

Bible Echo

HOLY BIBLE

SIGNS OF THE TIMES

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

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REST IN THE LORD.

"Oh, rest in the Lord,
Wait patiently for him."

Rest in the Lord.

What though the burden and the care
Seem heavier than the heart can bear!
What though the darkness, hovering near,
Hides all the path! Away thy fear—
Rest in the Lord. From darkest night
He leads his children into light.
Lay at his feet thy pain and care,
And fold the weary hands in prayer.

Wait patiently.

Oh, lesson hard—aside to stand,
While throbbing heart and eager hand
Would onward press! In patience still
Humbly to wait the Master's will;
To leave the path we fain would tread,
And walk the way our steps are led;
In silence stand, and, leaving all,
Wait patiently till God doth call.

And waiting, rest.

Thus only in his strength grow strong
To conquer every form of wrong;
No sin can shake the steadfast soul,
Though waves of trouble round may roll,
Thy feet shall on a rock abide,
His angels stand on every side.
Then pray and wait, thou wilt be blest—
God gives his children peace and rest.

—S. L.

General Articles.

REQUISITES TO A GOOD PRAYER-MEETING.

BY MRS. E. G. WHITE.

CHRISTIANS do not always make the public worship of God of sufficient importance. They do not realize their responsibility in the matter. The prayer-meeting, especially, is often dull, spiritless, and unattractive. But it need not be. Even where few love the hour of prayer, it may be made interesting and profitable. The presence of Jesus is not confined to large assemblies. "Where two or three are gathered together in my name," he says, "there am I in the midst of them." "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

We may rest with assurance upon these promises; but if we would have them fulfilled to us, we must live so that God can consistently bless us. If we consciously cherish envy, malice, or any evil in our hearts, our worship is only mockery in the sight of God. We must confess and forsake our sins; we must search our hearts, and see that everything is put away that grieves the dear Saviour; we must be living examples of the transforming grace of God. But when we have done all on our part, we may come to Jesus in humble faith; and he will hear our prayers, for his word is pledged. If the prayer-meeting is made what it ought to be, it

must be preceded by holy living. "The kingdom of God, and his righteousness," must be made the first consideration. To meet the claims of God involves a cross. We are under obligation to honor him by a well-ordered life and godly conversation, and to do all in our power to win others to his service. And to do this requires self-denial. It leaves us no time to devote to selfish plans or pursuits. Frequently business matters receive careful attention, while the interests of the soul are made secondary. While this state of things exists, Christians can never have a convincing power with unbelievers, and the prayer-meeting will be destitute of the presence of the Spirit of God.

Let every one who professes to be a follower of Christ inquire, What am I doing for Jesus? "Ye are the light of the world," said Christ to his disciples. Can you, then, feel clear in inactivity and indolence in the cause of God? There is no such thing as selfishness in religion,—no such thing as a religion that can be enjoyed without benefiting any one. The truth held in humility will commend itself to the minds and hearts of others. The faith which works by love, and purifies the heart, cannot be kept bottled up like some precious perfume. The light of the Christian is not to be put under a bushel, but on a candle stick, that it may give light to all that are in the house.

Christian friends, will you consider how you can make the prayer-meeting interesting? You can do this if you will. Do not feel that God will care for the meeting, and you have nothing to do. He has given you ability, and he requires you to use it. In the plan of salvation, man must co-operate with God. He has duties to perform as well as hopes to entertain. In the first place, you are not to forsake the assembling of yourselves together. Be prompt and regular in your attendance. Do not let trifles keep you away from the house of prayer. Though there may be but two or three who meet together, be in your place at the time appointed.

Before leaving home, go to God in secret prayer. Plead with him for his blessing, and He who "seeth in secret, shall reward thee openly." With your heart softened by the love of Jesus, go to the meeting, feeling that you are personally responsible for its success. If but few attend, you should feel under double responsibility. You are in the service of God, and should do what you can with your talent, tact, and skill to make his worship interesting. You bestow care and thought on business matters; you labor to make them a success. Would you do less for the worship of God? Are not eternal interests of far greater importance than those that are earthly? In this matter, act like intelligent, rational beings. Do not so burden yourselves with temporal cares that you will have no life and energy for the prayer-meeting. God will work with your efforts; but he will not bless you in indolence and carelessness. He speaks to hearts that feel, to consciences that respond to his claims.

When you speak or pray, make an effort to speak in clear tones, loud enough to be heard by all. You do not address your family in a whisper, but in a cheerful, pleasant, audible voice; why not let the same distinct and agreeable tones be heard in the prayer-meeting? If you have never learned to talk aloud when speaking of Jesus, let this be one of your first lessons. If you have been in the habit of praying so that no one present could understand what you said, reserve all such whispered prayers for the closet. How can the prayer-meeting be made interesting, when the prayers offered and the testimonies borne are spoken in so low a tone that only an occasional word can be heard? Who can respond "Amen"? Who can be benefited by such testimonies, however good and fitting they may be in themselves?

Who can know how to speak words of comfort and encouragement, or to help those who need help?

Many prayers and testimonies are as destitute of the Spirit of God as a dry sponge is of moisture; for there is no Jesus abiding in the heart. This makes the prayer-meeting cold and lifeless, and it is no wonder that children dread such seasons. Bring no dull, complaining spirit into the prayer-meeting. Do not compare notes to see how sorrowful a story you can tell. There is enough to talk about without raising one doleful strain. When we are willing to come as little children, conscious of our own weakness, and willing to be instructed by the Divine Teacher, our hearts will be filled with the love of Jesus, and we shall long to speak of his matchless worth. We shall cease to talk of self. Our trials will look so small that we shall forget to mention them. We have many blessings. Let us cultivate gratitude, and talk of the goodness of God.

We should individually know Jesus as a sin-pardoning Saviour. We should be able to testify to his compassionate love, and the virtues of the cleansing stream that washes away the stains of sin. Why not speak often one to another of the blessed hope held out before us in the great plan of salvation? Why not talk of the heavenly inheritance and of the rich promises of God? Jesus lives to intercede for us; then let us be glad. Let us come before the Lord with gratitude and praise in our hearts and on our lips. Let us, with rejoicing, speak to one another "in psalms and hymns and spiritual songs, singing and making melody" in our hearts to the Lord. "Whoso offereth praise," says the Creator, "glorifieth me." Let us not withhold the tribute that is his due.

Full to overflowing will be the heart that is transformed by grace. Divine love will be revealed in the manner, in the speech, in the life. The Christian will enjoy communion with his Maker; he will enjoy the precious privileges of his high calling in Christ Jesus. We want calm devotion; we want the courage and hope to be derived from worshipping God with his people; but we must also have activity and energy, for we have a work to do. "Ye are a chosen generation," says Peter, "a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light."

Let us who have experienced these rich blessings seek to draw others to the Saviour, that they may share the light that shines upon our pathway. Let us point them to Jesus, and say, "Behold the Lamb of God, which taketh away the sin of the world." The highest commendation we can receive as Christian workers is to say that we present Christ lifted up on the cross as the object of supreme desire; and how can we do this better than by making religion attractive? Let us show that to us the worship of God is not drudgery and dry form, but spirit and life.

Not how much you read, but how much you gain from your reading, is the true test of the practical value of your reading. Whether it be the Bible or the newspaper which you read, you can go over a great deal of ground and gain very little; or, again, you can cover but little ground and gain a great deal. When you turn away from your daily newspaper or from your daily Bible reading, it is a good plan to ask yourself, Well, now, what one truth, or fact, or thought, have I secured as a permanent addition to my mind-treasures from that reading? You will perhaps be surprised to know how difficult it sometimes is to answer so simple a question as that one. But until you can answer that question, you have not read to advantage.—S. S. Finner.

THE COMING OF THE LORD.

COMING, coming, coming! *Who?*
 Christ, the Lord of life and glory,
 He who once for me and you
 Died!—oh, depth of sin's sad story!
 Coming, not a helpless stranger,
 Cradled in the friendless manger;
 Coming, Lord of earth and heaven!
 King! to whom all power is given.
 Judge! at whose all-searching bar
 All must stand, just as they are;
 And the wicked tell with shame
 Why they've cursed his holy name.

Coming, coming, coming! *How?*
 Clothed in strange unearthly splendor,
 Glory men ne'er dream of now,
 Grandeur earth ne'er had attend her.
 At his sight the heavens shall wither,
 From his presence earth shall flee,
 Islands move, and mountains thither
 Seek the caverns of the sea.
 Every eye shall then behold him,
 All the nations feel his ire;
 While the brightness that enfolds him
 Is to them consuming fire.
 Thunders all the air shall thrill,
 All the heavens with lightnings blaze,
 And the universe stand still,
 While through all its realms is heard
 That profound omnific word,
 Which to life the dead shall raise.

Coming, coming, coming! *Why?*
 To redeem his precious treasure,
 All his saints o'er sin who sigh,
 All who make his will their pleasure;
 To bring back within their borders
 His whom Hades holds to-day;
 To arrest sin's wild disorders,
 And the monster Death, to slay.
 Coming to fulfill his plan,
 Make his oath and promise good,
 Which secures repentant man
 Life eternal through his blood.

Coming, coming, coming! *When?*
 Ah! that question, solemn, thrilling!
 For when he appeareth, then
 All these earthly scenes, fulfilling
 His sure word, shall have an end!
 And behold the day is near!
 Signs in heaven and earth portend
 That the Lord will soon appear.
 Angry thrones, through wars, proclaim it,
 Scoffers by their scoffing name it,
 And the mute and solemn sky
 Has hung forth its prophecy!
 Coming! while we wait and dally!
 Coming while we sleep in sin!
 Swift as light, o'er hill and valley,
 That great day is coming in.
 Sinner, rouse thee to thy fate!
 Saint, be watchful at thy gate!
 Saviour, make us meet to appear
 At thy coming, how so near!

u. s.

THE TIME OF THE END.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

THE field of Daniel's prophecy embraces five universal kingdoms. These are Babylon, Media and Persia, Grecia, Rome, and the eternal kingdom of God. The ground of the four perishable kingdoms, reaching to and introducing the immortal kingdom, is covered by four distinct lines of prophecy. These are given in chapters 2, 7, 8, and 11. The eleventh chapter of Daniel closes with the close of the fourth monarchy, with these words: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain [mountain of delight of holiness, Heb., Marg.]; yet he shall come to his end, and none shall help him." The twelfth chapter continues:—

"And at that time shall Michael [Christ] stand up [reign], the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

The student of prophecy is thus borne down the stream of time from Babylon in the height of the glory of that kingdom, past Media and Persia, the kingdom of Grecia, and the Roman empire, which comes to its end at the second coming of Christ and the resurrection of the dead, out into the ocean of eternity, when the truly wise shall "shine as the firmament, and they that turn many to righteousness as the stars forever and ever."

Prophecy is history in advance. The prophetic pencil sketches the future history of nations. The ear of Providence rolls down the track of prophecy, bearing the secular historian, who writes a second history of the rise and fall of empires. The student of prophecy compares the two histories, and learns his position on the

highway of time. Prophecy, reaching into the sealed future, could not be understood by the prophets themselves. Time, in its rapid flight, marking the fulfillment of each specification, unseals prophecy. Hence the words of the angel to the prophet: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." The time of the end is not the end itself. It is evidently a period of time just prior to the end. In this time many run to and fro, and knowledge upon the subject before the mind of the prophet increases. The prophecy of the book of Daniel, sealed in the day of the prophet from the nature of the case, as it related to the future history of kingdoms, is not to be sealed to the end, but to the time of the end. In the time of the end it is to be unsealed, and in the light of this open book many are to be engaged in proclaiming the increasing knowledge contained in the book, relative to the end.

Many shall run to and fro. Whether this be fulfilled in turning and searching to and fro in the Scriptures for light upon the subject of the fulfillment of prophecy, or by men called of God to the work traveling to and fro with the message from God to the people upon this subject, the fulfillment is evident. Both have been done within the last half century as never before.

Duffield on Prophecy, p. 373, says: "The word translated *run to and fro* is metaphorically used to denote investigation, close, diligent, accurate observation, just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially the sealed book of prophecy."

Clarke says: "*Many shall run to and fro.* Many shall endeavor to search out the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it; viz., 'Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

Matthew Henry says: "They shall read it over and over, shall meditate upon it; they shall discourse of it, talk it over, sift out the meaning of it, and thus knowledge shall be increased."

Gill says: "*Many shall run to and fro, and knowledge shall be increased;* that is, toward the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains nor cost to get a knowledge of them; will read and study the Scriptures, and meditate on them; compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ; will carefully peruse the writings of such as have lived before them, who have attempted anything of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer the nearer the accomplishment of them is; and especially when prophecy and facts can be compared."

If the book of Daniel, relating to the future history of kingdoms, was sealed in the day of the prophet, why is Daniel ordered to shut up the words and seal the book? Verses 9 and 10 express the true import of verse 4, as they refer to the same subject, and are a further explanation of it: "And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand."

The burden of this portion of the prophecy of Daniel contained in chapter 12, is the time of the end and the events to occur during this period. Verse 4 declares that "many shall run to and fro," in the time of the end, "and knowledge shall be increased." Verse 10 speaks of the same time and the same work, showing that the increase of knowledge does not refer to the progress in scientific discoveries, but to the subject of the end: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." The truly wise, the children of God, understand the subject upon which knowledge increases in the time of the end, while the wicked, however scientific, do not understand. The facts in the case are decidedly against the position that the prophetic statement relative to the increase of knowledge in the time of the end, has reference to the discoveries of scientists.—James White.

WE must have more religion. We need the strength and grace that are born of earnest prayer. This means of grace should be diligently used in order to gain spiritual muscle. Prayer does not bring God down to us, but brings us up to him.

THE STATE OF THE DEAD.

THE BODY, SPIRIT, AND SOUL IN DEATH.

THUS far proof has been given of the death of the whole man. But lest recourse should be had to the sophistical distinction that, although the whole man dies, it does not therefore follow that the whole of man should die, I proceed to give similar proof with regard to each of the parts,—the body, the spirit, and the soul, according to the division above stated.

First, then, as to the body; no one doubts that it suffers privation of life. Nor will the same be less evident with regard to the spirit, if it be allowed that the spirit, according to the doctrine previously laid down, has no participation in the divine nature, but is purely human; and that no reason can be assigned why, if God has sentenced to death the whole of man that has sinned, the spirit, which is the part principally offending, should be alone exempt from the appointed punishment. . . .

But to come to the proofs. The Preacher himself, the wisest of men, expressly denies that the spirit is exempt from death. Eccl. 3:18, 20: "As the beast dieth, so dieth the man; yea, they have all one breath [Hebrew, spirit], . . . all go unto one place." And in the twenty-first verse he condemns the ignorance of those who venture to affirm that the way of the spirits of men and of beasts after death is different: "Who knoweth the spirit of man [an *sursum ascendat*], whether it goeth upward?" Ps. 146:4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Now the thoughts are in the mind and the spirit, not in the body; and if they perish, we must conclude that the mind and spirit undergo the same fate as the body. 1 Cor. 5:5: "That the spirit may be saved in the day of the Lord Jesus." The apostle does not say "in the day of death," but "in the day of the Lord Jesus."

Lastly, there is abundant testimony to prove that the soul (whether we regard by this term the whole human composition, or whether it is to be understood as synonymous with the spirit), is subject to death, natural as well as violent. Num. 23:10: "Let me [my soul, Hebrew, *anima mea*, Lat. Vulg.], die the death of the righteous." Such are the words of Balaam, who, though not the most upright of prophets, yet in this instance uttered the words which the Lord put into his mouth. Job 33:18: "He keepeth back his soul from the pit." Job. 36:14: "They die in youth." (Heb., their soul dieth. Lat. Vulg., *anima eorum*.) Ps. 22:20: "Deliver my soul from the sword." Ps. 78:50: "He spared not their soul from death." Ps. 89:48: "Shall he deliver his soul from the hand of the grave?" Ps. 94:17: "My soul had almost dwelt in silence." Hence man himself, when dead, is spoken of under the name of "the soul." Lev. 19:28; 21:1, 11: "Neither shall he go in to any dead body." (Hebrew, dead soul.) Isa. 38:17: "Thou hast in love to my soul delivered it from the pit of corruption." The just and sufficient reason assigned above for the death of the soul, is the same which is given by God himself, Eze. 18:20: "The soul that sinneth it shall die;" and therefore on the testimony of the prophet and the apostle, as well as of Christ himself, the soul even of Christ was for a short time subject unto death on account of our sins. Ps. 16:10, compared with Acts 2:27, 28, 31: "His soul was not left in hell, neither did his flesh see corruption." Matt. 26:38: "My soul is exceeding sorrowful, even unto death." Nor do we anywhere read that the souls assemble, or are summoned to judgment, from heaven or from hell, but they are all called out of the tomb, or at least they were previously in the state of the dead. 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." In this passage, those who rise again, those who hear, those who come forth, are all described as being in the graves, the righteous as well as the wicked. 1 Cor. 15:52: "The trumpet shall sound, and the dead shall be raised." 1 Thess. 4:13-17: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him; for this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord himself shall descend, . . . and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." They were asleep; but the lifeless body does not sleep, unless inanimate matter can be said to sleep. "That ye sorrow not, even as others who have no hope;" but why should they sorrow and have no hope, if they believed that their souls would be in a state of salvation and happiness even

† This translation is according to the Septuagint, Vulgate, Chaldee Paraphrase, Syriac, and Arabic versions.

before the resurrection, whatever might become of the body? The rest of the world, indeed, who had no hope, might with reason despair concerning the soul as well as the body, because they did not believe in the resurrection; and therefore it is to the resurrection that Paul directs the hope of all believers. "Them which sleep in Jesus will God bring with him;" that is, to heaven from the grave.

"We which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep." But there would have been no reason to fear lest the survivors should prevent them, if they who were asleep had long since been received into heaven; in which case the latter would not come "to meet the Lord," but would return with him. "We," however, "which are alive, shall be caught up together with them," not after them, "and so shall we ever be with the Lord," namely, after, not before, the resurrection. And then at length, the wicked shall be severed from among the just. Matt. 13:49. Dan. 12:2: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

In such a sleep I should suppose Lazarus to have been lying, if it were asked whither his soul betook itself during those four days of death. For I cannot believe that it would have been called back from heaven to suffer again the inconveniences of the body, but rather that it was summoned from the grave, and roused from the sleep of death. The words of Christ themselves lead to this conclusion. John 11:11, 13: "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep: howbeit Jesus spake of his death;" which death, if the miracle were true, must have been real. This is confirmed by the circumstances of Christ's raising him. Verse 43: "He cried with a loud voice, Lazarus, come forth!" If the soul of Lazarus, that is, if Lazarus himself, was not within the grave, why did Christ call on the lifeless body which could not hear? If it were the soul which he addressed, why did he call it from a place where it was not? Had he intended to intimate that the soul was separated from the body, he would have directed his eyes to the quarter from whence the soul of Lazarus might be expected to return, namely, from heaven; for to call from the grave what is not there, is like seeking the living among the dead, which the angel reprehended as ignorance in the disciples. Luke 24:5. The same is apparent in raising the widow's son. Luke 7:14.—*Milton.*

RELIGIOUS IDIOTS.

