleaded, piteously.

He was in a most uncomfortable state—his head covered with sores, and his feet and hands still worse. "Dear," he said, groaning, "if I should ever get sick in this way again, don't be alarmed and send for a doctor; and, above all, don't blister me again."

"Oh, indeed I will! All that saved you was the blisters. And if you have another such spell, I shall be more frightened than ever; for the tendency, I am sure, is to apoplexy, and from the next attack you are likely to die unless there are the severest measures used."

He made no further defense. Suffice it to say that he never had another attack.—*Golden Censer.*

### HOW TO AVOID PREMATURE OLD AGE.

To avoid premature old age in mature life, the following are important points to remember:—

Hate anticipates age. Hate keeps the heart always at full tension. It gives rise to oppression of the brain and senses. It confuses the whole man. It robs the stomach of nerve power, and digestion being impaired, the failure of life begins at once. Those, therefore, who are born with this passion—and a good many, I fear, are—should give it up.

Jealousy anticipates age. The facial expression of jealousy is old age, in however young a face it may be cast. Jealousy preys upon and kills the heart. So jealous men are not only unhappy, but broken-hearted, and live short lives. I have never known a man of jealous nature live anything like a long life or a useful life. The prevention of jealousy is diversion of mind toward useful and unselfish work.

Unchastity anticipates age. Everything that interferes with chastity favors vital deterioration, while the grosser departures from chastity, leading to specific and hereditary disease, are certain causes of organic degeneration and premature old age. Thus chastity is preventive of senile decay.

Intemperance anticipates age. The more the social causes of mental and physical organic diseases are investigated, the more closely the origin of degenerative organic changes leading to premature deterioration and decay are questioned, the more clearly does it come out that intemperance, often not suspected by the person himself who is implicated in it, so subtle is its influence, is at the root of the evil.

When old age has really commenced, its march toward final decay is best delayed by attention to those rules of conservation by which life is sustained with the least friction and the least waste.

The prime rules for this purpose are,—

To subsist on light but nutritious diet, with milk as the standard food, but varied according to season.

To clothe warmly, but lightly, so that the body may, in all seasons, maintain its equal temperature.

To keep the body in fair exercise, and the mind active and cheerful.

To maintain an interest in what is going on in the world, and to take part in reasonable labors and pleasures, as though old age were not present.

To take plenty of sleep during sleeping hours. To spend nine hours in bed at the least, and to take care during cold weather that the temperature of the bedroom is maintained at 60 degrees.

To avoid passion, excitement, and luxury.—*Dr. B. W. Richardson.*

### HEALTHFUL FOOD.

Look at the athlete of ancient Greece. What would our youth of to-day think if training for running matches and foot-races entailed such a regimen as the following: "The masters," writes one of our most reliable historians, "subjected their neophytes to those methods which they judged the most efficacious for the production and augmentation of physical strength and power of resistance to fatigue. And one of the means employed for accomplishing this object was the enforcement of a very strict dietary composed only of figs, nuts, cheese, and maize bread without wine." In the palmiest days of Greece and Rome, before wealth and luxury brought enervation and decadence, the young men subsisted on simple vegetable food,—rye, meal, fruits, and milk. The chief food of the Roman gladiator was barley cakes and oil. The daily rations of a Roman soldier were one pound of barley, three ounces of oil, and a pint of thin wine. And these men conquered at Salamis and Marathon, and defended Thermopylae.

The Egyptian peasantry are healthy and robust; yet they eat little but coarse bread, lentils, and a few vegetables. The chief and almost only food of the post-runners who used to travel sixty-two miles a day during the journey of twenty-five days from Calcutta to Bombay, was boiled rice. In the copper mines of Central America, where the men will carry weights of two hundred pounds up eighty perpendicular yards twelve times per day, their diet is entirely vegetable. Few people surpass the Arabs in longevity, strength, and endurance; yet they live principally on dates and milk, and for months the Bedouin Arabs consume nothing else.

In comparison with all this let us repeat a story that is vouched for by a well known ship-owner of Portland, Maine. On one occasion a vessel of his arrived from the Canary Islands with a cargo of barilla aboard. While watching it discharged, he saw four able-bodied American laborers vainly trying to move one large mass. The captain, who happened to be near, assured him that it was brought from the storehouse and put on board by a single man, and that he had never known any other food than coarse vegetables and fruit. A traveler who some years ago penetrated a remote portion of Switzerland, tells a story of a sturdy Swiss herdsman to whom he offered a sandwich. The man ate it, and the meat, to which he was entirely unaccustomed, made him so ill that his life was despaired of, and the unhappy tourist came near being roughly dealt with as a murderer.—*Mary E. Vandyne.*

### HOW TO QUENCH THIRST.

Nearly a hundred years ago, Dr. Lindsay suggested to Captain Kennedy that thirst might be quenched at sea by dipping the clothing into salt water and putting it on without wringing. Subsequently the captain, on being cast away, had an opportunity of making the experiment. With great difficulty he succeeded in persuading part of the men to follow his example, and they all survived; while the four who refused, and drank salt water, became delirious and died. In addition to putting on the clothes while wet night and morning, they may be wetted while on two or three times during the day. Captain Kennedy goes on to say: "After these operations, we uniformly found that the violent drought went off, and the parched tongue was cured in a few minutes. After bathing and washing the clothes, we found ourselves as much refreshed as though we had received some actual nourishment."—*Christian at Work.*

Much is said of overwork now-a-days, and much that is nonsensical. "Gentlemen come to me almost daily," says Dio Lewis, "full of the notion that overwork is killing them. Nineteen times in twenty it is bad food, bad hours, cigars, and other abuses." With good food properly eaten, plenty of sleep, a clean skin, and exercise in the open air, not one in ten would break down from "overwork." It is not the legitimate work in the daytime that breaks a man down; the late night hours, card parties, champagne suppers, and midnight balls account for the "nervous prostration."

The physical, mental, and moral health are interdependent; hence what improves or promotes one, improves and protects the other.



**News Summary.**

**RELIGIOUS.**

There are 8,000,000 Indians in Mexico who have never seen a copy of the word of God.

The Province of Honan, China, with a population of 15,000,000, has one Christian missionary.

The Bible is now published and circulated in 144 languages in which it was unknown 50 years ago.

During the season that closed on Aug. 30, the number of Mohammedan pilgrims to Mecca was 350,000, a greater number, it is said, than ever before.

The *Catholic Standard* thinks the principal causes for defection from the Catholic Church in the United States, are, first, mixed marriages, and secondly, the public schools.

The tithes of the Church of England amount to about £4,000,000 a year. Three fourths of this sum is used to pay the salaries of the clergy; the remainder is expended for schools, hospitals, church buildings, etc.

An American paper complains that "the church has entered the lists, and almost rivals the opera and theater as a place of entertainment. The sermon, the music, everything, is arranged for the purpose of pleasing." Read 2 Tim. 4:1-4.

The London *Christian* states that "the progress of Romanism in the Protestant Church of England is painfully indicated by the fact that praying and offering masses for the dead are greatly on the increase." In a single morning, masses for the dead were offered in 117 Protestant churches in England, Scotland, and Wales.

A religious journal, speaking of what has been accomplished by missionaries in Africa, says: "Notwithstanding all that has been done, the heathen population is larger today than when Gordon Hall landed in Bombay, and it has a population that in its higher classes is breaking with old traditions, giving up its old faith, and in imminent danger of drifting away from all religion."

The Marquis of Salisbury, the British Premier, has received from the Protestant Alliance of England a respectful but earnest protest against the apparent "tendency of the Queen and Government to countenance and traffic with the Roman Catholic authorities." Special mention is made of the Queen's present to the Pope, and of the efforts of the Duke of Norfolk to establish diplomatic relations between Great Britain and the Vatican.

In an article in the *Independent*, Henry W. Hulbert, of Beirut, Syria, says: "In the long future, when the 'science of missions' comes to be written, we shall find that our enemies have a thing or two to teach us. After making a wide margin for all the exaggerated accounts of Roman Catholic missions, we must surely be able to see that the Papacy is to-day as never before winning the millions over to its system." He says that Protestant missions in Syria are like missions in strictly Roman Catholic countries, and that "out of the 700,000 people open to missionary labor, over one-half are Roman Catholics, or at least recognize the Pope as their lord."