DR. SEGUIN, the great authority on all that relates to idiocy, regarded this unhappy condition as a state of prolonged childhood, in which the graces of infancy have departed, while the feeble development of body and mind remains. When we see the babe playing with his fingers and toes, grasping at the sunbeam that falls on his cradle, trying feebly to walk, but unable to stand steadily, we are amused, interested; it is natural, it is childlike. Suppose that when five or ten years have passed, we see the child, and he is still where he was; still playing with his fingers, still amused with the sunbeam, and still feebly tottering. We start back in horror, exclaiming, "The child is an idiot." For we know that progress, growth, is the condition of health, bodily and mental.

Are there not among us religious idiots, persons whose spiritual growth has stopped in their infancy, who have never grown? We meet a young convert; his views of the truth are but immature; his faith is but feeble; he has to struggle against the old man within and against temptation without. Often his struggles are vain and he yields to temptation; his devotions are fitful and irregular; for devotion is not yet a habit with him; he has to force himself toward it with an effort. But all these things do not discourage us; rather, they arouse our sympathy, our affection, our prayers.

Years pass on; we meet the same convert. In his capacity for business there has been a growth; he can make more money than he could; his mind has grown. But as to his religious nature, there has been no progress; his knowledge of the Lord's word has not enlarged; his faith is just as weak; his self-denying benevolence is no larger; it is just as hard for him to deny himself as it was; he has gained no power of pleading with the souls of men; he has gained no power in prayer; he is just as much the victim of temptation. His benefactions are just what they were. He gave then a dollar with a struggle, and with the same struggle he gives a dollar now. It is just as hard for him to forgive injuries; just as hard to withstand the solicitations of fashion; just as hard to forego worldly pleasures, to repress anger and passion. What shall we say, what can we do, but start back, and exclaim, "A religious idiot!"

Have you grown? Are you growing? Are you gaining victories? Is your present light so clear and bright that you look back on the period of your conversion as but the dawn? If not, then must not yours be regarded as a case of religious idiocy?—*Sel.*

INFALLIBILITY.

THIS is an attribute that belongs to God only. No man ever possessed it, if we except the man Christ Jesus. But God makes no errors. He never needs to make amendment. His word is infallible. He has so published it and preserved it in the world as to communicate his will infallibly to the comprehension of those; who, above all things, desire to know and do it. Is it not so? Who dare say otherwise? I dare not. Then why so many sects, all professing to take their faith from that word? I must think, "An enemy has done this." The Bible is right, but men are wrong. It is evident that sects and error will be co-extensive. It is true that there are certain things in the Bible that may not be understood. There might be a difference of opinion concerning them; but in matters of faith and duty there need be no difference.

This is true of the moral law. Its infallible Author has made it infallible. It never needed amendment, and never will. Its principles are eternal; and therefore can no more be abolished or changed than can the principles and being of God himself. Talk of a "revised constitution!" You may do so in respect to constitutions merely human; but in respect to the constitution framed by the Almighty, wait till he speaks of amendment. "The law of the Lord is perfect"—absolutely infallible. It is given to make known his will, so that man can understand his duty. It is so expressed as to make that understanding possible. If it is not possible for man to understand his duty from it, God has evidently failed to accomplish his design. And if man cannot know his duty, who is to blame if he does not do it? The truth is, if a man earnestly desires to know his duty that he may do it, he can learn it from the commandments of God. These commandments, with marvelous brevity, express man's duty, clearly, intelligently, and infallibly.

But I hear it said, "We do not all understand these commandments alike." Then there is a failure somewhere. Where is the fault? Not in the law. Can we not, if we will, understand these ten plain precepts alike? On how many of them do we disagree? How many of them are in dispute in Protestant Christendom? We do not include those under the control of the Roman hierarchy; for that power is accused in prophecy of thinking to "change times and laws;" and I must anticipate myself a little by saying here that I believe the prophecies to be infallible. How many commandments, then, are in dispute among Protestants?—Barely one; and that one is more particularly expressed and defined than any other; and a reason is given for it, dating from the beginning of the world.

The Sabbath is infallible. With those who have kept it according to the commandment, it has never failed to commemorate, from week to week, the great Creator's rest from the six days' work of creation. It has never failed to come on the seventh day. Sabbath means rest. The Sabbath of the Lord means the day on which he rested. The infallible word of the Lord says, "The seventh day is the Sabbath of the Lord thy God," and gives as the reason, that when he created the world, "he rested the seventh day," and that for this reason he "blessed the seventh day and sanctified it." It was not a seventh part of time merely that he sanctified, but the seventh day. And why? Because it was his Sabbath day,—the day on which he rested. The Sabbath, therefore, is infallibly fixed to the seventh day, because he rested on no other. The labor and the rest, which are made an example to us, are in the past. They are fixed facts. And till historic facts can be changed—until it becomes a fact that he rested on some other day besides the seventh—no other day can possibly become the Sabbath of the Lord. Any day a man chooses to rest may be his sabbath, but it cannot be the Lord's unless it be the day on which he rested.

The Sabbath precept was placed by infallible wisdom in the central part of the moral law. This precept demanding especial honor to God, and the one requiring honor to earthly parents, beautifully blend, and are the connecting links between duty to God and duty to men. The Sabbath is a part of that infallible law of which Jesus said: "It is easier for heaven and earth to pass, than one tittle of the law to fail." Infallibility has preserved the knowledge of the day. It was unmistakably marked by the falling of manna on the other six days and withholding it on that; it was owned and honored by Jesus; kept by his disciples after his death, "according to the commandment," on the day preceding "the first day of the week;" and a portion of mankind have observed it in its weekly return ever since. And this is not all; the sure word of prophecy has spoken of it in the world to come, assuring us that all that shall be accounted worthy of a part in that world shall come from Sabbath to Sabbath to worship God. Isa. 66:22, 23. That state shall endure forever. God has testified of the new earth that it "shall remain" in his presence.

Therefore the Sabbath shall remain and be observed in the endless years of eternity. God's "work is honorable and glorious." "All his commandments are sure. They stand fast forever and ever." Ps. 111:8. And so long as the work of his hand shall endure, so long will the memorial of his rest keep it in remembrance. Thus will he ever be honored. "Holy and reverend is his name."

The prophecies also are infallible. They are the words of God, given for the instruction and guidance of men in this mortal state. They are a sure guide; the Holy Spirit has called the record of these predictions "the sure word of prophecy." Some admit that the law of God is plain, easy to be understood, and therefore reliable; but when we speak of the prophecies and their fulfillment as constituting the "signs of the times," they begin to speak of the uncertainty and doubt that envelop the subject.

Let me not be understood to claim that there are no parts of prophecy "hard to be understood," or that I understand them all. Far from it! But what I claim is, that there are many of them, which, by part fulfillment, have become very plain to the understanding of the common people, and even of children. This is especially the case with those long, continuous lines of prophecy which describe events in the order of time, and were, without doubt, given to mark the progress of the world's history, so that we may know with certainty in what age of the world we live. If this is not the intent, for what are they given? Not to make the Bible a larger book; not to puzzle men to guess concerning things of which there is no certainty. Of what use are they but to cause us to understand the signs of the times, and know where we are and what we may expect?

The words of Jesus prove this to be the case. He sharply rebuked the Jews for not discerning the signs of the times. He charged his disciples, before he left them, that when they should "see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place," or, in other words, when they should "see Jerusalem compassed with armies, then," they should "know that the desolation thereof is nigh." And, after giving the signs of his second coming, he said, "When ye shall see all these things, know that it is near." He certainly intends that the believing student of prophecy should discern the signs of his own times, and know something of what is to come in the near future.

Now, look at the prophecies of the four great empires of the old world, as described and recorded in Dan. 2 and 7, and other scriptures. Is it not certain that Babylon, Medo-Persia, Grecia, and Rome are here described? History has made this certain beyond a doubt. They have arisen in the given order, and each has done the entire work predicted of it. What next? Is it not the fifth kingdom, the kingdom of God? Observe how the character and work of the little horn of chap. 7 has been fulfilled by the papacy. Not an item of the description remains to be fulfilled but its destruction. His dominion has already been taken away, "to consume and to destroy it unto the end." What next? Is it not certain that he is soon to be destroyed by the brightness of Christ's coming? 2 Thess. 2:8.

And so we might go on, and trace the description of the fourth beast and the papacy in the book of Revelation. And also of the fulfillment of the predicted messages of warning to the world, showing by "infallible proofs," that the last warning is now being given. It is the infallible word of God that is fulfilling. What a sin to doubt that word or the providence of God in fulfilling it! Both his word and providence are infallible. The warning of the "third angel," described in Rev. 14:9-12, is going to the ends of the earth. The time is evidently come when it is due; and it is here. The Lord is not disappointed or frustrated in his plan, by this movement. He promised it, and he it is that is fulfilling it. How easy the task required of us. It is only to believe and obey his word, and engage heartily in his work.

R. F. CORNBELL.

CHARACTER.

MANY people seem to forget that character grows; that it is not something to put on ready-made with manhood; but day by day, here a little and there a little, it grows with the growth, and strengthens with the strength, until, good or bad, it becomes almost a coat-of-mail. Look at a man of business—prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all these admirable qualities? When he was a boy? Let us see how a boy of ten years gets up in the morning, works, plays, studies, and we will tell you what kind of a man he will make. The boy that is late to breakfast, late at school, stands a poor chance of being a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "I forgot! I didn't think?" will never be a reliable man. And the boy who finds pleasure in the sufferings of weaker things will never be a noble, generous, kind man—a gentleman.—*Christian.*

"THE SEVENTH-DAY ADVENTISTS AND THE LORD'S DAY."

A REVIEW.

ALL who are familiar with history are aware that whenever a spirit of advancement is manifested, conservatism is sure to make its appearance. Religious reforms have never been an exception to this rule, and the nineteenth century is not without its theological conservatives, who are ready to oppose any advancement in moral and revealed theology. This is evident from the fact that the Rev. E. Harris, pastor of George-street Baptist Church, has begun a series of articles, under the above heading, in the *Victorian Freeman*, the first of which appeared in the March number, and all of which we propose to review.

The gentleman prefaced his article with a brief history of the introduction of Seventh-day Adventists into Victoria, where "at first they were treated as fanatics" by the citizens; but "as time went on, and their views became more familiar, especially when it became known that they appealed largely to the Scriptures in support of the doctrines taught, many began to resort to their gatherings." (Italics ours.) The reader will notice the admission; and I intend to prove that we appeal not only "largely," but altogether, "to the Scriptures in support of the" Sabbath question.

Mr. Harris continues his history of the progress of our "two years" work in the colony by saying that "quite a large number have severed their connection with the churches to which they have belonged, and joined this new sect . . . (though in some cases their action has involved the forfeiture of their situations or other serious loss)." This statement speaks for itself; and proves conclusively that the doctrines which are supported by appealing "largely to the Scriptures," must be very clear and convincing when they take such a hold upon intelligent people that they are willing to sacrifice worldly prospects to embrace them. It is very evident that the work is being carried forward with more than human power; but that such "have ceased to regard the Lord's day as in any sense different from the other days of the week," I must deny; and ask the gentleman to prove his position. Instead of disregarding the Lord's day, they are just beginning to observe the only day the Lord ever claimed as his; and the gentleman will never jeopardize his reputation as a Bible student by denying my position, or asserting that the Lord ever laid claim to any other day than that which is known in the Bible as the Sabbath.

He continues: "It may be thought very easy to meet their [Adventists'] demand that all Christians should observe the seventh day of the week as the Sabbath; but it certainly is not, if the arguments in support of the so-called Christian Sabbath are used." It seems, judging from the above, quite clear to the gentleman, and must be equally clear to all who read his article, that "it certainly is not" easy to controvert the arguments of Adventists on the perpetuity of the Sabbath, since, as the gentleman has admitted, they appeal "to the Scriptures in support of the doctrines taught." Evidently the only positions their opponents can take are such as can be found OUTSIDE of the "Scriptures."

Mr. H. continues: "It seems clear to many who listen to their words and examine carefully the scriptures which they quote, that they are only carrying Sabbatarianism to its logical issue." The facts brought out in this statement are, no doubt, the reason why "quite a large number have severed their connection with the churches," and "joined this new sect." Is it surprising that after listening to the words of, and carefully examining the scriptures quoted by Seventh-day Adventist ministers, and concluding that they are only carrying Sabbath-keeping to its logical issue, they should move out in harmony with their convictions?

The gentleman thinks "the only effective way of meeting the attack of this new sect upon all religious observance on the first day of the week, appears to the writer to be the setting up of the Lord's day as a Christian institution of apostolic and therefore divine authority." I fully agree with the rev. gentleman in the above. And if he will prove from the Scriptures alone, the "apostolic and therefore divine authority" of the first day of the week, as a "Christian institution," a day to be set apart for public worship, and known as the "Lord's day," I will never keep another Sabbath, or advocate its observance.

Mr. H. then says: "In order to clear the ground before proceeding to show the Scriptural and all-sufficient authority for Lord's-day observance, it will be well to look at some of the arguments used by Adventists on behalf of seventh-day Sabbath-keeping." Is it not a waste of time to examine the arguments of Adventists, if the gentleman is in possession of the "Scriptural and all-sufficient authority for Lord's-day observance?" Would not the presentation of that "authority" "clear the ground"? However, as he is determined to

reserve that point till the last, I shall wait patiently for it, and, in the mean time, will take care to jog his memory in regard to the intimation that he has given us that he will produce it.

In commenting upon the giving of the law, the gentleman calls the attention of his readers to what he calls the "preamble of the Mosaic law in general, and the ten commandments in particular. Ex. 20:1, 2." The reader will here notice that he makes a distinction between the Mosaic and the moral law, which I will notice further on. Without attempting to make a point on the above verses, he refers to Deut. 5, and after quoting verses 1-6 he adds: "Then follow the commandments." He then says of verse 15: "An addition is made to the law as given in Exodus." Here the gentleman thinks he has discovered a reason for Sabbath-keeping that is wholly Jewish, and hence the fourth commandment is not in force upon Christians. But let us look at the facts as they exist. This is not the original Sabbath law as spoken from Sinai. See Ex. 20:8-11. It was only a rehearsal by Moses forty years after the law had been given by God. Deut. 1:3. Had the Jews and Moses kept it forty years without knowing the reason? Have they found out the reason for keeping the Sabbath yet? A learned Rabbi, L. Freudenthal, makes the following statement: "1. Jews universally celebrate the Sabbath as a memorial of creation, being God himself rested on the seventh day, and said it should be a day of rest; 2. We do not keep the Sabbath as a memorial of our deliverance from Egypt; the 14th day of Nisan, or Passover, is celebrated by the Jewish people as a memorial of that event." The flight was on the 15th day of the first month; but the Sabbath is the seventh day of the week; hence there is no fitting connection between the two. No reason is here given why the seventh day was the Sabbath, or how or when it was made. Neither was it blessed or sanctified here, but in Gen. 2:3. Only an additional reason was given why they should obey God in this as in all other things. Besides, Moses only quotes three of the commandments verbatim; *i. e.*, the first, the third, and the sixth.

Mr. H. continues: "Sabbatarians assert that while the remainder of the law given by Moses is ceremonial, and, having found its fulfillment in Christ, has passed away, the ten commandments embody the moral law, and can never be abrogated." "It may fairly be replied that such a division of the Mosaic law is not sanctioned by the Scriptures." The reader will notice that the gentleman here *assumes* that all the law, ritualistic and moral, was given by Moses, and then charges Adventists with attempting to divide Moses' law. The difficulty is, the gentleman has merely assumed the very position which he should have proven, and which remains to be proven, *i. e.*, that the ceremonial law and the decalogue are all one, and given by Moses. And then with an air of triumph, he gives his conclusion of the assumption, rather than argument, in the following: "Such a division of the Mosaic law is not sanctioned by the Scriptures, and is so weak and illogical that it will not stand examination."

I reply, first, Adventists make no attempt at dividing the law of Moses. The gentleman is mistaken. Second, that his premise, that the ceremonial and ten-commandment laws are one, and were given by Moses, is both unscriptural and inconsistent with his former statements.

That it is unscriptural. There was a marked difference between the giving of the moral and the ceremonial law. God spoke the former to Israel, from Sinai. Deut. 4:12, 13. The latter was given to Israel through Moses. Compare Ex. 24:3 with Gal. 3:19. God wrote the former on two tables of stone. Deut. 4:13; 10:2-4. Moses wrote the latter in a book. Ex. 24:4; Deut. 31:24. The former was put in the ark. 1 Kings 8:9. The latter was put in the side of the ark. Deut. 31:26. This distinction is everywhere kept up. In 2 Kings 21:8 the Lord says: "If they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them." Daniel in his prayer, addressing himself to God, said: "All Israel have transgressed thy law; . . . therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God." Dan. 9:11. Here, then, we see that inspiration recognizes the difference between the law of God and that given by Moses. Yet Mr. H. pronounces such a distinction "so weak and illogical that it will not stand examination." I am not a little surprised to find that a Christian minister has reached a position where he can deliberately assume that inspiration is "so weak and illogical that it will not stand examination."

That his premise is inconsistent with his former statements is very evident when we remember that just above he says: "The preamble of the Mosaic law in general, and the ten commandments in particular." Here he himself recognizes a difference in these laws.

In speaking of the teaching of Christ in Matt. 5:17-19, he makes an attempt to prove that Christ here re-

proves the scribes and Pharisees "for not keeping the whole law of Moses." But in the height of his argument, he says that "they [the scribes and Pharisees] rejected the commandments of God, that they might keep their own traditions. . . . Instead of Christ modifying the law, he made it broader and more binding." Here all can see that the gentleman is lost in the labyrinth of his own position, and so argues on both sides of the question. If, as he concludes, Christ made the law of God "more binding," why not cease to argue against that which his Master has ratified? For the gentleman must own that the Sabbath is a part of the ten commandments of God, which Christ made *more* binding.

In commenting on Mark 2:27, he says: "In the Greek text the article is used before the word man," the literal rendering of the passage being, "The Sabbath was made for the man." He adds: "Such a rendering is held by many to show that Christ was not using the word 'man' as a universal, equal in extent of meaning to the word 'humanity.'" Why does the gentleman attempt to convey the idea that it is not of universal application in such a vague manner? Why does he not say that it is not, and then prove it? Evidently because he knows that he could take the position only at the peril of his reputation as a critic; yet he is so anxious to evade the force of the text that he will thus mislead his readers without committing himself. He tells us that the Sabbath was made for the Jews, that it is not binding upon Christians, and offers in support of his position the words of Christ, "The Sabbath was made for the man." I admit the literal reading, and reply, An exact parallel to this text is found in 1 Cor. 11:9. The man was not created for the woman, "but the woman for the man." Hence, to be consistent, the gentleman must take the position that marriage and the woman were made only for the Jews. Will he accept the position his argument forces him into? Again, if "the man" is not of universal application, Christ must have referred to the man who had been made just before the Sabbath. In this case the Sabbath could not have been for the purpose of commemorating the flight from Egypt; for that did not occur for over two thousand years afterwards. Hence the argument Mr. H. has built up on this text devours the one he attempted to make in regard to "the bondmen in Egypt." Which of these positions will the gentleman choose to surrender? For all can see that one must be abandoned.