**SECULAR.**

Turkey is complaining of the plottings of Russia in Asia Minor.

The Austrian war authorities pronounce that country fully prepared for war.

Work has commenced on the projected railway through Siberia to the Pacific.

The Prince and Princess of Wales will celebrate their silver wedding on March 10.

The United States Supreme Court has decided that the prohibition law of Kansas is valid.

The yield of gold from Victorian mines for the year 1887 is set down at 617,231 ounces.

The total amount of rents conceded to tenants by Irish landlords this year, is about £560,000.

Late cablegrams speak of the health of the Crown Prince of Germany as greatly improved.

A new Army Bill has just passed the German Reichstag, increasing the national forces by 700,000 men.

An officer of the United States army has invented a dynamite shell which can be fired from an ordinary cannon without exploding.

Four Indian noblemen have formally offered to contribute £20,000 each, annually, for five years, toward the defenses of the Indian frontier.

The Fisheries Commission, appointed to arbitrate on the fisheries dispute between Canada and the United States, have succeeded in arriving at an agreement.

Vigorous measures are being taken by the Government to enforce the law prohibiting public meetings designed to stimulate the agitation of Home Rule in Ireland.

There are now 113,000 nautical miles of wire cable laid; and the manufacturers of wire in the United States and Great Britain were never busier than at the present time.

A Russian army officer who has recently been admitted to a St. Petersburg hospital in a dying condition, confessed that he was selected to carry out a plot for assassinating the Czar, but chose instead to commit suicide.

Among some of the Norwegian settlers in the northern part of Minnesota, leprosy in its most loathsome form, has made its appearance. The disease is believed to result from a too exclusive use of fish as an article of diet.

By the overflow of the Yellowstone, last September, 10,000 square miles of territory in the Province of Honan, "the Garden of China," were inundated. The population of this district, which included eleven large cities, was 4,000,000. Tens of thousands lost their lives, and famine threatens thousands of the survivors.

The German Government has adopted new and stringent measures for the suppression of Socialism. An attempt is to be made to expel from the empire all who are found violating any of the provisions of the anti-Socialist law; this law will, it is said, affect many of the members of the Reichstag. The bill also provides for the punishment of any who may be found taking part in a Socialist congress. The Socialists have been the one great and immovable obstacle in the path of Lismarck; hence this effort to break their power.

Kalakaua, king of the Sandwich Islands, is in a bad case. His debts amount to £50,000, exclusive of £14,000 due to a Chinese merchant, a sum paid as a bribe to obtain a license to sell opium; and his property has been placed in the hands of trustees to insure payment. The king has vetoed several bills passed by the Legislature; the Legislature has declared the veto unconstitutional, and the king has been notified that if he does not assent to the acts of the Legislature, he will be dethroned, and a provisional Government substituted.

**Publishers' Department.**

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

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

Geelong.—A. Carter, Little Myers Street.

Ballarat.—E. Booth, 146 Drummond Street; Miss A. Pearce, Bridge Street.

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3. When cheques are sent, the exchange will be charged to the sender.
4. If Postal Note or paper money be sent, register the letter; otherwise it is at your own risk.
5. State explicitly what the money is for.
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This Journal has enjoyed a long period of progressive prosperity. Every year its publishers have added some new feature or department, or greatly improved those which it already contained, until now it has *Ten Distinct Departments*, each comprising a good variety of interesting and instructive articles. They are *General Hygiene, Happy Pireside, Popular Science, Social Purity, Bible Hygiene, Editorial, Domestic Medicine, The Question Box, Hygiene for Young Folks, Science for the Household.*

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# Bible Echo and Signs of the Times.

Melbourne, Australia, March, 1888.

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Do NOT fail to notice the directions for remitting money to this office, found in the Publishers' Department.

The excellent articles on the "Two Covenants," which are concluded in this number of the *ECHO*, are published in tract form at this office. Price, post-paid, 2½d.; 15s. per hundred.

The tent-meetings at the corner of Delbridge and McKean Streets, Clifton Hill, still continue, with a good interest. Ten have now commenced to keep the Sabbath of the Lord. Bro. Curtis will probably hold meetings in another part of the city soon.

APPROPRIATE exercises were held in the Tabernacle at Battle Creek, Michigan, on the evening of Dec. 25, when the subject of missions was made very prominent. "A large map of the world, on 'Mercator's projection,' drawn on a canvas 12 by 15 feet, was stretched across the pulpit, and conveyed to the eye the great lesson that 'the field is the world.' The places of our missionary operations were indicated upon this map, and a sketch was presented, as noticed above, of the work in Central Europe, Scandinavia, the British Isles, the Hawaiian Islands, Australia, New Zealand, and South Africa; and an original poem was recited, giving the story of Pitcairn. The presentation in this manner of these different fields was sufficient to cause every heart to glow with fresh enthusiasm in the work of God." The offerings presented on this occasion amounted to over £609.

In connection with the article on "Infidelity in the Pulpit," read the following item clipped from a late American paper: "Rev. H. C. Heyser, pastor of a German evangelical church, has resigned. He says: 'The cause of the disagreement is due to the fact that we have socialists and anarchists among the church members. They want a religion without a Christ and a world without a God. That is a kind of theology of which I have no understanding and not being able to preach it, resigned. The most influential members in the congregation, it appears, are either saloon-keepers or proprietors of shooting galleries, and the church is unable to discipline them.'" This item needs no comment, unless it be that this state of things is not peculiar to any one country.

THERE is no question that is growing faster in the United States to-day than is the Sunday question. It is coming nearer and nearer to the point where it will be an essential factor in the political field. And the *Christian Nation*, Sept. 28, 1887, announces the intention of it all thus: "Let those who will, remember the Sabbath to keep it holy from motives of love and obedience; the remnant must be made to do so through fear of law. We have no option."—*Signs of the Times*.

## A CHEERING OUTLOOK.

THE annual table of statistics of Seventh-day Adventists, as published in the *Review* of Jan. 3, 1888, shows that there are now thirty organized Conferences and eight missions in the denomination, with 227 ministers, 182 licentiates, 25,841 members, and a tithe amounting to about £39,400. The table shows a gain during the year of 14 ministers, 16 licentiates, 91 churches, 2,730 members, and £9,157 in tithes. These Conferences and missions embrace the work in Great Britain, Switzerland, Germany, Russia, France, Italy, Denmark, Sweden, Norway, Australia, New Zealand, Africa, South America, Central America, etc., besides the United States and Canada. Speaking of the prosperity that has attended the work during the year, the editor of the *Review*, U. Smith, says:—"The increase of funds is encouraging above the mere increase in the amount itself; for it shows that our people have been more faithful in the payment of their tithes. This is proved by the fact that the increase in funds is in greater proportion than the increase in membership, the latter being not quite twelve per cent., while the former is over thirty per cent. This is a gratifying improvement, and we greatly desire to see the day when every one shall do his full duty in this respect; for the Lord has attached a magnificent promise to the fulfillment of his command to render unto him his own; he will open the windows of heaven, and pour out a blessing upon his people which there will not be room enough to receive. Mal. 3:10.

"The year has also been one of marked prosperity with our publishing work. There have been printed of books, pamphlets, and tracts, 65,611,008 pages, and of periodicals 22,771,080 pages, making a total of 88,382,088 pages. This exceeds twice the number of pages printed in 1886, by 7,918,166. The total number of pages printed by this Association [at Battle Creek, Michigan], up to Nov. 1, 1887, was 481,718,747.

"The sales of our publications have been quite encouraging, also, during the past year, amounting to £19,635.

"We turn our eyes to the future. The prospect, year by year, grows clearer, the evidence surer, that we have not followed cunningly devised fables in making known the soon coming of the Lord. Prophecies are converging to their fulfillment. Events are moving with accelerated velocity. The word of God is demonstrating its claims to truthfulness, and comforting every humble believer with the thought that the hope that is built thereon can never fail."