In regard to Paul's practice of going to the synagogues on the Sabbath, at "Antioch, Corinth, and other places," the gentleman says: "His object is made clear; for it is said that at such times he preached or reasoned with the Jews." Mr. H. certainly knows that when Paul preached by request, the second Sabbath he was at Antioch, his congregation must have been largely Gentiles; for it was a Gentile city, and "almost" its whole population came "together to hear the word of God." Acts 13:14, 44. Hence this sermon could not have been for the benefit of the Jews alone. When Paul was at Philippi, a Gentile city, he went to the river side on the Sabbath and preached to the women (Acts 16:13); and the context shows that part of his audience were Gentiles. As a result of Paul's reasoning on the "three Sabbath days" that he was in Thessalonica, we find that "some of them [the Jews] believed, . . . and of the devout Greeks a great multitude, and of the chief women not a few." Acts 17:2, 4. Here, then, his Sabbath labors were bestowed upon the Gentiles as well as the Jews. At Corinth he reasoned with the Greeks (Gentiles) as well as the Jews, "every Sabbath" for "a year and six months." Acts 18:4, 11. Here all can see that the gentleman's position "is so weak and illogical that it will not stand examination." He then tells us "there is clear proof that they," apostolic Christians, "kept the first day of the week as the Lord's day." Yet he fails to give that "clear proof," or tell his readers where they will find it. We shall look anxiously for his "clear proof" in his "next."

He next attempts to swoop down upon Adventists on the wings of Paul's letter to the Galatians, and says that they "try to wriggle out of the position in which they are placed by the epistle to the Galatians." Perhaps it would be profitable for Mr. H. to enter upon a critical examination of that letter, for the benefit of his readers.

He next presents Col. 2:14-17, and quotes: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days," etc. To prove that this refers to the seventh day of the week, he presents the views of one man, Dr. Eadie, who says: "The sabbaths were weekly in their periods."

The original of "sabbath days" is "sabbaton," plural, which is used for (1.) the sabbath; (2.) the week; (3.) annual sabbaths; (4.) the sabbatical year. The following definitions of the word will be found in the lexicons referred to:—

"A period of seven days, a week."—*Greenfield's Greek Lexicon.*

"By synecdoche, a week."—*Pickering's Greek Lexicon.*

"A week, sing. and pl. Matt. 28 : 1."—*Bagster's Greek Lexicon.*

"Let no man therefore judge you in meat, or in drink, or in respect of a feast day."—*Revised Version.*

It is "festival" in the following translations : Syriac, Douay, Wakefield, Living Oracles ; and "feasts" in Dean Alford, American Bible Union, Sawyer.

"There is no intimation here that the Sabbath was done away."—*Dr. A. Clarke.*

"There is not the slightest reason to believe that he meant to teach that one of the ten commandments had ceased to be binding on mankind."—*Dr. Barnes.*

It would be useless for me to add argument to such an array of evidence. And I will leave the reader to judge for himself if the gentleman is correct when he says : "St. Paul's statement makes the Sabbath part of that law which was but a shadow, the substance of which was Christ."

In commenting on Acts 15, which contains a record of the first apostolic council, he says this conference had to deal with the "question of the relation of the Gentile Christians to the law." Speaking of the letter that was sent to Antioch containing an account of the decisions of the conference, he continues : "In that epistle, after setting forth how they had heard 'that certain which went out from us have troubled you with words, subverting your souls, saying ye must be circumcised and keep the law (verse 24), they added : 'It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things, that ye abstain from meat offered to idols, and from blood, and from things strangled, and from fornication, from which, if ye keep yourselves, ye shall do well.' . . . Now if the Holy Ghost who spoke through the apostles had intended these Gentile converts to keep the Sabbath, the fact must have been mentioned in this connection."

The gentleman admits that the subject before the conference was circumcision. I ask, Is the law of circumcision one of God's ten commandments? All must answer, No. It belongs to another code, and their decisions concerning the ceremonial, could have no effect upon the moral law. If, as the gentleman would have us understand, the question under consideration relates to the moral as well as the ceremonial law, then all that Christians are compelled to keep are the four items brought over (see verse 29) ; and as "sin is not imputed when there is no law" (Rom. 5 : 13), it is no sin for Christians to swear, lie, steal, kill, etc., because, "the question was then settled once for all that Gentile Christians . . . were under no obligation to keep the law." Will Mr. Harris accept the conclusion his arguments lead him to? I cannot. Again, "keep the law" is not in the text of verse 24. See Revised Version, Clarke, Barnes, and others.

I will close by reminding our readers and the gentleman, that he more than intimated that he would give us the "Scriptural and all-sufficient authority for Lord's-day observance." This is what I am very anxious to see, and trust it will be forthcoming in his next.

WILL D. CURTIS.

ARE THERE TWO LAWS?

"Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." Gal. 3 : 19.

"WHEREFORE then serveth the law?" What law is here spoken of? The next clause states that it is the law added because of transgressions. Then there is an *additional* law. That indicates that there are two distinct laws, does it not?—Certainly. Well, to what law was it added? Let us read once more what Paul says : "It was added because of transgressions." Transgressions of what?—Why of God's law ; the decalogue, which he has given to man as a rule of life. Eccl. 12 : 13, 14. Then the broken law of God needed something to amend it. And those who were thus guilty placed themselves under its penalty, even death ; for "sin is the transgression of the law" (1 John 3 : 4) ; and "the wages of sin is death." Rom. 6 : 23.

How long was the added law to continue in force? We read : "Till the seed should come." What seed is here referred to?—Christ the promised seed of the woman, mentioned in Gen. 3 : 15. And did this law answer till Christ came?—Indeed it did, and its ceremonies were a type, or shadow, of his cross and sacrifice. Read the law of sacrifices as recorded in Leviticus, chapters 1-7 and 16, and you will find that sacrifices and offerings were continually made for sin against God ; *i. e.*, transgressions of his law.

Why was all this ceremony, why all these sacrifices and offerings? Could the blood of animals atone for sin? Could man's sacrifices satisfy God?—No, only as they were offered through faith in the promised

Redeemer, the one great sin-offering that should come at the time appointed. The blood of bulls and goats could not take away sin ; but as the Hebrews presented these sacrifices, they acknowledged the need of a real sacrifice, one that could take away sin, and by faith they, as well as we, saw Christ as their Saviour.

But why any sacrifice till Christ came? Death is the penalty pronounced for transgressing God's law, and unless I have some satisfaction to offer, I am subject to the divine wrath, and am under condemnation. The only thing that the sinner could do, the only remedy in his hand, was to do those things written in the book of the law, the added law given by Moses. As day by day and year by year the sacrifices for sin were offered, he was constantly reminded of his guilt as a transgressor of God's law, and of the divine promise that in the fullness of time a Redeemer should come.

Now, in like manner you and I, without Christ, are under the law, having broken it in many ways ; and unless we confess, as the Israelites upon their sacrifices confessed, and plead the merits of Christ, our Victim slain, looking back, as they did forward, we are under condemnation. We are breaking God's law, and having no sin-offering to offer as an atonement, must wait the doom of the transgressor. You see, then, of what use that law was. It was a merciful institution. And our position is even more favorable than theirs. Christ, our Victim, is once and forever slain, and the ceremonies of the Jewish law are no more needed. But our one great Sacrifice, whose merits we offer day by day continually, brings us near to God. The Seed has come ; the promise is fulfilled ; and now each day we can acknowledge our transgressions and have our peace made with God by virtue of that shed blood.

Look to it, my dear friends. Are you near to God by Christ's blood, or far off by transgression of his law, with its sin, unconfessed, resting upon you? We may make a great profession. We may neither murder, steal, nor blaspheme ; but what say you and I about the fourth commandment? Has God erased that precept? If so, when, where, and how was it done? If you willfully break that, you are a commandment breaker (Jas. 2 : 10-12), and are exposed to the judgments of God. Hasten ere it be too late. Repent, and turn to God, who is ready to forgive, that your sins may be blotted out, and your name retained in the ledger of Heaven.

E. S.

AN IMPORTANT TEXT.

"Now if any man have not the Spirit of Christ, he is none of his." Rom. 8 : 9.

DEAR reader, here is a plain declaration of holy writ, and one that concerns each of us deeply. It is highly important for us to know whether we are Christ's or not. In another place the apostle says : "Examine yourselves ; prove your own selves whether ye be in the faith." That would lead us to suppose that it is an easy thing to deceive ourselves. How quick and powerful is the sword of the Spirit,—just a few words ; but they mean *so much*. To seem to be a Christian is not enough ; a loud profession is not sufficient. The profession may be as lofty as the skies ; but if the Spirit of the Master is wanting, how empty, how vain!

Well, how are we to know if we possess this Spirit? The Saviour says : "By their fruits ye shall know them." Turn to Gal. 5 : 22, and there we read that "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance ; against such there is no law." Here, then, is the fruit that we shall be bearing, if we are Christ's, and his Spirit is dwelling in us. The opposite picture, the fruit of the flesh, may be found in verses 19-21. What a *dark* picture is here presented! The apostle closes the catalogue with the words : "Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

It seems to me that there is only one way by which we can bring forth the lovely fruits of the Spirit, and that is by a close living union with Christ. In John 15 : 4 we read : "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." If we do this, we are safe. If we have the love of Jesus in our hearts, all noxious weeds, seedlings of the flesh, will be killed before they can spring up and bear fruit. How watchful we have to be of our daily conduct that we grieve not this gentle Spirit. An envious thought, an unkind word or act, is enough to do this. It is necessary that we pray, also, for strength to overcome every temptation, and every besetting sin. And as we realize how helpless we are of ourselves to do any good thing, we shall want to learn constantly of Him who said : "Take my yoke upon you, and learn of me ; for I am meek and lowly in heart, and ye shall find rest unto your souls."

A. M.

Carlton, Australia.

EVIL SPEAKING.

THIS habit, so universally indulged in, often brings great sorrow upon those who are the objects of its attack ; yet its most baleful effects are seen upon the minds and hearts of those who indulge in it. To convince ourselves that this is true, we need only to consider the fact that the characters we form will be mainly of the same nature as the thoughts we cherish ; and that the words we speak are not only an index to the thoughts dwelling in the heart at the time they are uttered, but have more or less to do in shaping the thoughts that will come to us in the future.

How appropriate the prayer of the psalmist : "Let the words of my mouth and the mediation of my heart, be acceptable in thy sight. O Lord, my Strength and my Redeemer." We are admonished in the Scriptures to let that mind be in us which was in the Lord Jesus. If we have the mind of Christ, we shall not harden our hearts against the erring, but will ever cherish a spirit of forgiveness and a love for their souls, which will lead us to labor earnestly for their salvation.

This spirit of love for those in error, for those whose ways are not in harmony with our views and feelings, is not natural to the carnal heart. It is contrary to the depraved nature which sin has brought upon us. It is a plant of heavenly birth, which we should cherish with tenderest care. While our most earnest endeavors to cultivate this spirit will be unavailing unless we have the aid of the Holy Spirit, yet God does not work for us altogether independent of our own efforts. There is a work of watchfulness and earnest prayer on our part ; a work of resisting temptation, striving against the carnal nature, cultivating feelings of sympathy and love for the perishing, and an earnest desire for their salvation.

Of all the hindrances to this work, of all the agencies which Satan uses to drive this spirit from the hearts of men, few are more successful than the habit of brooding over, and talking of, the faults of our fellow-men. Especially are we in danger when we allow our minds to dwell upon the faults of those, who, we think, have injured us. Our duty to those that have trespassed against us is plainly pointed out in the word of God. We must not cherish feelings of resentment ; we must forgive, not merely in word, but from the heart. If we would be the children of our Father in heaven, we must cherish that feeling of love for those that trespass against us, which led him, while we were rebels against the government of heaven, to give his only Son for us.

What a precious privilege to bar out from the heart all unkind and revengeful feelings, and cherish only a spirit of love. But instead of doing this, how often we drive out what of the Spirit of Christ we have in our hearts, by allowing our minds to dwell upon the imperfections of others, and making their wrong course the theme of our conversation.—*Review and Herald.*

DISCOURAGED.

ONE of the most fatal things in the Christian life is discouragement. One of the most helpful is cheerfulness. A very wise man said that in overcoming temptation, cheerfulness was the first thing, cheerfulness the second, and cheerfulness the third. We must expect to conquer. When our hearts are faint, then temptation has power. Satan knows this well, and he always begins his assaults by discouraging us. I once heard an allegory that illustrated this to me wonderfully. Satan called together a council of his servants to consult how they might make a good man sin. One evil spirit sprang up and said,

"I will make him sin."
 "How will you do it?" asked Satan.
 "I will set before him all the pleasures of sin," was the reply. "I will tell him of its delights and the rich rewards it brings."
 "Ah," said Satan, "that will not do ; he has tried it, and knows better than that."
 Then another started up and said,
 "I will make him sin."
 "What will you do?" asked Satan.
 "I will tell him of the pains and sorrows of virtue. I will show him that virtue has no delights and brings no reward."
 "Ah, no!" exclaimed Satan, "that will not do at all ; for he has tried it, and knows that wisdom's ways are pleasantness, and all her paths are peace."

"Well," said another jumping up, "I will undertake to make him sin."
 "And what will you do?" asked Satan.
 "I will discourage his soul!" was the short reply.
 "Ah, that will do!" cried Satan. "That will do. We shall conquer him now." And they did.

An old writer says, "All discouragement is from the devil." I wish every Christian would take this to heart and remember it. We must fly from discouragement as we would from sin.—*H. N. S., in Words of Faith.*

PATIENCE AND ITS RESULT.

MUCH is said in the word of God of that amiable quality of the mind, patience. The apostle testifies: "Tribulation worketh patience; and patience, experience; and experience, hope." Patience and hope, then, are acquired by steps of sacrifice and self-denial, trial, affliction, and tribulation. But right here is where many have failed, and many more will fail. Under trial and tribulation, they worry themselves out of the hand of the Lord, and lose the benefits of the fiery furnace through which they should have gained patience, been purified, and secured that hope which "maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." The same rays of sunlight which strengthen and promote the growth of vegetation, wither and destroy the up-rooted plant.

David very strikingly teaches the blessings attending waiting patiently for the Lord. He says: "I waited patiently for the Lord; and he inclined unto me, and heard my cry." Ps. 40:1. Mark the order: 1. He patiently waited for the Lord; 2. The Lord inclined unto him; 3. He heard his cry; and 4. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." Here are some of the unspeakable benefits which David derived from patience. Now, 5, mark the result of such a course on those who behold it: "Many shall see it, and fear, and shall trust in the Lord." "Here is the patience of the saints."

"Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." "Behold, we count them happy which endure." James 5:8, 11.

A. S. HUTCHINS.

THE FIRE-WORSHIPERS.

THERE is probably no little misunderstanding in relation to the so-called fire-worshippers. Many suppose that they really regard fire as their god; but this is a mistake, respecting some of them, at least. There is a colony of them in Bombay, India. They are called Parsees, and are descendants of the ancient Persians, who were taught by their great apostle Zoroaster.

This noted teacher is supposed to have flourished during the reign of Darius Hystaspes. He claimed to be a reformer, and a restorer of the ancient religion of the Persians, which had been to a great degree supplanted by the worship of images. In his youth he lived for twenty years in retirement among the Elboorz Mountains. His followers say that during this time he was taken up to heaven, where he was instructed in the things of God. Zoroaster taught that there was one eternal God, but that there were two principles, or angels, in the universe, one of good and the other of evil. The emblem of the good, Ormuzd, was light; that of the bad, Ahriman, was darkness. Between these opposite principles there was, and would be, a contest to the end of the world, but the power of good would ultimately prevail. At the day of Judgment the followers of both would be judged, and separated forever,—the one rewarded and the other punished.

"Ormuzd was always worshiped in the presence of a fire, as the cause of light, and especially before the sun, as the most perfect fire and the most perfect light in the universe. Darkness was held in detestation, as the element of the evil principle, whose name, it is said, was written backward and upside down, thus, *uunuyq*. Many things in the doctrines of Zoroaster have evidently been derived from the Jewish Scriptures,—such as the unity of God, the doctrine of an evil spirit, the doctrine of the last Judgment and the resurrection, and the use of fire or light (as in the Shechinah) as the emblem of Deity.

"The doctrines of Zoroaster were set forth in the Zendavesta, the sacred book of the Persians. Everywhere, when their influence prevailed, fire-temples were erected, and image-temples leveled to the ground."—*Dr. Blaikie, in Bible History.*

Darius Hystaspes was himself a follower of Zoroaster, and after the death of this great apostle of magianism, took his place as high-priest. Under the influence of this powerful monarch, the doctrines of Zoroaster were very widely disseminated; and although probably somewhat corrupted, are still believed by many of the Persians.

G. H. BELL.

TESTIMONY OF THE MONUMENTS.

THE Christian world is getting rather tired of the cobweb historical and antibiblical criticisms spun by German critics. They are fast being dispelled by the spade and pickaxe. It was apparently proved that Homer was a myth, and ancient Troy a delusion. Yet Dr. Schliemann has disinterred the captured city, found traces of the fire which destroyed it, and proved that

the Iliad, and ancient tradition, were right in designating its site and surroundings. Genesis and Daniel, both alleged publications of a later age, have been shown to be so minutely in accordance with their professed eras that the hypothesis of posthumous invention becomes incredible. And now Jeremiah is added to the list of accurate narrators; for the digging at Tahpanhes has made it evident that he was thoroughly acquainted with the architectural details of Pharaoh's palace.

We might greatly extend the list of scriptural confirmations, but enough has been cited to show that evidence has been dug from the dust which overthrows many a carefully elaborated hypothesis of the skeptical theologians of the fatherland. A good deal more is to follow; for the work of exploration and disinterment is yet in its early stages. Thus far, not a single discovery has shaken the accuracy of holy writ, while light has been thrown upon not a few obscure passages, and the complete truthfulness of important statements has been demonstrated. There was never greater reason for cheerfulness among the defenders of the faith. Every rescued monument adds a new stone to the walls about Zion.—*Western Christian Advocate.*

THE REFORMERS ON THE WORLD'S CONVERSION.

THE leading Reformers, as individuals, have left their most decided testimony against all such notions.

Luther says: "This is not true, and is really a trick of the devil, that people are led to believe that the whole world shall become Christian. It is the devil's doing, in order to darken sound doctrine, and to prevent it from being rightly understood. . . . Therefore it is not to be admitted that the whole world and all mankind shall believe on Christ; for we must perpetually bear the sacred cross, and they are the majority who persecute the saints."—*Walch's Luther*, vol. 11, cols. 1082-83.

A guest having suggested to him, that, if the world should last, there might yet be many improvements, Luther exclaimed: "God forbid! it would be worse than all the past. There would arise many other sects, which are now hidden within the hearts of men. May the Lord come, and cut all short, for *there is no hope of improvement!*" Again he says: "That the Papal Church should reform is an impossibility; neither will the Turks and Jews. . . . I see nothing else to be done but to say, Lord, thy kingdom come!" And again: "You will ere long see wickedness prevail to such an extent that life will become a heavy burden, and everywhere the cry will be raised, God, come with thy last judgments!" A millennium of blessedness on this side of the day of Judgment was heresy to him.

Melancthon's views were equally unmistakable. His own words are: "The true church will always suffer persecution from the wicked, to the end of time, and in the church itself the good and evil will continue blended together." He believed and affirmed, with Luther, that the world was rapidly approximating the day of Judgment, so rapidly that the idea of a millennium first he could only regard as utterly heretical. The Mohammedan empire and the Papacy he identified with antichrist, and claimed that they would stand till Christ himself should come.

Calvin calls Luke 18:8 "a clear prediction of Christ; that from his ascension into heaven until his return, men will everywhere remain in unbelief." On Matt. 24:30, he says: "There is no reason why any person should expect the conversion of the world; for at length [when it will be too late, and will yield them no advantage] they shall look on Him whom they have pierced." And on 1 Cor. 15:51; 1 Thess. 4:15; 2 Thess. 2:2, etc., he shows plainly how adverse was his understanding of the Scriptures to the notion under consideration.

Knox thus expresses himself in his Treatise on Fasting: "What were this but to reform the face of the whole earth, which never was, *nor yet shall be, till that righteous King and Judge appear* for the restoration of all things."—*Prophetic Times.*

God has made earnest prayer the condition of the bestowal of his richest blessings. Prayer brings us nearer and nearer to Jesus. However fully we may have given ourselves to God at conversion, it is of no avail unless we renew our consecration in each separate duty as it presents itself. Dear reader, consecrate yourself to God in the morning; make this your very first business, even if you have to rise half an hour earlier in order to find time. Let your prayer be, "Take me, O Lord, as wholly thine. I lay all my plans at thy feet. Use me to-day in thy service. Whatever errand I may do, send me. Whatever I may say to honor thee, or lead souls to Christ, help me to say it."—*Mrs. E. G. White.*

It may require more time and means to raise a flower than a weed, but the market is better.

The Home Circle.

THE VASE AND THE PITCHER.

ONE day, when a grand entertainment was ended, A rich china Vase, lately come from abroad, In which every tint of the rainbow was blended, Spoke thus to a Pitcher that stood on the board,—

"I hope, rustic neighbor, you don't feel distressed At standing before me so shabbily dressed; It will mitigate, may be, your feelings to know That, though so superb, I can stoop to the low.

"'Tis true that, before I arrived from abroad, Beyond the wide Ganges, I lived with a lord; 'Tis true, in the West, that no king can procure, For his service of state, so splendid a ewer.

"'Tis true that gay ladies, in feathers and pearls, Survey and admire me—and barons and earls; 'Tis true that I am, as you must understand, Prodigiously rich and excessively grand.

"But you, paltry bottle! I pity your fate: Whence came ye, coarse neighbor, I prithee relate; And tell us, how is it you ever endure So graceless a shape, and so vile a contour?"

The Pitcher, who stood with his hand on his hip, Shrugged up his round shoulders and curled his brown lip; And grave to appearance, but laughing inside, He thus from his orifice coolly replied,—

"I came, noble Vase, from the cottage below, Where I serve a poor husbandman, if you must know; And my trade, might I venture to name such a thing, Is bringing pure water each morn from the spring.

"There's a notable lass who, at dawn of the day, When dewdrops yet glisten on meadow and spray, When the lark soars aloft, and the breezes are cool, Sets off on light tiptoe with me to the pool.

"The pool is surrounded with willow and ash, At noon in the sun, its dark waters will flash; And, through the deep shade, you at intervals hear The lowing of kine in the meadow land near.

"The sheep with their lambkins there browse at their ease Beneath the cool arch of embowering trees; While low-creeping herbs give their sweets to the air; Wild thyme, and the violet, and primrose fair.

"'Tis here that myself every morning she bears, Then back to the cot in the valley repairs; The faggot is blazing, the breakfast is placed, And appetite sweetens coarse fare to the taste.

"In these humble services passes my life, Remote from the city, its noise and its strife; Though homely, I'm fit for the work of the day; And I'm not ashamed of my true British clay.

"And now, noble Vase, may I ask if 'tis true, That you stand every day here with nothing to do? A poor idle gentleman, up in your niche, Quite useless, and nothing but handsome and rich!

"They neither intrust you with victuals nor drink; You must have but a poor sorry life on't, I think; And, though such an elegant creature you're thought, Pray are you not tired with doing of naught?"

But the Vase would not answer such questions as these; And the Pitcher felt glad he was not a Chinese.

—*Jane Taylor.*

MRS. MORGAN'S QUARTER.

"ONLY twenty-five cents." It seemed so very, very small to Mrs. Morgan when she thought of what the others would give, though when she remembered the barrel of flour that they must have, the shoes for Kit, the medicine for Janie, and Tom shivering without an overcoat, it seemed much larger. When she thought of all these things, it seemed to her that she could not spare even twenty-five cents for missions.

"I don't believe that I will go to the Circle," she said to herself, "and then I won't have to give anything. My poor little quarter won't amount to anything; the ladies will laugh in their sleeves to see me put it in the box with their five and ten dollar bills. The Lord knows I'd be glad to give more, but I honestly and truly cannot, so I'll just stay at home and sew." But somehow Mrs. Morgan did not feel comfortable in her mind as she settled herself to work.

"You know you're a coward," whispered her conscience very distinctly. "You know, even if you hadn't but one cent to give, that you ought to go and give it. What if they do all give more; it won't be any excuse for your not doing your duty, will it? A quarter isn't enough to do any good? How do you know that? A dollar is only four quarters, and 'Many a little makes a mickle.' Suppose everybody who could only give a little should not give at all, wouldn't it make a difference? Besides, remember the loaves and fishes; ask the Lord's blessing on your gift, and though it may be small, yet it may have a power that a much larger one without his blessing would never have. Sarah Jane Morgan, you know that you ought to go to that Mission Circle meeting and give your quarter, so put up your work and go."

And Mrs. Morgan put up her sewing, went to her

room, took the despised quarter out of her pocket-book, and knelt by the bedside. "Dear Lord," she prayed, "this is all I have to give to help thy cause. Thou knowest my heart, and seeest that I would gladly do more if I could. I humbly and earnestly ask thee to bless my little offering for the dear Christ's sake. Amen." Somehow that quarter seemed very different to Mrs. Morgan when she rose from her knees, and, putting on her bonnet and shawl, started for the meeting. "I believe I'll stop for Mrs. Carter," she thought as she went along.

"N-o," said Mrs. Carter. "I've about given up going. I can't give much, for it's been a hard winter with us, and most of the ladies can give so much that I feel mean putting my mite in the box."

"Just exactly the way I felt at first," said Mrs. Morgan, laughing, "but it isn't the right way. We must every one do our own part, no matter how small it is. Now there is my Kit; she can do ever so much to help me, and Tottie can't do anything but take steps, but she oughtn't to refuse to do that because she can't do as much as Kit, ought she? And then the little steps do help wonderfully, after all, sometimes."

"That's a good word, Mrs. Morgan. Thank you ever so much, and I'll remember it. Just wait a minute, and I'll go along with you."

"John," said Mrs. Thompson that noon to her husband, "I want some money. The Mission Circle meets this afternoon, and then I want to do a few errands, so please give me ten or fifteen dollars."

Mr. Thompson counted out fifteen dollars.

"I suppose the most of it is for the Mission Circle," he said, laughingly.

"I'm not going to give but a dollar anyway," thought Mrs. Thompson, as she dressed for the meeting. "And I will stop at Leonards on my way home and get that lovely lace scarf. I don't know but it is extravagant to pay ten dollars for it, but I do want it so much. Dear me, what would my dear, good mother say to me!" and Mrs. Thompson sighed as she remembered how far she had strayed from that mother's teachings.

Now it happened that Mrs. Morgan and Mrs. Carter sat directly in front of Mrs. Thompson at the meeting, and she watched them curiously.

"I wonder what they find to be so interested in," she thought.

"I am so glad that those two are out," whispered Mrs. Allen. "I do like that Mrs. Morgan so much. I believe she does more for missions than any of us; for she gives out of her poverty and prays over what she gives, which is more than some of the rest of us do, who don't deny ourselves any in giving either."

Mrs. Thompson made no reply, but somehow she thought more and more of that dear mother. She had loved the cause of missions and prayed for it, and like Mrs. Morgan she had had but little to give.

"What would she say to me?" thought Mrs. Thompson for the second time that afternoon.

A little incident which she had not thought of for years suddenly came to her remembrance. She had discovered that her mother was denying herself some little comfort that she might have more to give, and she had tried to persuade her to use the money on herself.

"Will I offer to the Lord that which cost me nothing?" quoted her mother earnestly. "No, dear, it is a comfort to give up something for his sake."

What if she should give up the coveted lace scarf, what if she should? How the strange question kept ringing in her ears. But after all it was Mrs. Morgan who decided it. Mrs. Thompson saw her take out her poor, worn little pocket-book—plenty large enough though to hold all Mrs. Morgan had to put into it. She watched her open it, and saw that it held only a quarter and a very little small change. She saw her take the quarter and drop it in the box with a joyful, wistful expression, and the hot tears filled Mrs. Thompson's eyes.

"She finds the comfort just as mother did," she thought.

A minute later and a crisp ten-dollar bill dropped softly from Mrs. Thompson's hand into the box.

"But my mother and Mrs. Morgan gave it," said Mrs. Thompson to herself.

Mrs. Morgan never knew of her part in it, but what did that matter? She knew that she had done what she could.—*Kate Sumner Gates.*

CHEERFULNESS.

How obstacles melt away before the sunshine of a cheerful spirit; how it drives away the gloom and lightens the pressing burdens of care! Cheerfulness in the heart is strength to the hands and life to the whole body. The pulse beats quicker, the step is lighter, the whole man is suffused with a healthful, exhilarating glow that makes labor itself not a curse but a blessing. All work can be done better, too, under this inspiration—better

because heart and hands work together, because there is pride in doing well, because there is a proper ambition to excel. Moroseness and gloominess of spirit unfit a man for right thinking or right doing. They make work dull, listless, mechanical, aimless, and indifferent. The cheerful man enjoys life more in homespun than the misanthrope in costly array. It makes his cottage dearer and rarer than a palace, and his homely fare more palatable than the choicest viands. Such is its wonderful transforming power, that, like the touch of Midas, it changes everything into gold. Mountains of trouble are levelled before it, and deserts blossom as the rose. It repels disease, and keeps the heart fresh and the head clear. It makes slumber sweet and restful, and drives away forebodings of the future. The man of cheerful spirit makes the most of to-day, is happy in doing present duty, and does not make himself miserable for what he cannot help and for what he is not to be held responsible. Cultivate this way of cheerfulness if you would take out of life the best it has to give and live long and live wisely.—*Scel.*

A MOTHER'S TRAINING.

THERE were six children in the household,—three sons and three daughters. The mother was a cheery, quiet, religious woman, thoroughly bound up in her household. The husband was a resolute, defiant, outspoken unbeliever. He was a journalist, and lost no opportunity to have his fling at Christianity. Unbelievers, bitter as himself, were frequent guests at his table, and made themselves merry with the Bible and religious faith before the children. The mother seldom bore any part in the conversation. Not one of the children entertained the opinions of the father. As they grew up, one after another came into the church. The sons, especially, were noted for their intelligent piety. I felt a great curiosity to know how Mrs. Long accomplished her difficult task,—by what means she had neutralized the influence of her husband, and how she had led her entire flock into the fold of the Redeemer. I asked her to give me some clue to her method. "Well," she said, "it is a very simple matter. I never opposed my husband, never argued with him nor disputed on the subject of religion. I never belittled him in the eyes of the children. But I never allowed them to go to bed without reading a few short verses of something the Saviour had said. I put his words over against the words of men. If the devil cast in the tares and went his way, might not the truth be as potent? And that's the whole of it."

REMARKABLE RIVERS.

AMONG the world's natural curiosities are several rivers, each of which has some positively unique characteristic. In Algeria, for instance, there is a small stream which the chemistry of nature has turned into true ink. It is formed by the union of two rivulets, one of which is very strongly impregnated with iron, while the other, meandering through a peat marsh, imbibes gallic acid. Letters have been written with this compound of iron and gallic acid which unite to form the little river. In Columbia there is a river which, by admixture with sulphuric acid, becomes so sour that it is appropriately named Rio de Vinagre, or Vinegar River. Many varieties of fish abound in the large Orange River of South Africa, until the river passes through a rocky region containing copper ores, below which the water is said to be poisonous, and to kill the fish that venture into it.

"China's Sorrow" is the name that has been given to the great Hoang-Ho, which rises in the mountains of Thibet, and follows a wonderfully circuitous channel for 2,500 miles to the sea. The waywardness of this mighty volume of water makes the river a constant source of anxiety and danger, instead of wealth, to 170,000,000 people inhabiting the central plain of China. It is known to have suddenly changed its course nine times. It has moved its mouth over four degrees of latitude, each time emptying its vast floods in different directions, and digging a new channel for itself where scores of villages had stood. It has greatly changed the physical character of a wide area, turning fertile regions into a sandy waste, or making shallow lakes of them, in which nothing grows, and over which nothing can sail. Whether it is within the power of Western science to save this great plain from disastrous overflows and changes of the river bed, is a question that has been considerably discussed in England of late years.

A very curious river is the Webbe Shebeyli of East Africa, a deep and rapid stream, abounding in fish and crocodiles. Though it flows for hundreds of miles through fertile lands, the immense volume of water never reaches the sea. A little north of the equator the river loses itself in a desert region a few miles from the Indian Ocean.—*Christian Union.*

[The following particulars are given in a late Ameri-

can paper of a recent disaster from the overflow of the Hoang-Ho, or Yellow River: "Details have been received from China of a great disaster in the Honan Province of that country, occasioned by an overflow of the Yellow River. The river broke its banks on the evening of September 28, near the city of Chingchow. That place and ten other populous cities were inundated, and it is said that the whole area is now a sea, from ten to thirty feet deep. This lake covers what was the bed of the river centuries ago, and it has swallowed up what was recently a densely populated and rich plain. The Yellow River has long been known as 'China's Sorrow,' and since the inundation it is said that it no longer flows toward the sea, but is converting Eastern Honan into a lake. It may ultimately flow into the sea through Kiangon, or may even possibly join the Yang-tse. The extent of territory covered by the inundation is described as more than seven thousand square miles. The loss of life is said to be incalculable, and the statement is made by missionaries that millions of the Chinese are homeless and starving. The next year's crop is destroyed, and one of the missionaries, writing under date of October 28, says that the misery is increased owing to the cold weather, and that he cannot conceive what will be the condition in the course of two months more. Considerable sums have already been received in aid of the sufferers. The Emperor of China has contributed two millions of taels, and subscriptions have been liberal among the foreigners in Shanghai. But the demands are very great, and the scenes of famine of ten years ago are likely to be repeated. If the accounts are true—and they do not seem to be exaggerated—the disaster is one of the most appalling of modern times."]

You cannot put into a decade the nerve force and energy that belong to fourscore without sacrificing threescore and a half. You cannot play fast and loose with oxygen, hydrogen, or the phosphates any more than you can play fast and loose with moral or spiritual law. The nerve tissues will resent three o'clock in the morning just as quickly as a sensitized plate will resent external interference. If you set out in life with this resolve, "I'm bound to have a good time," I'll see you later, and hear you tell of the bad time you've had. No man finds happiness by seeking for fun as an object in life. Fun is like Worcestershire sauce—you want it a little at a time, and you don't want it at all without roast beef. The happy people are busy people. If you want to find a miserable man, find a man who has "retired." Your people of leisure, your so-called professional pleasure-seekers, are the most to be pitied. Happiness is the result of a normal and right use of powers, and whatsoever divergence there is from a right line is so much business unhappiness. The best synonym for happiness is usefulness.

LOYALTY to family is stronger in the Orient even than in the Occident, and it is pretty well developed in the West. But in the East it takes on a deeper reverential feeling for the father of the family. There is more authority in the family life in the Orient, less love. The father of the family is the lord of the family. I remember, a few years ago, traveling with a man of Damascus and his son in Palestine. The son's conduct toward his father was that of gravity, circumspection amounting to awe; the slightest paternal wish was the strongest filial law. This is the patriarchal idea. The father is the greatest man the son ever knows; and, big as the son may grow, he never grows to be so big as his sire. Hence, when Jacob comes down to Goshen to find Joseph, the prince meets his king. The father in homespun is greater than the son in purple. To be ashamed of the old Sheik would not be either filial or princely.

A "LAUGHING PLANT," it is said, grows in Arabia, with seeds producing effects like those of laughing gas. The flowers are of a bright yellow, and the seed-pods are soft and woolly, while the seeds resemble black beans, and only two or three grow in a pod. The natives dry and pulverize them, and the powder, if taken in small doses, makes the severest person behave like a circus clown or a madman; for he will dance, sing, and laugh, and cut the most fantastic capers, and be in an uproariously ridiculous condition, for about an hour. When the excitement ceases, the exhausted exhibitor of these antics falls asleep, and when he awakes he has not the slightest remembrance of his frisky doings.

CONFIDENCE AND SUCCESS.

It is said that an admiral that had failed in an enterprise was explaining to another who had succeeded in a similar attack why he had not succeeded. After he had finished the latter said, "There is one reason more." "What is that?" "You did not believe you could do it." That which kept Livingstone undaunted was the thought "Africa for Christ."

Bible Echo and Signs of the Times.

"What is truth?"

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

Melbourne, Australia, April, 1888.

ANTICHRIST.—No. 2.

We spoke in our last article of John's testimony concerning antichrist. In this we will call attention to the language of the apostle Paul on this subject. It would seem from the writings of the apostles that all were impressed with the fact that within a short period of time a power would arise from among them which would bitterly oppose the work of Christ. Peter said: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Pet. 2:1.

In his charge to the elders of the church at Ephesus Paul said: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30. But in his epistle to the Thessalonians he speaks more definitely of this rising power, and he does this to show that the coming of Christ was not then at hand, but that the development of this movement would be a sign of the near approach of the coming of Christ. "Let no man deceive you by any means," he says; "for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way." 2 Thess. 2:3-7.

Here the apostle calls the power referred to the "man of sin," "the mystery of iniquity." It will be noticed that this power bears the same characteristics as are referred to by John: 1. Paul distinctly states that the mystery of iniquity was already at work; the same spirit that was to be manifested so powerfully was then in existence, but was hindered by certain agencies which prevented its full exercise of power, which obstruction would be at some time in the future removed; 2. That he would oppose and exalt himself above all that is "called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

Concerning the temple of God, the apostle bears the following testimony: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:20-22.