## DEFECTIVE PRAYERS.

TRUE prayer has power with God. It brings to the weakest Christian the aid of an omnipotent Helper, and is always answered, though often in ways quite otherwise than those anticipated or even desired. But there is a vast difference between the form and the spirit of prayer, and many who feel that their prayers accomplish little may learn the reason in the following suggestions:—

1. Those which embody no desire. They are formal and lifeless. The soul will not be easily pacified when it has a great desire which cries out for something God alone can give.
2. Such as are not earnest. Prayer is real work for life, while yet disclaiming all personal power to secure it or merit it.
3. Such as are without faith. There are three grounds for faith in approach to God: (1.) His covenant; (2.) His promises; (3.) His attributes. Surely upon one or the other the confidence of the petitioner may rest unshaken.
4. Such as are made in wrath. The heart which secures favor from God must love mankind. It must put away all wrath, malice, and evil speaking. It must forgive and bless as it would be forgiven and blessed.
5. Such as are connected with a disposition to live in sin. "If I regard iniquity in my heart, the Lord will not hear me."
6. An unwillingness to do the will of God. Many a man dare not ask for the coming in of the Holy Spirit, lest it reprove him for some long-neglected duty. If we pray for light, we must accept its revelations; if for strength, we must perform the duties it imposes.

7. The lack of praise to God. Thanklessness shuts God out—is a non-conductor of mercy. We do not praise God half enough.

8. Praying to be seen and heard of men. Prayers for human ears have little audience in divine ones.—*Sel.*

## PURGATORY TAUGHT BY SPIRITUALISM.

THE *Banner of Light*, organ of the Spiritualists, contains the following "revelation" touching the experience of a certain class of spirits during the first period of their alleged existence in the "spirit world":—

"Sometimes a spirit on passing to the other world, having lived a long life of wilful wrong-doing, having ministered only to his personal necessities and desires, independent of or at the expense of the rights of others,—such a spirit will not, perhaps, gaze upon the form and features that he most desires to see when he passes into the other world. During the last few weeks and hours of his waning physical existence, he may regret his misspent life, and feel a yearning desire to meet and hear the familiar voices of those from whom he has turned; but his brief and tardy recognition may not attract them, and he will have to pass through a long vital discipline before he will be able to gaze upon the faces of those whom he wronged, in thought, if not in deed. He has not only to repent of all his past errors, but to atone for them by personal efforts and deeds."

What is this but the Roman Catholic doctrine of purgatory in a little more ethical and refined shape than Rome teaches it? One teaches that the spirit is purified by a certain period of existence in fire; the other, that it experiences "a long vital discipline," whatever that may be, before it can enjoy the full privileges of the "spirit world." The leading idea—that of a purifying stage of existence for the spirit between this world and the highest state of blessedness in the next—is the same in each, and is sufficient to establish for them a common authorship.—*Gospel Sickle*.

## BEAUTIES OF BIBLE LANGUAGE.

If we need a higher illustration, not only of the power of natural objects to adorn language and gratify taste, but proof that here we find the highest conceivable beauty, we would appeal at once to the Bible. Those most opposed to its teachings have acknowledged the beauty of its language, and this is mainly due to the exquisite use of natural objects for illustration. It does, indeed, draw from every field. But when the emotional nature is to be appealed to, reference is at once made to natural objects; and throughout all its books, stars and flowers and gems are prominent as illustrations of the beauties of religion and the glories of the church.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

"The mountains and the hills shall break forth before you into singing, and the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree."

The power and beauty of the same objects appear in the Saviour's teachings. The fig and the olive, the sparrow and the lily of the field, give peculiar force and beauty to the great truths they were used to illustrate.

The Bible throughout is remarkable in this respect. It is a collection of books written by authors far removed from each other in time, and place, and mental culture, but throughout the whole, nature is exalted as a revelation of God. Its beauty and sublimity are appealed to, to arouse the emotions, to reach the moral and religious nature. This element of unity runs through all the books where reference to nature can be made.

One of the adaptations of the Bible to the nature of man is found in the sublime and perfect representation of the natural world, by which nature is ever made to proclaim the character and perfection of God. No language can be written that so perfectly sets forth the grand and terrible in nature and its forces, as that we hear when God answered Job out of the whirlwind. No higher appreciation of the beautiful, and of God as the author of beauty, was ever expressed than when our Saviour said of the lilies of the field: "I say unto you, That even Solomon in all his glory was not arrayed like one of these;" and then adds, "If God so clothe the grass of the field,"—ascribing the element of beauty in every leaf and opening bud to the Creator's skill and power.—*Prof. Chadbourne*.