As the antichristian power referred to is to sit in the temple of God, it is evident that it is a religious power, occupying a position in the professed church of Christ. These characteristics are noticed in John's testimony concerning an antichrist, and we must conclude that both writers are referring to the same power. The doctrine of the Scriptures is not to exalt one's self, but we read rather that "every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18:14. The apostle Paul also speaks of his own calling and work as far from one of self-exaltation. He says: "To the weak became I as weak that I might gain the weak; I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." Notwithstanding he was free from all men, he became a servant of all, that he might gain the more. In one thing only he boasts: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft."

He labored to establish the church of Christ upon such a basis that it would be prepared for the development of a wicked power which even then was struggling for existence, "only he that letteth [or hindereth] would let [hinder] until he be taken out of the way." And hence his warning

to them. Instead of calling it antichrist, he denominates it "the man of sin." From the words of the apostle in 2 Thess. 2:8, we learn that this power is to be in existence at the second coming of Christ, and will be destroyed at that time. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The development of this power was also to mark the period of the near coming of Christ. (1.) It was opposed to Christ; for it exalteth itself against God. (2.) It was from among them; for it was to sit in the temple, or church, of God. (3.) It was then in existence; for the "mystery of iniquity doth already work." We now turn our attention to the prophetic word for further testimony concerning this power. S. N. H.

RISE AND PROGRESS OF PRESENT TRUTH.—No. 3.

RELIGIOUS REFORM IN THE UNITED STATES.

IN no nation has religious liberty been more sacredly guarded and more fully realized than in the United States. That country has rightly been termed the home of the exile and the land of the free. The Pilgrim Fathers, who, suffering under the iron heel of oppression, fled from the Old World, determined, as they landed upon Plymouth rock, to found a State without a king and a church without a pope. Many peoples from many nations have flocked to the shores of that country because of the liberty of conscience and the press, and especially the religious liberty granted to all.

America, like other nations, has had its reformers of more recent date. Some of them gathered their light from English candles which shone in brilliancy. Others themselves received great light from God. Methodism flourished in America. The Quakers left England for America to find greater liberty, and, although at first persecuted in some of the colonies of America, they were finally granted full religious liberty, as were all others who differed in belief from the generally received faith.

Roger Williams, who, on account of his belief in baptism, and other reformatory ideas, came to America in search of religious freedom, and Alexander Campbell, who established the Disciple Church, were men who received great advanced light, and flourished each in his day.

Another advocate of advanced truth was William Miller, born in Pittsfield, Massachusetts, Feb. 15, 1782. He was a man of the strictest integrity, although in the early part of his life a disbeliever in the Bible. Finally he was led to make the Scriptures a study, and, after years of careful investigation, in 1818 he came to the solemn conclusion that in about twenty-five years from that time Christ would come personally in the clouds of heaven, when the affairs of the world would terminate. For nine years after arriving at this conclusion, he was weighing in his mind the objections that might arise to the position taken, during which period he became more and more impressed that he must proclaim to others the light which had shone in upon him as he studied the prophecies. Of his experience at this time he says:—

"When I was about my business, it was continually ringing in my ears, Go and tell the world of their danger. This text was constantly occurring to me: 'When I say unto the wicked, O wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.' Eze. 33:8, 9. I felt that, if the wicked could be effectually warned, multitudes of them would repent; and that, if they were not warned, their blood might be required at my hand." In this way did he struggle with his convictions, praying, he says, that God would raise up some minister to devote himself to the promulgation of the great truths he had seen. He felt himself unable to go before the world with this light, pleading that he had not the necessary qualifications for a public speaker. Finally he could no longer find peace of soul, except in the promise that if the way opened he would enter the field to preach the doctrine of the second advent; and almost at once requests were made from various and rapidly increasing sources that he would come and explain his views of the prophecies. Thus in 1831 he began publicly to advocate the coming of Christ, which he placed about 1844. He was a member of the Baptist communion, continuing in it until the day of his death.

His preaching was everywhere attended by an outpouring of the Spirit of God, and thousands were converted. Infidels and skeptics trembled at the word, and many

found joy and peace at the cross of Christ. The proud, pharisaical forms of worship melted before the power which accompanied the proclamation of the message. Others joined him in the work, until the greatest religious awakening ever experienced in America was seen, during the period reaching to the time when Christ was expected to come. One incident which contributed much to give force to their prophetic interpretations during the latter years of this period, was the exact fulfillment of their exposition of the seven trumpets of Revelation, 8th and 9th chapters. The sixth trumpet was applied to the Ottoman power; and the prophetic time of verse 15 (reckoning a day for a year), covering a period of three hundred and ninety-one years and fifteen days, was to begin with the supremacy of the Mohammedans over the Greeks, which was attained July 27, 1449, and to extend to the loss of Mohammedan independence, which they said must take place August 11, 1840.

The time was also given for the Mohammedans to gain their ascendancy in connection with the fifth trumpet of Rev. 9:5. The five months here mentioned, counting thirty days to a month, would equal one hundred and fifty days prophetic time, or one hundred and fifty years literal time, which began when Othman first entered Nicomedia July 27, 1299, and extended to July 27, 1449. These two prophetic numbers, covering a period of five hundred and forty-one years, and describing the first use of gunpowder, the exact mode of warfare used by the Turks of those times (verses 7-10), formed a most remarkable prophecy.

This view was published to the world in 1838, and when on the 11th of August, two years later, the Sultan did sign away his independence in Constantinople into the hands of the four allied powers of Europe, the negotiations being fully completed on that day, in exact fulfillment of the prophecy, it gave great confidence to the believers that their interpretations of the prophetic numbers were correct. From this time to 1844, language must fail to describe the effect of the preaching and the interest taken in the study of the prophecies. In every city and village its influence was felt, and publications found their way to every missionary station on the globe. Thus was fulfilled the proclamation of Rev. 14:6, 7: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come."

All over the world to-day there are living witnesses who can testify that this doctrine was preached with power in their younger days. That God was with these men and their co-laborers is evident from the general awakening in the study of the prophetic portions of the Bible; and although these men are dead, the religious world to-day has generally accepted the idea that Christ will come to this earth to reign, and that his coming is not far in the future. However much they may differ as to the manner of that coming, these facts are generally impressed upon the minds of the masses. But shall we conclude that this was all the truth God had for his church? The preaching of the coming Judgment inaugurated a general revival among all classes, but have formalism and ritualism come to an end? Has the Star of Bethlehem ceased to shine in the pathway of God's people by his revealed word? or shall we look for a more thorough reform to prepare men for the solemn scenes of the Judgment?

The point of time looked forward to came and passed, and Christ did not come. But that is of minor importance when considered in connection with the great truth of the coming of the King of kings and Lord of lords, and a preparation for this event. The disappointment, however, was great on the part of those who looked for the event at that time. Like the disciples on the way to Emmaus, who had trusted that their slain Lord "had been he which should have redeemed Israel," or like Mary when she thought they had taken away her Lord, and knew not where they had laid him, those who had expected their Lord to come in glory were now left a little moment to the trial of their faith. But after Christ arose, he who but a short time before had said in his disappointment, "I go a fishing," blessed God in that he had "begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." 1 Pet. 1:3. So did those who with sorrowing hearts were enduring the scoffs of the world find further light in the second and third angels' messages of Rev. 14:6-12.

In the second message they were to find something which should bring them out from the churches that rejected the warning voice, and in the Sabbath reform, as brought to view in the third message, a truth which should unite them in one common brotherhood, and lead the church,

where their watchmen could see eye to eye, and the Saviour's prayer be answered that they might be one even as he and the Father were one. "That ye may all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Twenty-five hundred years ago the prophet predicted that such a work would take place just before the day of the Lord: "Gather yourselves together, yea, gather together, O nation not desired; before the degree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 1-3. This is the work of which our future articles will make particular mention. S. N. H.

A LAW FOR RESTING ON SUNDAY.

We have now reached an important point in the consideration of the advance of the Sunday institution. We have seen it creeping stealthily into prominence, in various ways, through one influence or another, until it has become quite generally recognized as a day for religious meetings. But hitherto it has never claimed Sabbatic honors. Not a single instance can be found of any law given in its favor as a day of rest, and no instance of its being observed as a Sabbath, never taking that title, or being recognized in that character.

For three hundred years of church history the rulers of the Roman empire had been pagans. In the early part of the fourth century there came a change; Constantine the Great, so called, professed the Christian religion. Before this, because of persecution, the church had maintained some degree of purity, though many practices had been adopted for which there was no warrant in Scripture. But from this time on, most rapid changes were seen. To obtain favor with the emperor, with their own profit in view, vast multitudes embraced the Christian religion nominally, though at heart they remained unchanged. All Protestants admit that the age of Constantine and the one immediately succeeding were periods of great corruption. From this time forward the process was most rapid, till it finally culminated in the full development of the Roman Catholic Church. We shall see that during this very time the most rapid advance of the Sunday institution also occurs.

In the year A. D. 321, Constantine issued the following edict: "Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven."

In no document, human or divine, can any command be found to rest on Sunday, or the first day of the week, previous to this law of Constantine. Let the discerning reader note carefully the language of this famous law. It does not command us to rest on the Christian Sabbath, on the first day of the week, or the Lord's day, or the day in which Christians generally meet to have divine worship; but it is the "venerable day of the sun," which is thus honored,—"*the wild solar holiday of all pagan times.*" The reader will recall what has been stated in former articles concerning the conflict between the two "memorials," the one of the Creator's rest, the other of the earliest form of idolatry—sun-worship. Constantine now enters into this contest as a heavy-weight champion in behalf of the "venerable day of the sun," thus strengthening the positions taken concerning the antiquity of the heathen custom of sun-worship on the first day of the week. It was, then, a very "venerable" day in the year 321. Constantine was still a heathen when he put forth this decree. This edict went into effect on the seventh day of March. The day following, viz., March 8, 321, another heathen decree was issued, the purport of which was "that if any royal edifice should be struck by lightning, the ancient ceremonies of propitiating the deity should be practiced, and the haruspices were to be consulted to learn the meaning of the awful portent. The haruspices were soothsayers who foretold future events by examining the entrails of beasts slaughtered in sacrifice to the gods." Any one who has read heathen history knows that this was a practice very common among them.

Constantine was a worshiper of Apollo, or the sun. Thus Gibben says: "The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of

Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. . . . The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitudes were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelary deity. . . . The sun was universally celebrated as the invincible guide and protector of Constantine."—*Decline and Fall of the Roman Empire*, chap. 20.

Here we plainly discern the reason why the emperor puts forth this decree in favor of the "venerable day of the sun." He was an ardent worshiper of the sun. Mosheim places the nominal conversion of Constantine two years later than the edict. We say "nominal" conversion, for there is no good reason to believe he was ever a genuine Christian. He was a tyrant, a murderer of many innocent persons, and gave evidence of being anything but a follower of the Prince of peace.

The first law for keeping Sunday as a day of rest, then, was a heathen law in favor of sun-worship. This is admitted by many of the best Protestant historians and authors. Dr. Milman, the learned editor of Gibbon, says: "The rescript commanding the celebration of the Christian Sabbath bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun which is to be observed by the general veneration; the courts were to be closed, and the noise and tumult of public business and legal litigation were no longer to violate the repose of the sacred day. But the believer in the new paganism, of which the solar worship was the characteristic, might acquiesce without scruple in the sanctity of the first day of the week."—*History of Christianity*, book 3, chap. 1.

He again says: "In fact, as we have before observed, the day of the sun would be willingly hallowed by almost all the pagan world, especially that part which had admitted any tendency toward the Oriental theology."—*Idem*, book 3, chap. 4.

Thus it is fully admitted that the design of this decree was wholly pagan. It was a step in the great contest which had been going on for ages to crowd out the Sabbath of the Lord and exalt the "memorial" of idolatry in its place. How did this mother edict affect the practice of the Christian Church? We have already seen that the two days, the seventh and the first, were balancing in popular favor, and that the Roman Church had been doing what it could to put down the Sabbath and exalt Sunday. We shall now see that the so-called church of Jesus Christ took advantage of this heathen decree in behalf of the "venerable day of the sun," to complete the work already begun. This edict was a heavy blow to the Sabbath, and as great an aid to the Sunday. We quote from the "Encyclopedia Britannica" as follows: "It was Constantine the Great who first made a law for the proper observance of Sunday, and who, according to Eusebius, appointed it should be regularly celebrated throughout the Roman empire. Before him, and even in his time, they observed the Jewish Sabbath as well as Sunday. . . . By Constantine's law, promulgated in 321, it was decreed that for the future the Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work." Art. Sunday, seventh edition, 1842.

Mosheim, who is quite a strong advocate for Sunday, says of this law: "The first day of the week, which was the ordinary and stated time for the public assemblies of the Christians, was, in consequence of a peculiar law enacted by Constantine, observed with a greater solemnity than it had formerly been."—*Ecclesiastical History*, cent. 4, part 2, chap. 4, sec. 5.

This is quite an admission for this historian to make. This heathen law, permitting those who followed the occupation of agriculture to plow, sow, plant trees, etc., but which forbade the towns-people to work, caused the Christians to observe Sunday "more strictly than they had formerly." As the law only required a part of the people to rest on Sunday, while the others could freely work, we must conclude that before the issue of this edict, none of the people had refrained from labor on Sunday. This we have seen was the case, since there was no law in existence before this requiring it. Sir Wm. Domville says: "Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321."—*Examination of the Six Texts*, p. 291.

G. I. B.

RELIGIOUS formalism and hypocrisy lead to skepticism, but the world will never lose faith in the gospel that really saves men from sin.—*Western Christian Advocate*.

THE FULNESS OF TIME.

WHILE reading the history of the Reformation, I was struck with an idea expressed by D'Aubigne. He says: "A reformation is not arbitrarily made, as charters and revolutions are in some countries. A real reformation, prepared during many ages, is the work of the Spirit of God. Before the appointed hour, the greatest geniuses and even the most faithful of God's servants cannot produce it. But when the reforming time is come, when it is God's pleasure to intervene in the affairs of the world, the divine life must clear a passage, and it is able to create of itself the humble instruments by which this life is communicated to the human race. Then, if men are silent, the very stones will cry out."

The author has here expressed a very great truth, and any one conversant with the history of the Reformation will assent to it. It seemed wonderful that so many ages could pass away, and the masses of the people be so long held under papal corruptions and such gross errors. The priesthood were known, many of them, to lead the most abandoned lives and the popes themselves, who were looked up to with such reverence, were many of them guilty of the grossest immorality and most brutal cruelty. All the forms of religion seemed corrupted. And yet this condition of things continued right on, even when there was a general feeling among very many of the people that these things were not as they should be. There were many eminent men in the two or three centuries preceding the Reformation who did much toward enlightening the people in the arts and sciences. The light seemed to be dawning in all directions, except in religion. And more than this individuals arose and made an attempt at reform in religion; men apparently as pious and devoted as Luther, men of ability and learning. Wycliffe arose in England more than one hundred and fifty years before Luther. He was a man of great ability, preached against the Catholics, caused the Bible to be translated, and labored faithfully and ardently in the cause of true religion. But all his efforts accomplished very little in comparison with those of Luther. The time had not come.

Huss arose in Bohemia a Century before Luther. He was a man of God. He preached the truth faithfully. He held up the corrupt lives of the priests, and spoke boldly against them. Multitudes followed him even while wandering in the fields suffering persecution. Yet it seems he could not seriously affect the permanence of the Roman power. He died a martyr, and his work was nearly all crushed. The time had not come.

God has the control of the events of the world. When his time comes, all agencies will be ready. So it was in the Reformation. We are apt to give too much credit to the simple agents that God uses, and forget that, after all, the glory belongs entirely to him. Had Martin Luther, and Zwingle, and the other reformers, arisen a century before, we have no reason to expect that they would have fared better than Huss.

Had it not been that God wrought, and as it were steered the bark of the Reformation through the perils that environed it, the result would have been far different. He seemed to raise up special agencies at the right time to upset the skillfully laid plans of the devil for the destruction of his work. Yes, in all past ages the same principle has been seen. The seed of Israel were not permitted to inherit the land of promise at first, and what a curious plan it would seem to us that God laid, and how contrary to what we should naturally adopt. They must be sent down to the land of Egypt, and there become slaves, be grievously oppressed, come into a condition where it would seem almost impossible that God's promises ever could be verified to them, and there they had to wait till the fulness of time came, till the "iniquity of the Amorites" was full; then God by his mighty power brought them out. Moses, it would seem, thought it could be done before; but when he made the attempt, it turned out a failure.

Jesus Christ came in the "fulness of time." Many may have wondered why he was not manifested before; why the Lord waited four thousand years before sending his Son into the world. But those who have given this much reflection tell us the condition of things was such at that time as would render the proclamation of the gospel much easier than at any time before. The Roman empire was at its height, and generally in a state of peace. The human mind was active. The old religions of polytheism were losing their hold upon the people. The gods of the different nations of antiquity were nearly all brought face to face in the pantheon at Rome, that there in each other's presence they might show their mutual insignificance. The Grecian gods could not save Greece; the Carthaginian

gods could not save Carthage, and so on *ad infinitum*. What a glorious time for the religion of Jesus to come in and show its superiority. It came, and in a few years spread all over the empire. The fulness of time had come.

It has often seemed strange to me that a truth so plain as the Sabbath should have lain dormant so many years, to be revived down here at the close of time. Why did not the Reformers preach it generally? We believe they were honest men, engaged in the work of God. And yet one of the plainest truths in the canon of inspiration was overlooked or ignored by them. To be sure, this was preached by our Seventh-day Baptist friends. But it never has seemed to make that stir in the religious world that its great importance demands. Somehow there has seemed to be a hindering cause. It seems lamentable that such men as John Bunyan should have written against the claims of the Sabbath when the arguments are so clear. It would seem that God had purposely determined to reserve a truth of great clearness by which to especially test the last generation of men. The fulness of time had not come. The true Reformers of that age had upon their hands all that they could do to bring out those truths which God had intrusted to them. They did that work well and nobly, and fell at their posts.

Now the time for the great Sabbath reform has come. The third angel's message must be preached. The commandments of God are to be restored, and to take their rightful place in the plan of God and in the affections of his people. And we see the needed agencies springing into existence, the work moving forward according to God's order, bearing marks of permanency, of sound sense, of true religion. We easily discern the hand of God in it. God's Spirit bears witness to it. His seal is plainly set to the work. All these things should give us faith in God that if we do our part he will do his. And although the "mills of God grind slow," yet his plans are certain of their accomplishment in his own good time. G. I. B.

COMING IN TO SEE THE GUESTS.

A CORRESPONDENT wishes light on the question how and when the King comes in to see the guests, as brought to view in the parable in Matt. 22 : 1-13.

The whole parable fitly sets forth the two great calls, first to the Jews; secondly to the Gentiles: to the Jews first by prophets, secondly by Christ and his apostles; to the Gentiles by the ministers of the gospel throughout the Christian age. The king represents God the Father; the son, Jesus Christ; the marriage is the marriage of the Lamb spoken of in Rev. 19 : 7, which is yet future. The marriage of the Lamb is the dividing line between the present dispensation and the one which is to come. There is the close of probation, and beyond that immortality for the people of God in his kingdom. The parable covers all the ground from the commencement of the Jewish age to the end. The scene closes with a period of examination to ascertain who are worthy to be called to the marriage supper. Rev. 19 : 9.

The teachings of the Scriptures on the great subject of the sanctuary bring to view a period of examination, to which the parable, from verse 11, must apply. The closing division of the sanctuary work is an investigative Judgment. Its object is to decide how many have accepted the work of Christ and the offers of mercy in their behalf,—a point which must be determined before his work as priest is finished, and he enters upon his office as king in his own kingdom. In this investigative Judgment, the Ancient of days, God the Father, the King (of the parable), sits as judge. Dan. 7 : 9-14. Before him the cases are presented by Christ and his assistants, as they are brought up for investigation. It is here that Christ confesses before the Father and the holy angels the names of all those who have been willing to confess him before men. Rev. 3 : 5; Matt. 10 : 32.

The king who comes in to see the guests thus being shown to be God the Father, and this closing sanctuary work being the only time when God sits in judgment on the human family, this must be the scene to which this part of the parable applies. The coming in to see the guests, therefore, is simply the investigation of their cases before God in the sanctuary work.

We shall be accepted if we are found with the wedding garment on. This wedding garment is the white raiment, which the faithful and true Witness counsels the Laodicean church to buy of him (Rev. 3 : 18); the fine linen, which is the righteousness of saints. Rev. 19 : 8. The one who in the parable was found not having on the wedding garment, represents a class who will not obtain this robe of righteousness, or who, in other words, fail to develop a holy character. When asked why he had come in without the

wedding garment, he was speechless, and well he might be; for garments at Eastern weddings were always furnished freely by the householder to the guests. And so Christ (Rev. 3 : 18) counsels us to buy of him white raiment that we may be clothed,—raiment which may be had without money and without price (Isa. 55 : 1), only on the condition that we give him our hearts and walk in his ways.

In the parable, the one who was found without the wedding garment was bound hand and foot, and cast into outer darkness, where there was weeping and gnashing of teeth. So, in the fulfillment of the parable, those who refuse to buy the white raiment of the faithful and true Witness will be spewed out of his mouth (Rev. 3 : 16); that is, will be utterly rejected by him; or, as brought to view in the sanctuary work, those who are found wanting in the investigative Judgment will have their names blotted out of the book of life. Rev. 3 : 5. The portion of such will be with hypocrites and unbelievers.

The relation of this parable to the parable of Luke 14 : 16-24 we understand to be this: The parable in Matthew covers, as we have said, all the time from the opening of the Jewish dispensation to the end; the parable in Luke covers only a brief portion of time at the close of this dispensation, set forth under three calls, representing the three closing messages of Rev. 14. The parable in Matthew embraces all the work of the parable in Luke, and much more. All the work brought to view in Luke is included in verse 10 of the parable in Matthew.

U. S.

Bible Student.

THOUGHTS ON THE STUDY OF THE SCRIPTURE.

HAVING given, in previous articles, a general view of divine revelation, from which the principles of the Christian religion are extracted, and upon which they are founded, it may not be out of place to give a few hints to those who seriously ask the question, "How may we study the sacred writings with the greatest profit?" I answer: Deeply consider that it is your *duty* and interest to read and study the Bible. If it were an ordinary book, and of no more than human origin, we should desire to understand it correctly, just as we desire to have correct views of the teachings of Aristotle or Locke or of any of the philosophers. But the Bible is the written revelation of God's will, and his faithfulness is pledged to fulfill both its promises and its threatenings. Our character, our happiness, and our eternal life depend upon a right understanding of its teachings. Hence we hear the Saviour saying: "Search the Scriptures." And Paul: "Study to show thyself approved unto God."

Dr. Adam Clarke, in his "Clavis Biblica," says: "From this word all doctrines must be derived and proved; and from it every man must learn his duty to God, to his neighbor, and to himself."

No person can understand the Bible unless he enters into its spirit by a godly life. In proportion as the student fails to follow the light, he loses it. Remember that the eye of God is upon you while you read his word; read and hear it read with the same reverence with which you would hear God speak, were he to address you as he did the prophets of old.

Many spend the greater part of their lives in deep research for the gems of science, while they are content with a superficial reading of God's word. Most men pass over its surface, plucking here and there a flower, never realizing that, hidden beneath, are diamonds of truth, which, when brought to the surface by persevering effort, are found to be sparkling with promise and hope. God's word has been beautifully described as "a full fountain, always overflowing, and has always something new." It is true. The Scripture always has something new for those who make it a study. Its poetry is rich in figures and imagery; its parables challenge the admiration of all; while its central theme, the plan of human redemption, is so profound that it furnishes material for the deepest research of giant minds.

Too many read the Bible with preconceived ideas of its doctrinal teachings, and hence are always striving to weave in their own opinions, regardless of the fact that often they do violence to the words indited by the Holy Spirit. The student should at least treat God with as much courtesy as he would a human author, accrediting him with candor, allowing revelation to be its own expositor. On this subject I will quote a few able authorities.

"Words which admit of different senses should be taken in their most common and obvious meaning, unless such a construction leads to absurd consequences, or is inconsistent with the known intention of the writer."—*Hedge's Logic*.

"In all the interpretations of Scripture, the *literal sense* is to be presumed and chosen, unless there be evident cause to the contrary."—*Bishop Jeremy Taylor*.

The learned Vitringa, in his "Doctrines of Prophetic Types," 1716, says: "We must never depart from the *literal meaning* of the subject mentioned in its own appropriate name."

"Without all controversy, the *literal meaning* is that which God would have first understood. By not attending to this, heresies, false doctrines, and errors of all kinds have been propagated and multiplied in the world."—*Dr. A. Clarke*.

Many other noted authorities might be presented; but I believe the above is sufficient to convince all upon this important point.

While a perfect understanding of every passage of Scripture may be beyond human power, yet it presents information sufficient for our direction; and we can hardly overestimate the importance of giving it careful and thorough study. All helps within the reach of the student should be used to aid him in the pursuit of heavenly wisdom. Perhaps the most important mental trait for the right understanding of the Scripture is plain, practical intelligence, for which no degree of learning, or even piety, can be substituted. The Bible was written for plain people and plain minds often reach the best meanings.

He who would know the truth must love it for its own sake, must seek it in preference to dogmas, however popular or however pleasant to believe. No person will obtain a true understanding of the Scripture who seeks for it for mere curiosity, without a fixed purpose to follow its teachings in his daily life. A casual glance at a few passages is not sufficient for the Bible student. He who would be firmly planted upon the eternal truths of God's word, must have his mind well stored with heavenly wisdom; and this can never be accomplished by superficial reading. He should not only look at the text, but into and all around it; for one part sheds light upon another, and all revelation is in accord with itself. Find the places on the map, read about them in the Bible Geography, and about the persons in the Bible Biography. Study such commentaries as are accessible, using all, but being a slave to none.

An hour or more taken from each day's duties, and spent with the Bible and God, its author, will make the true student wise unto salvation. WILL D. CURTIS.

THE LAW IS PERFECT.

A FRIEND in the East sends us an article cut from some paper, written by some man in California, in which are comments on our statement that in Ps. 19 : 7 the law of God is declared to be a perfect law. The writer says:—

"There is one word in the marginal reading of this text which completely spoils this kind of reasoning. According to that, it is 'the doctrine of the Lord is perfect,' having reference to God's word in general, or as a whole."

In regard to marginal readings we will state a fact which every intelligent Bible reader knows: When the translators had a rendering before them which they considered more literal than that selected for the version, they put it in the margin and marked it "*Heb.*" for "Hebrew." When the version was literal, but they considered that another word would make the sense more evident, or improve the reading, they placed the other in the margin and marked it "*or.*" Examples of both are found in Ps. 19.

The word "*law*" is translated from five different Hebrew words in the Old Testament.

1. *Dath*. This, as a Hebrew word, is used 22 times; being translated law nine times, decree nine times, commandment twice, commissions once, and manner once. It is also used twelve times as a Chaldaic word, rendered law nine times, decree three times.

2. *Hok*. This word is used 228 times; rendered mostly statutes and ordinances; law four times, commandment once.

3. *Mitzvah*. This word occurs 180 times. It is the usual word for commandment, and is so rendered 174 times; precepts four times, ordinances once, and law once.

4. *Mishpat*. This is the usual word for judgments, and is mostly so rendered; but it is quite variously translated; as, ordinances, cause, right, measure, sentence, determination, manner, etc.; law once, and manner of law once, "is lawful" five times.

5. *Torah*. This may be considered the Hebrew word for "*law*." It occurs 219 times. It is rendered manner once, with the marginal reading, "*Heb., law.*" In every other instance it is translated law, namely, 218 times. This is the word used in Ps. 19 : 7, and is there correctly rendered "*law*."

By this synopsis it will be seen that our critic has not a particle of reason for his statement. The translators

made a literal rendering, but, probably, they had but a vague idea of the use of the law in the work of converting the soul. So they put "or doctrine" in the margin. "By the law is the knowledge of sin." Only where the law is, guilt is imputed. Conviction is only by the law, and without conviction there is no genuine conversion. The text states an important truth, far too little considered in this age of superficial conversions and worldly religion. Only a superficial reader of the Bible would make the statement above quoted; a student could not fall into such an error.—*Signs of the Times.*

REMARKS ON ZECHARIAH 14.

VERSE 8. "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be."

This is a prophecy that the waters from the river of life will meander through the plains of the new earth. See Rev. 22:1; Joel 3:18. The river of life is mentioned in the latter part of the verse with a particularity which is not found elsewhere in the Scriptures. The "former sea" and "hinder sea" refer to the old Mediterranean and Dead Seas. It is quite improbable, however, that either of these veritable seas will exist in the future state; but their names here mentioned would seem to show the *direction* in which the two branches of the river of life will flow, as they diverge from the celestial city. *In summer and in winter*] This is proof that there will be seasons in the new earth, though doubtless without the extremes of the present state.

VERSE 9. "And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one."

There will be in the new world a theocratic government. There the Lord will be king, according to abundance of scriptures. *In that day shall there be one Lord, and his name one*] A prediction of that oneness of heavenly sentiment which will exist among the family of the redeemed. There will be no schisms nor sects, but the nations of the saved will be "one" in the sense of the Scriptures. John 17:21-23.

VERSE 10. "All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and from the tower of Hananeel unto the king's winepresses."

All the land shall be turned as a plain] This is an allusion to the "very great valley" spoken of in verse 4, the prophet again directing the mind to the place prepared for the reception of the mighty city. It should also be borne in mind that when Zechariah penned this prophecy, sixteen years had passed since the end of the seventy years' captivity, and that in consequence of the opposition of enemies the temple was not built. The particulars about the "gates," "tower," "winepresses," etc., would convey to the mind of the Jew at that time a hope more inspiring than to say all Palestine will yet be restored. Their whole soul and affections were centered on the literal city and temple. Perhaps this verse, like many others, has both a present and a future application; a kind of application after the end of the seventy years' desolation when Jerusalem should be inhabited again, and another and grander one when the New Jerusalem is established as the metropolis of the new earth. The term "lifted up," according to Rashi, the great Jewish commentator, means to be exalted.

VERSE 11. "And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

And men] That is, the "nations of the saved." See Rev. 21:24. *There shall be no more utter destruction*] This is proof positive that it applies *after* the final destruction connected with the second advent, when the cities of the nations fall, and there is a consumption from the Lord upon the whole earth. See Rev. 16:19; Isa. 28:22. *Jerusalem shall be safely inhabited*] That is, the *New Jerusalem*, which is above. Heb. 11:16; Gal. 4:26. The prophet Isaiah contemplated the same event: "Thine eyes shall see [New] Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." Isa. 33:20. Read the context. Perhaps it was the intention of the Holy Spirit that verses 10 and 11 should furnish some hope to the Jews after the Babylonish captivity, but in the fullest sense they apply to the end of the one thousand years.

VERSE 12. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."

The eleventh verse having carried us down into the new-earth state, verse 12 opens a new scene, by taking the mind back. And it may here be remarked that many of the prophecies are not consecutive, but the mind is carried backward and forward, according to the nature of the topic being treated. As it were, these sacred predictions are arranged like a sliding scale. But no prophecy ever goes beyond the commencement of the

redeemed state. In the twelfth verse we are taken back to events which occur near old Jerusalem, at the beginning of the day of the Lord, during the pouring out of the seven last plagues. But additional particulars are here introduced, which, from the nature of the narrative, could not be mentioned at the commencement of the chapter.

This shall be the plague] An obvious allusion to the seven last plagues, with their terrible effects. Compare with Rev. 16. The "flesh," "eyes," and "tongue," consuming away, are explained by Rev. 16:8-11. Under the awful effects of the fifth viol, men "gnaw their tongues for pain." Verse 11 says they "blasphemed the God of heaven because of their pains and their sores." Isa. 8:21 points to the same awful event: "They shall pass through it [the time of trouble] hardly bested and hungry; and it shall come to pass that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward."

VERSE 13. "And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor."

This verse predicts the utter confusion that will exist among the armies of the earth that assemble at the field of Armageddon. Satan is the "head center" of this host, and the gathering will be accomplished through the agency of Spiritualism. Rev. 16:13, 14.

The hosts of earth gather together to fight against the Lamb and his army (Rev. 19:19); but a general tumult is sent among them by the Lord, and they begin to fight one another. See Eze. 38:21, which doubtless refers to the same event. Isaiah says that then the land "shall be soaked with blood" (chap. 34:7); and John says, "Blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs." Rev. 14:20.

VERSE 14. "And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance."

And Judah also shall fight at Jerusalem] The margin seems to have the better reading: "Thou also, O Judah, shall fight AGAINST Jerusalem." The Douay version is to the same effect: "And even Judah shall fight against Jerusalem." The prophet seems to pen this clause with surprise that even the Jews will be engaged in the last great battle. *The wealth of the heathen—gold—silver—apparel*] These terms show unmistakably that the scene is at the *beginning* and not at the *end* of the one thousand years. For at the second resurrection we hear nothing of *wealth*, or *money*, or *apparel*. G. W. AMADON.

DANIEL'S AGE AND CHARACTER.

AFTER this, on the twenty-fourth day of that month, he saw the vision concerning the succession of the kings of Persia, the empire of the Macedonians and the conquests of the Romans, of which the last three chapters of his prophecies contain an account. And, by what is written in the conclusion of the last of them, he seems to have died soon after; and his great age makes it not likely that he could have survived much longer. For the third of Cyrus being the seventy-third year of his captivity, if he were eighteen years old at his carrying to Babylon (as I have shown before, is the least that can be supposed), he must have been in the ninety-first year of his age at this time; which was a length of years given to few in those days.

He was a very extraordinary person, both in wisdom and piety, and was favored of God and honored of men beyond any that had lived in his time. His prophecies concerning the coming of the Messiah, and other great events of after-times, are the clearest and fullest of all that we have in the holy Scriptures, insomuch that Porphyry, in his objections against them, saith, "They must have been written *after the facts were done*;" for it seems they rather appeared to him to be a narration of matters before transacted than a prediction of things to come; so great an agreement was there between the facts, when accomplished, and the prophecies which foretold them.

But, notwithstanding all this, the Jews do not reckon him to be a prophet, and therefore place his prophecies only among the Hagiographa; and they serve the Psalms of David after the same rate. The reason which they give for it in respect of both is, that they lived not the prophetic manner of life, but the courtly; David in his own palace as king of Israel, and Daniel in the palace of the king of Babylon, as one of his chief counselors and ministers in the government of that empire. And, in respect of Daniel, they further add that, although he had divine revelations delivered unto him, yet it was not in the prophetic way, but by dreams and visions of the night, which they reckon to be the most imperfect manner of revelation and below the prophetic.

But Josephus, who was one of the most ancient writers of that nation, reckons him among the greatest of the prophets, and says further of him that he had familiar

converse with God, and did not only foretell future events as other prophets did, but also determined the time when they should come to pass; and that whereas other prophets only foretold evil things and thereby drew on themselves the ill-will both of princes and people, Daniel was a prophet of good things to come, and by the good report which his predictions carried with them on this account, reconciled to himself the goodwill of all men. And the event of such of them as were accomplished, procured to the rest a thorough belief of their truth, and a general opinion that they came from God. But what makes most for this point with us against all that contradict it, our Saviour, Christ, acknowledgeth Daniel to be a prophet; for he so styles him in the gospel; and this is a sufficient decision of this matter.—*Prideaux's Connection*, vol. 1, page 162.

IMMORTALITY ASSUMED.

WE are told that the Bible assumes the immortality of the soul as a truth so evident that it is not necessary to expressly affirm it. This is why the doctrine has come to be so generally received against so explicit evidence against it. *It has been taken for granted!* Says Bishop Tillotson:—

"The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible."

"It is taken for granted" that immortality is an essential attribute of the soul, and that therefore for the Bible to affirm it would be mere tautology. But we reply, Is not immortality an essential attribute also of Jehovah? Yet the Bible has been tautological enough to plainly state this fact. And it would seem that it might have carried its "tautology" a little further, and told us as much, at least *once*, about the soul, if that too is immortal; for surely its immortality cannot be *more* essential than that of Jehovah.—*Bible Tract*.

THE class of Sabbath-keepers known as Seventh-day Adventists are frequently accused of being great sticklers for the particular day, and of exhibiting a zeal in the matter amounting almost to pertinacity. This may be partly true, but the Author of the Sabbath himself has spoken of this very thing. Hear what he says: "Thus saith the Lord, . . . Blessed is the man that doeth this, and the son of man that *layeth hold on it*, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:1, 2. The Hebrew word *Khâ-zak*, here translated "lay hold," means "to bind fast; to hold fast, to cleave, to adhere firmly; to make firm, to strengthen; to be urgent, to press upon; to show one's self strong, courageous, brave," etc. (See Gesenius's Heb. Lex.) Its use is shown in a few texts as follows:—

"And while he [Lot] lingered, the men *laid hold* upon his hand." Gen. 19:16.

"And they *caught* every one his fellow." 2 Sam. 2:16.

"And *caught hold* on the horns of the altar." 1 Kings 1:50.

"Let him *take hold* of my strength." Isa. 27:5.

"They shall *lay hold* on bow and spear." Jer. 6:23.

"The people that do know their God shall *be strong* and do exploits." Dan. 11:32.

The word occurs some three hundred times after the examples here given. This explains why the S. D. A. people have a zeal in Sabbath observance amounting almost to enthusiasm. God has promised "a blessing" upon those who do this, who *lay hold* upon the Sabbath truth; and what God blesses is blessed, and he whom God makes strong, man cannot make weak.—*Gospel Sickle*.

IT is safe to conclude that any doctrine that is clearly set forth in the Scriptures is important for man to study. It is also safe to conclude that upon all important points of doctrine that are set forth in the Bible, it is possible for man to arrive at correct conclusions; otherwise there could be no good reason why they should be taught to any extent by divine writ. Is it not admissible that two or more individuals can arrive at so many different conclusions respecting any important doctrine that is set forth in the Scriptures, and all be right. If God designed that men should understand aright the doctrines that are taught in his holy word (and we must conclude that he did), it follows that those who do not properly understand them are not meeting the design of God; they are out of harmony with the divine will.—*Sel.*

DR. ADAM CLARKE, speaking of the law as a "rule of life," says:—

"And let it be observed that the law did not answer this end *merely among the Jews*, in the days of the apostles; it is *just as necessary to the Gentiles, to the present hour*. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the gospel to sinners, at best only heal the hurt of the daughter of my people slightly."—*Com. on Rom. 7:13*.

Missionary.

BE up and doing, the Lord is at hand ;
Be watching and waiting, and do his command.
The servant who waiteth his Master's return
Will surely not slumber, but let his light burn ;
His lamp will be trimmed, his light will still shine
With heavenly beams so pure and divine.
What saith the Master, my Saviour and Lord ?
" Behold I come quickly, and bring my reward."
He says to the faithful, " To thee will I give
The life that's eternal—enter and live."

Melbourne, Australia.

W. J. E.

NEW ZEALAND.

WE still continue the tent-meetings in this city. It has been six weeks since we began. The attendance has been fair, though not as good as it was last year. Those who are interested come to almost every meeting. Fifteen have signed the covenant to keep the commandments of God and the faith of Jesus. Others are weighing the matter, and some have decided to obey as soon as they can get released from the business positions they now hold.

We have sold £10 worth of books and have received quite liberal contributions. Some of our young men are selling our denominational works in the city and are meeting with encouragement. Our tract society has voted to take a club of 305 Echos during the present year. These are used in connection with our meetings. Thus we are sowing the seed, trusting that the Lord of the harvest will give the increase. We already see fruit as the result of our missionary labor. The fields are white, and there are openings in every direction.

We look for our minister from America on the boat due this week. Will those who pray for the prosperity of the cause remember us ?

A. G. DANIELLS.

Auckland, Feb. 23, 1888.

SOUTH AFRICA.

THE readers of the ECHO may be interested to learn something of the progress of the work in this colony. In company with Bro. C. L. Boyd and a few other workers, we came here the last of July. After a few days, Bro. Boyd went north into the Diamond Fields to visit those who were already keeping the Sabbath. He spent several weeks in that field, and as a result quite a number embraced the truth, and a church of about twenty-five members was organized. Meanwhile we were trying to prepare the way for a public effort in this city. The Sabbath had been rather vigorously urged before we came, and many were very much prejudiced against it. The two young brethren who came with us soon began to canvass for Thoughts on Daniel and the Revelation. We gave, as the way opened, several lectures on health and temperance, which were well received, and met with the approval of the best people of the city.

Toward the last of November, I joined Bro. Boyd in a short drill, or special course, with the brethren and sisters in the church that had been organized. There were a few who were desirous of doing something in the cause, and our object was to help these all we could in the short time we had to devote to this work. Three weeks were thus spent, devoting the day and evening to an examination of the truth and talking up the various branches of the work.

Our tent that was ordered from America came in January, and on the 26th ult. we pitched it and began meetings in the city of Cape Town. We have now had services for the last fourteen nights and on six afternoons. The attendance is good, and the best of attention is paid to the word spoken. We have sold at the tent about seven pounds' worth of books, and received in donations about six pounds. About five hundred copies of "Thoughts" have been sold. Thoughts on Daniel in Dutch has just been received, and from the little effort put forth we feel sure this book will meet with rapid sales. One brother who had never canvassed for a book in his life took sixteen orders in one day. We have a great many warm friends here in the city, and we hope to see some of them embrace the truth.

An evangelist, on his way from London to Australia, stopped here a few weeks, and a few days before our tent-meetings began, he preached against our views. Within forty-eight hours afterwards, we sold one person about two pounds' worth of our publications, and these, in connection with the meetings, are having the desired effect. Were it not for the terribly severe winds, this would be one of the finest countries in the world for tent-meetings. We were fortunate enough to secure, free of charge, an excellent ground for our tent, that is well sheltered from the "southeasters." We are all well and of good courage.

D. A. ROBINSON.

Cape Town, Cape Colony.

ORGANIZATION OF TRACT AND MISSIONARY SOCIETIES.

As the truth is advancing in new fields the question arises, When should there be an organization of tract and missionary societies? Should it be when the people are first interested in the truth, or after they have become fully established? In entering a new field, it would seem advisable to organize an effective corps of workers as soon as possible, as in every community there are individuals ready to co-operate in the distribution of religious reading matter. Although they may not be fully with us in every point of faith, yet there are some of liberal hearts and minds, who fear God, and are willing to do anything to advance the cause of religion. Therefore it seems that the organization should be made at once.

To some this question may seem unimportant, and the course frequently pursued naturally leads to this conclusion. Usually local societies are organized at the time of the church organization, or later, and State societies subsequent to the organization of the Conference. At the time of the church organization, it is usually the case that the truth has been presented from the desk, opposition, sometimes strong and bitter, has been aroused, causing prejudice and the expression of unkind feelings. A separation has come between those who have accepted the truth and those who have not, and a large proportion of the people wish to hear no more about it. The minister is about to leave for another field. Perhaps the last thing he does is to organize a missionary society; and those who have embraced the truth are left in their inexperience to conduct the society and extend the work of presenting the truth by personal effort in the face of these opposing and discouraging influences.

Under these circumstances, to expect that they will carry forward the work with energy, courage, and success is unreasonable. If the organization of the society is delayed still longer, the conditions are seldom improved. Much of the interest, zeal, and love first manifested in the truth, owing to a lack of faithful exercise, is gone. In either case the society starts out under very unfavorable circumstances for successful home labor. Too often it struggles along for mere existence, and it is very difficult to bring it into the position it should occupy.

In direct opposition to this course is the method adopted by Mr. Moody and other successful evangelists. When they begin labor in any place, they call together persons of influence who are interested in their work, and give them instruction, and some important part to act in the work. In this way they greatly increase their influence and working force without increasing the expense. Why should we not pursue a similar course in presenting the truth? As soon as an interest has been aroused, and people acknowledge God's claims upon them, why should they not be encouraged to co-operate with us, not in a general hap-hazard way, but by uniting in an organized, systematic effort to enlighten the people?

They will at this point readily appreciate the character of our work, and often they esteem it a privilege to aid in carrying it forward by their means and personal efforts. The offer of reading matter for free distribution would be a sufficient inducement to many to become members of our tract society if the matter was correctly set before them. By this act they would in a measure identify themselves with us, and it would do much towards establishing them in the truth. Every effort made by them in its behalf, however small, would unite them more closely to it, and also separate them more and more from adverse influences.

The advantages to be gained by this system would be twofold, as it would greatly benefit the persons themselves, and through them the minister would be able to reach a class which he could reach in no other way. It would afford him and his co-laborers the best of opportunities to give instruction in the different methods of labor, and in conducting missionary operations. By the time the minister was ready to leave, a good working force would be developed, prepared to carry forward and extend the work. The experience of seeing persons embrace the truth for whom they had labored, in connection with the minister, and under his direction, would be invaluable to them. The following is from Testimony to the Church, No. 32, page 64:—

"Every member of the church should be instructed in a regular system of labor. All are required to do something for the Lord. They may interest persons to read; they may converse and pray with them. The minister who shall educate, discipline, and lead an efficient army of workers, will have glorious conquests here, and a rich reward awaits him when he shall meet those saved through his influence around the great white throne."

When a permanent church organization is effected, the tract society organization can be completed, and the

names of unworthy members, should there be any, can be dropped. As soon as there are two or three of these local organizations, they should be united in a general organization, having at least a president and secretary, the latter to act as treasurer also. The work can then be carried on systematically and vigorously before the time arrives for a conference organization. See the recommendations of the International Tract and Missionary Society at its last meeting on this point.

There can be no propriety in waiting until the work goes hard, and our brethren and sisters have lost the enthusiasm and devotion which they had when they first embraced the truth, before giving them the advantages of our tract-society organization. They should receive their instruction and first experience in missionary labor in their own vicinity, under the minister who brings them into the truth. They would not then regard it as such a task to labor for their neighbors and friends, the very ones who have the greatest claims upon them.

MARIA L. HUNTLEY.

A PERSONAL EXPERIENCE.

A BROTHER who a short time ago was looking for the text which says that the seventh day was appointed the Sabbath from creation to the time of Christ, "and the first day of the week has been the Sabbath ever since, and is to continue to the end of the world," in a letter to a friend thus gives some of his experiences:—

"I thought," he says, "surely they will not put in the catechism something which they cannot prove out of the Testament." But he found, after a long search, that the Sunday text was not in the Bible.

Another argument was that the ten commandments, in the letter, were not sufficient to show us the straight path; for in the Jewish age, if the overt act was not committed, there was no sin. If a man did not take life, he did not break the sixth commandment; but Christ taught that if a man was angry with his brother without a cause, he was in danger of the judgment. So I thought I would not be guided altogether by the commandments; that I might better stick to the old boat than to try a new craft, which might not be sea-worthy. I believed the old craft had landed thousands safely; but as for this new start-up, it reminded me of Acts 15:10: "Now therefore why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?"

I thought I had built a very fair structure, and so it would have been, had I had a "Thus saith the Lord" for a foundation. But alas! I had built my house on the sand, and when the storms beat upon it, it fell.

The first storm that assailed it was the commandment: "Remember the Sabbath day, to keep it holy." Ex. 20:8. Then Ezekiel says: "Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, . . . and have hid their eyes from my Sabbaths, and I am profaned among them." Chap. 22:26. See also verse 8 and chap. 20:20; 44:24. Isaiah adds (chap. 52:2): "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it." And the disciples kept the Sabbath after the death of Christ. Luke 23:56.

John gives this text: "Hereby we do know that we know him, if we keep his commandments." 1 John 2:3. And again: "For this is the love of God, that we keep his commandments; and his commandments are not grievous." Chap. 5:2. And James says (chap. 2:10, 11): "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill." I knew that He that said these things, said also: "Remember the Sabbath day to keep it holy." And John says: "If our heart condemn us, God is greater than our heart, and knoweth all things."

The fact that the disciples met on the first day of the week did not make that day the Sabbath. I knew if I rejected the fourth commandment, I could not find a text in the Bible to reprove any one for breaking Sunday, the first day of the week. And if I quoted this precept to the Sunday-breaker, he could reply that God himself worked on the first day, and told us to work six days, but to keep the seventh. I could not find a text in the Bible to show that the disciples worked on the seventh day. John said he was in the Spirit on the Lord's day; but I could not be sure that he meant the first day, for Christ said that he was Lord of the Sabbath. God had blessed me in meetings on Sunday; but that did not prove the seventh day to be the Sabbath; for I had received as great blessings in meetings held on other days as I had in those held on Sunday.

I knew that because others had lived and died keeping Sunday, and had felt no condemnation, that was no reason why I could do so. "The path of the just is as the shining light, that shineth more and more unto the

perfect day." If Luther, Knox, and other Reformers had been satisfied to do just as others had done before them, there would have been no Reformation. If people had not used reaping machines, there would be no reapers and binders to-day.

The Bible is true. Christ was at the making of the Sabbath, and would not be pleased if I disobeyed his Father, even if I excused myself by saying that it was to honor him. Then I asked myself if it was really to honor Christ or to please myself that I was so anxious to keep the first day instead of the seventh. And I saw that it was partly because I did not want to make the sacrifice, and be singular from the rest of the world. Then these texts would come to my mind: "If any man love the world, the love of the Father is not in him." "He that loveth father or mother more than me is not worthy of me." "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

I knew that if I took the Bible as it reads, not thinking of what I have been taught or what others believe, I could never think of keeping the first day from anything I find there. If all the world were keeping the seventh day, there was nothing that would lead me to step out and keep the first day. Then why should I be guided by the majority? The majority were wrong all through the Bible. They were wrong in Noah's time, in Daniel's, and in Christ's; and they will be wrong when Christ comes the second time; for "as the days of Noah were, so shall also the coming of the Son of man be." It would be a poor reason to give in the Judgment to say that I kept the first day because others did; for, "he that knoweth his Master's will, and doeth it not, shall be beaten with many stripes."

I came to the conclusion that if I did not keep the seventh day, I could find nothing in the Bible to condemn me for working on the first day until it was time to go to church. So, after much thought, I made up my mind, that, let others do as they would, I would serve the Lord, let it cost what it would. I knew that I could never be in a more trying place than God's children have been in in the past, and he has delivered them when it has been for his own honor to do so. But instead of finding it a cross to keep the Sabbath of the Lord, I can truly say that it is a delight. And when I read the word of God, there is nothing there that I want out of the way. I used to wish that certain texts were not in it; such as, "Repent and be baptized." I thought repentance would do without the baptism. I now see that if we want to commemorate the death, burial, and resurrection of Christ, we can do it without keeping a day that he never kept himself, nor told us to keep.

Many say that it does not matter what day we keep, and that if we keep a seventh part of time, it will do. I ask them to prove it out of the Bible. Many say that we expect to be saved by works. I ask them to prove it. Many say that we are going back to rites and ceremonies, that we expect to be justified by the law, and are doing away with the atonement of Christ; but this is false. As I understand the claims of the law of God, Christ is more precious to me than ever before.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. I want to be one of the "blessed." I can truly say with Paul that I "delight in the law of God." And with David: "O how love I thy law! It is my meditation all the day." Now, "let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

CHRISTIAN ZEAL.

ZEAL is an element of character of great power, and he is not to be despised who possesses it. Where it promotes a bad cause, it is to be regretted, but the element is none the less important. Christians should be zealous. They should not allow the man of the world, in his efforts to accomplish some worldly object, to excel them in the manifestation of zeal to promote that which is true and worthy. "It is good to be zealously affected always in a good thing." "The zeal of thy house hath eaten me up." The cause of Christ demands all the energy and power that we can command. It should pervade the faculties of the soul. It is the chief good as it respects ourselves and others.—*Methodist Recorder*.

As the Dead Sea drinks in the River Jordan and is never the sweeter, and the ocean all other rivers and is never the fresher, so we are apt to receive daily mercies from God, and still remain insensible to them, unthankful for them.—*Bishop Reynolds*.

Timely Topics.

THE WORLD'S UNREST.

THE civilized world is strangely uneasy. A look over it reveals a bewildering picture of antagonisms, a confused and complicated hurly-burly that makes one's head swim to look at it, and baffles all attempts to predict what is to come out of it. This age has boastfully numbered among the most beneficent of its marvelous achievements that of having clearly defined and marked the phases of human right, and mellowed human interests into harmony; yet there is going on before us, all over Christendom, a wider and deeper conflict of rights and interests than was ever seen before. Society finds itself suddenly estranged into classes. The affluent current literature of the day has almost ceased to use the old terms that dealt with society in masses or with integers that compose it. The words "people" and "persons" have nearly lost their meaning. They are rarely met with, and when met with they have a hollow, archaic sound. Instead of them, we have capital and labor, employers and employees, producer and consumer, shipper and carrier, reformer and saloon-keeper, defender of the Sabbath and desecrator of the Sabbath,—a nomenclature that betrays the new and sharp divisions of the day, and the bristling antagonisms that animate them. Agencies that have slumbered for centuries, have woken up and find themselves foes. Interests that have walked and worked hand in hand for ages, are clutching each other by the throat in mortal combat. Aggression and defense are the order of the day—aggressive movements and crusades against somebody's rights, and defensive counter-movements for the protection of these rights. Eating, drinking, traveling, working, playing—these daily and hourly functions of life have become the center points of violent and desperate battle; and books, pamphlets, magazines, newspapers, essays, orations, sermons, speeches of statesmen, the proceedings of legislatures, congresses, and conventions, the pleadings of lawyers, and the decisions of courts, are all burdened with one phase or another of the universal unrest. Human society seems to have lost control of itself. It would cease from the feverish discussion, but it cannot. There is no repose for it. It is in the power of mighty agencies which it has conjured up from earth and air, and it must now do their bidding as they have done its.—*St. Louis Republican*.

THE POPE'S JUBILEE.

It has become quite the fashion for some of the leading Protestant papers of America to laud the Pope and the papacy; but the following from a recent paper, called out by the Pope's jubilee, almost surpasses credence:—

"The whole Christian world, Protestant as well as Catholic, in looking upon this venerable man whose loyalty to God and zeal for the welfare of humanity are as conspicuous as his freedom from many of the errors and bigotries of his predecessors is remarkable, is ready to exclaim, 'The hoary head is a crown of glory if it be found in the way of righteousness.'"

And yet Pope Leo stands at the head of that power which has so amply fulfilled the prophecy: "He shall speak great words against the Most High, and shall wear out the saints of the Most High." Again, of the jubilee:—

"It is not surprising accordingly that on the occasion of his jubilee on the first Sunday of this new year, Rome should have been thronged with pilgrims from all parts of the world, that 2,500 congratulatory telegrams should have been received by him, that a vast concourse of 30,000 people should have assembled at St. Peter's, and that among these there should have been 48 cardinals, 238 archbishops, and priests innumerable to greet the Holy Father on his way to the altar of thanksgiving and benediction."

It seems too bad to spoil such a beautiful picture of a holy and venerable man receiving the homage of the world; but the contrast between all this display and the humble prophet of Nazareth whom the Pope professes to represent, is too palpable. Thus the article concludes:—

"One cannot help thinking, while contemplating this august scene, when the Pope, arrayed in his magnificent robes, crowned with the triple tiara presented by the Emperor of Germany for the occasion, and sitting in the Papal chair upon a platform carried on the shoulders of eight men, and accompanied with tumultuous acclamations; one cannot help thinking how far all this was away from the simplicity of the Divine Man, Christ Jesus, who when his five thousand admirers who had just been fed with the miraculous loaves and fishes wanted to make him a king, sent them at once all away, and retired alone into a mountain to pray!"

Unfortunately this picture has another blemish. The same paper, in a later issue, says:—

"Just as might have been foreseen, the Pope's jubilee has left one very sore spot and that spot is—Italy. We have already chronicled the fact of the King of Italy having offered a gift to the Pope on his jubilee and the fact of the Pope's rejection of the gift. . . . Now note what followed. In the irritation caused by the repelling of his advances, King Humbert forbade even the distant connections of his family to take any part in the celebration of the jubilee. An exhibition of indifference was still more rigorously enforced upon Government officials. Merely for paying a perfunctory visit to the Cardinal Secretary of State, the Duke of Torlonia was summarily ejected from his post of Mayor of Rome. Neither did the civil power's annoyance at its repulse stop there. The Ambassadors of Germany, Austria, and England were informed that those countries bound to Italy by treaty obligations or common interests would be expected to take note of King Humbert's humiliation at the hands of Leo XIII. This was a demand which, in view of the disturbance threatened in Eastern Europe, could not well be disregarded, and accordingly the envoys specially deputed to express the good will of those powers to the Pope, hastened to discharge their functions in an informal way, and left Rome before the public commemoration of the jubilee. On the whole, the victory seems to rest with King Humbert. If the proposition were ever seriously made—and it may be as seriously doubted—to give the Pope the Leonine City with a strip of land on the same side of the Tiber to the sea, very clearly no such project would be considered, nor indeed would the temper of the Italian people permit it. The Quirinal is in Rome; and the Quirinal is the central domicile of Italian Royalty. On the whole, the jubilee seems to have cut away the Pope's last hope of territorial sovereignty, while the issue leaves King Humbert master of the situation, who may be depended upon to preserve the fruits of the great struggle, which, under Victor Emmanuel, Cavour, and Garibaldi, gave united Italy to the world and forced in a sixth among the five great powers of Europe."

A LOCOMOTIVE GAS-LIGHTER.

THE covered street of Milan, now well known as the Victor Emmanuel gallery, is roofed with glass, and completed by a large dome, round the interior of which runs a chain of gas lamps. The lighting of these lamps at a considerable elevation used to present some difficulties, and was always a source of risk, until an arrangement was made for doing the work by electricity. A miniature railway has been constructed close to the gas burners, on which runs a little electric locomotive, carrying a wick steeped in spirits of wine. When it is desired to light the burners, the wick is set on fire and the locomotive started on its career. It flies round the dome, rapidly kindling the lights, and exciting much interest among the crowds that assemble nightly to witness the performance.—*Golden Days*.

THE annual report of the National Bureau of Labor Statistics makes interesting and suggestive reading. It contains the results of an investigation made into the strikes and lockouts which occurred in the United States in the six years preceding 1887. There were in this time a total of 3,903 strikes, involving 1,318,624 employees, a number equal to about one-third of all the people of the United States who are engaged in manufactures and mechanical and mining industries. The total loss in wages during the strikes and lockouts of the six years is estimated at £11,989,776. Adding to this the losses of employers for the same period, which are given at £6,832,982, and we have a total of nearly nineteen millions to represent the amount which this country paid in six years as a penalty for the pleasures and delights of labor agitation. The Walking Delegate is an expensive institution, if he is nothing else.—*Christian at Work*.

PRAYERS for the speedy recovery of the Crown Prince, now Emperor, of Germany were recently offered at a solemn service held at the western wall of the Temple at Jerusalem by the members of the German Jewish congregation.

EXPERIMENTS made in France in "deep sea" photography have been successful. With a camera and the electric incandescent light, it is said to be possible to photograph sunken ships, and make simpler the diver's perilous work.

THE great objective, or thirty-six inch lens, of the Lick telescope, the largest in the world, has been successfully mounted and tested at San Jose, California. Its value is estimated at about £7,000.

Health and Temperance.

THE TWO WORKMEN.

Two workers in one field
Toiled on from day to day ;
Both had the same hard labor,
Both had the same small pay.
With the same blue sky above,
The same green earth below,
One soul was full of love,
The other full of woe.

One had a flower-clad cot
Beside a merry rill,
Wife and children near the spot
Made it sweeter, fairer still.
One a wretched hovel had,
Full of discord, dirt, and din,—
No wonder he seemed mad,
Wife and children starved within.

Still they worked in the same field,
Toiling on from day to day ;
Both had the same hard labor,
Both had the same small pay ;
But they worked not with one will,
The reason let me tell :
Lo! the one drank at the well,
The other at the still.

—Sel.

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

THE BLOOD AND ITS CIRCULATION.

At the beginning of human history, He who created all things announced to man that "the life of all flesh is in the blood." Although the statement was accepted as being true because God had made it, yet the fact was wrapped in mystery. Men could not understand it, because the composition of the blood, and its circulation through all parts of the body, were not understood.

At present, however, the case stands very differently. Students of the human body have been untiring in their search after physiological facts. They have examined, weighed, and measured nearly every atom of tissue in the body. They have discovered fact after fact until they are capable of demonstrating that the blood is the life of all flesh. Men now believe this, not solely because the Creator has said so, but because they can prove it to be so.

On this point Prof. Huxley says: "The function of the blood is to supply nourishment to, and take away waste matter from, all parts of the body. All the various tissues may be said to live on the blood. From it they obtain all the matters they need, and to it they return all the waste material for which they have no longer any use. It is absolutely essential to the life of every part of the body that it should be in such relation with a current of blood, that matters can pass freely from the blood to it, and from it to the blood, by transudation through the walls of the vessels in which the blood is contained." Thus it appears that the physiological science of the nineteenth century proclaims the same fact stated by the Creator many centuries ago.

Of the many wonderful things told us about the human body, we mention the following respecting the blood and its circulation.

It is estimated that the total amount of blood in the body will average about one-thirteenth of the weight of the body; so that a healthy person weighing one hundred and fifty pounds would be in possession of about twelve pounds, or six quarts, of blood. In a normal state the blood is hot, its temperature being about 100 degrees Fahrenheit.

The blood is not merely a chemical solution, but a fluid tissue, consisting of water and of solid and gaseous matters. The proportions of these constituents vary, of course, according to the age and condition; but it is estimated that from one-half to three-fourths is water. The remaining or solid portion is composed of blood corpuscles, albumin, small quantities of fatty and saccharine matters, salts, waste products, and gases. The most of the substances which compose the blood are formed of what we eat; hence in them are found all the nutritive elements which form the tissues of the whole body. From this material the bones, muscles, nerves, lungs, etc., are made and kept in repair from birth to death. There is no other way of supplying the tissues with blood; hence it is that the life of all flesh is in the blood.

The blood corpuscles are of two kinds, red and white. The red-blood corpuscles, though smaller, are far more numerous, there being about three hundred to one of the white. The chief object of the red corpuscles seems to be to carry oxygen gas from the lungs to all the tissues of the body; and to convey waste products in the form of carbonic acid gas from the various tissues to the lungs to be expelled from the body. It therefore appears that the blood not only carries food to every part of the body, thus vitalizing and rebuilding its wasting tissues, but it cleanses and washes them, and

carries away all the useless and poisonous matters which result from the wear and waste of the organs.

The blood is kept in constant, rapid motion; by means of the circulatory apparatus, it is propelled to all parts of the body, bathing, as it journeys, the delicate tissues with oxygen and nutrition.

The circulatory apparatus consists of the heart and blood vessels. The heart is a hollow muscle about as large as the closed fist, and is located between the lungs at about the central point of the body. It has four rooms, or chambers. A tough membrane is drawn through its center the longest way, separating it into two equal parts. These are called the right heart and the left heart. Each half is also divided into two equal parts by valves thrown across the shortest way; so there are four rooms, two above and two below. We will designate them as the upper and lower right chambers, and the upper and lower left chambers. The upper and lower chambers communicate with each other, but there is no communication between the right and left sides. Each chamber in the heart of an adult is capable of containing from four to six cubic inches of blood.

Connected with the heart are large muscular tubes called arteries and veins. The main trunks of these tubes send off branches which ramify to every part of the body. The head, trunk, abdomen, arms, and legs are traversed with a complete network of these canals. The vessels through which the blood flows from the heart to the extremities of all the organs are called arteries. The vessels in which it returns to the heart are called veins, and those which connect the arteries and veins at the extremities are called capillaries.

The course of the blood in its passage through the body is as follows: The lower chamber of the left heart vigorously contracts. This forces the blood into a large artery, the muscular walls of which contract, and press the blood forward, sending it into its branches, which, as we have seen, run to every part of the body. It is thus that it bathes all the tissues of the body, unloading its nutritive elements, vitalizing with oxygen, and gathering up the poisonous products.

When it reaches the extreme points in the direction toward which it is moving, it changes its course in the capillaries, and returns in the veins to the upper chamber of the right heart. This chamber then contracts, sending it into the chamber below,—the lower chamber of the right heart. The walls of this chamber now contract, and force it into the large pulmonary artery which leads to the lungs. Here it is spread out over the fourteen hundred square feet of lung tissue. It is now purple, owing to the poisonous matter it has gathered from the body; but the oxygen inhaled by respiration purifies it and turns it to a bright red color, the impurities being thrown off in the breath.

Thus vitalized and purified, it changes its course in the capillaries of the lungs and returns to the heart, this time entering the upper chamber of the left heart. From thence it is emptied into the chamber below, from whence it first started in its circuit through the body.

The blood distributed to the stomach and intestines is all gathered up into the large portal vein, and carried to the liver, where it is strained and measurably purified. From the liver it is carried by the hepatic vein to the large vein in which the blood travels from the capillaries in the lower extremities to the right side of the heart.

Thus we see that the blood is composed chiefly of the food we eat, and by means of the organs of circulation it is carried to all parts of the body, bathing all its tissues and repairing the waste that is constantly going on.

From the above facts a moment's reflection will convince every one of the importance of keeping the blood pure and securing untrammelled circulation. To keep the blood cool and pure, it will be necessary to allow only those articles to enter the body which are unexciting and free from poison; but this will exclude the fiery intoxicants, poisons, tobacco in all its forms, poisonous beverages such as tea and coffee, and exciting and stimulating condiments such as mustard, pepper, and spices of various kinds. To make good blood, diseased meats, unnutritious white bread, pickles, and pastry must give way to wheat-meal bread and porridge, rice, peas, beans, and wholesome fruits and grains of various kinds.

A. G. DANIELLS.

THE IMMORALITY OF TIGHT-LACING.

ACCORDING to a Philadelphia journal, a pastor of that city recently preached a sermon in which he took strong ground against the corset, asserting that "divine truth could not find its way into a heart squeezed and cramped by corsets." If every clergyman in the land would preach but one sermon a year on the immorality of abusing the body, more would be accomplished in securing obedience to the laws of health than by the combined efforts of all the sanitarians in the country. Perhaps

this same clergyman will next give his audience a sermon on the immorality of cigar-smoking. It is as difficult for "divine truth" to find its way into a nicotine-narcotized mind as into a corset-cramped heart.—*Good Health.*

SOME TEMPERANCE STATISTICS.

A CORRESPONDENT of an American paper, writing from Chicago, says that the amount of beer annually sold in that city, as estimated by one of the brewers, is 1,560,000 barrels, equal to 624,000,000 glasses. The cost to the consumers is about £6,240,000. Estimating that half the population, 350,000, are beer-drinkers, this makes the average expense per individual about £18. In 1885 the total amount of taxes paid in Chicago was about £1,542,000, less than one-fourth of the beer bill. And this money nearly all comes out of the pockets of the wage-earners, whose average income is less than £100 per annum.

The *Illustrated Christian Weekly* gives the following facts relative to the cost of alcoholic drinks in England and the United States:—

"The drink bill of even Christian nations is something appalling. The English papers are calling attention to the statistics of their last year's [1886] indulgence, when their people spent £122,905,785 on all forms of spirituous drink. They are somewhat comforted at the indication that temperance ideas are prevailing, and that a gradual reform is in motion, as the gross amount is £363,121 less than in 1885, and £24,382,972 less than ten years ago. They are also encouraged at the showing that there has been a decided falling off in the consumption of wine and of ardent spirits, though 1,183,536 more gallons of beer were used than in the preceding year. The fearful fact is brought home for thoughtful Britons to ponder, in their Jubilee year, that during the reign of Queen Victoria they have spent for intoxicating drinks the enormous sum of £4,500,000,000 a sum which the *Christian World*, tersely says 'might have blotted out the national debt five times over, or covered the land with beautiful and happy homes.'

"To show how we spend money in our country [the United States], the *Missionary Review* builds a suggestive pyramid from the figures of our last census, of which the broad base is our liquor bill of £180,000,000, and the successive layers tobacco £120,000,000, bread 101,000,000, meat £60,600,000, woolen goods £47,400,000, cotton goods £42,000,000, boots and shoes £39,200,000, education £17,000,000, while the insignificant and infinitesimal apex is the driblet of £1,100,000 given to home and foreign missions. There is food for salutary reflection on the part of our philanthropists and Christians in these solid facts. Of the grand total of over £400,000,000 that we annually spend for these leading commodities, nearly one-half is wasted upon intoxicating drink, with its expensive and desolating train of poverty, wretchedness, and crime."

FOOD VS. STIMULANTS.

THE superintendent of the Royal Asylum for the Insane of Edinburgh, in a recent report asserts that he tends "more and more to substitute milk for stimulants." He cites cases to show the advantages gained by the substitution. Why should not the change be advantageous? Milk re-inforces vitality, while stimulants waste force. Milk contributes to the repair of the wasted tissues of the maniac, supplying the needed pabulum to his worn-out brain and nerves, while whisky simply increases the waste. As the true theory respecting the nature of stimulants obtains, we shall expect to see their use become less and less frequent.—*Sel.*

WHAT does drink cost in human misery. Can I count the leaves of the forest, or the sands upon the shore? And the sounds of this misery are like the sighing of the leaves of illimitable forests, and the plashing on the shores of unfathomable seas. . . . It costs us millions of money, myriads of criminals, thousands of paupers, thousands of ruined women, hundreds of thousands of men and women goaded by misery into suicide or madness, with every blossom in what might have been the garland of their lives blighted as by a fury's breath. . . . Shall it be nothing to you that the blood of your brothers and sisters in this great family of God is being daily poured upon the altars of this deadlier Moloch of a Tophet, more awful than that of Hinnom's Vale, while in disowning that you are your brother's keeper, you become his Cain?—*Canon Farrar.*

WHISKY is not a tonic. It is probably an alterative; for it alters dollars to cents, virtue to crime, and men to brutes.

THREE thousand cases of alcoholism are treated yearly in the hospitals.—*Dr. Guttstadt, Berlin.*

News Summary.

RELIGIOUS.

In the Madras Presidency, India, out of every 1000 of the population there are 23 native Christians, including Roman Catholics.

The Rhenish missionaries in Baki Dato recently celebrated the fiftieth year of the establishment of their mission in Borneo.

The Russian Government is opposed to a ruler in Bulgaria who is dominated by the Church of Rome, as Prince Ferdinand is known to be.

A church in an American city which gathers a congregation possessing far more than average wealth, was described by a visitor as a "church of retired Christians."

There are over 3000 Congregational ministers in England and Wales, and the abstainers are said to outnumber the non-abstainers by 400. Of the 373 theological students, 315 are abstinent.

The Sultan of Turkey has approved 32 editions of the Scriptures in Arabic, and 290 of the 300 publications of the Protestant press at Beirut. These works have an unrestricted sale throughout the empire.

A bull fight seems like a questionable way to raise funds for church purposes; but that is the way they do it in a Mexican town. A series of Sunday afternoon fights have been held, and the receipts devoted to the adornment of the church interior. Evidently the Catholic Church in Mexico has not reached a very high standard of piety.

The *British Weekly* says: "In Italy the strain between the national and clerical parties has clearly been increased by the Jubilee celebration, and an open rupture seems to be imminent. The cardinals and bishops who are against 'conciliation and pacification,' have the upper hand at the Vatican. Under their influence a number of people, including children in schools, signed a petition praying the Pope to assume the temporal power. Signor Crispi promptly suspended the teachers who had a hand in this, and a number of citizens have withdrawn their signatures, which are declared to have been given under pressure. Thus the game goes on in which the freedom of Italy is at stake. The clerical party no doubt hoped to carry their point by means of the enthusiasm of the hour, and that has been very great on the surface. But of what real use and strength is enthusiasm for a puppet and a grand show?"

SECULAR.

The value of the Pope's Jubilee presents is estimated at £3,500,000.

The United States Senate has approved the bill authorizing the construction of the Nicaraguan canal.

It has been demonstrated that platinum wire can be drawn so fine as to be invisible to the naked eye.

By an explosion in a coal mine at Nanta, British Columbia, on Jan. 24, 250 or 300 persons were killed.

Very destructive avalanches have occurred in the northern part of Italy. The village of Val Torta has been destroyed, and over 200 lives have been lost.

In 1886, the Audubon Society for the protection of birds was founded in America. It now numbers 40,000 members, representing all parts of the United States and Canada.

Camels, both wild and tame, are found in the State of Texas. Their ancestors were brought from Arabia in 1852, to test their usefulness in crossing the American Desert to California.

There are known to science 172 specimens of blind creatures, including crayfish, myriapods, etc. They are mostly white. Some species have small eyes, and some have none.

English papers say that the proposed celebration of Lord Byron's centenary on Jan. 22, was a decided failure. This, they justly conclude, speaks well for the moral sentiment of the people.

Switzerland has 1000 hotels, employing 16,000 servants, and containing 58,000 beds. The gross income from these hotels is considerably more than the annual budget of the Confederation.

A writer in the *Pall Mall Gazette* says that blades equal in quality to the famous Damascus blades are produced at an English factory for £5, about one-hundredth the cost of the Eastern article.

This year there are to be exhibitions in Barcelona, Brussels, Glasgow, and Melbourne, and next year the great Paris Exposition will be held, for which very elaborate preparations are making.

Prof. Baird says that as fish never reach maturity, there is nothing to hinder them from living and growing indefinitely. In the Royal Aquarium at St. Petersburg there are fish that have been there 140 years.

In the eastern part of the United States, the weather in January was reported to be of unexampled severity. It is estimated that more than 1000 persons perished. In Minnesota the mercury sank to 50 deg. below zero.

New York merchants are urging upon President Cleveland the necessity of a conference of representatives of all maritime nations, to consider regulations designed to diminish the danger of disasters at sea during fogs, snow storms, or darkness. They favor the adoption of compulsory international signals, and the establishment of fixed routes to be followed by west-bound and east-bound steamships.

Spain has long been regarded as a second-rate power, and England has been represented at Madrid by a Minister. Now, however, the British Minister, Sir Clare Ford, has been raised to the rank of Ambassador and Envoy Plenipotentiary.

"It is an interesting and suggestive fact," says a late American paper, "that Kansas, with 100,000 more population than Texas, has one penitentiary with 996 prisoners, while Texas has two large prisons, with 3000 convicts. Kansas has prohibition; Texas has not."

Great Britain has declined to advise the Sultan to remove Prince Ferdinand until definite proposals are made relative to the future government of Bulgaria. Bulgaria will reject any demand made by the Sultan at the instigation of Russia which will disturb the present system of government.

It is said that if a box six feet deep were filled with sea water, and allowed to evaporate under the sun, there would be two inches of salt left on the bottom. Reckoning the depth of the ocean to be three miles, there would be a layer of pure salt 230 feet thick on the bottom of the Atlantic.

A French syndicate have agreed to make a triennial purchase of the entire output of fourteen of the principal copper mines found in different parts of the world. They pay £60 per ton for all the copper supplied by these companies. Their object is to produce a "corner" in the copper market.

Publishers' Department.

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Bible Echo and Signs of the Times.

Melbourne, Australia, April, 1888.

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THE aged Emperor William of Germany, after a prosperous reign of more than a quarter of a century, has passed away, and for a brief space the nations of Europe pause to do him homage. He ascended the throne of Prussia on Jan. 2, 1861, and during his reign he has seen that kingdom of a little more than 100,000 square miles and about 20,000,000 inhabitants, expand into the mighty German empire, comprising 26 provinces, with 208,000 square miles and a population of more than 42,000,000. Emperor William is succeeded by his son, who has been proclaimed under the title of Frederick III. The new Emperor has intimated that there will be no material change in the policy of the Government.

THE health journals published by Seventh-day Adventists are an important and growing factor in our work. The oldest and most influential of these is *Good Health*, published at Battle Creek, Michigan, U. S. A., and 48 Paternoster Row, London, England. During the year 1887, the subscription list of this journal was increased from 4,000 to 16,000. The *Health and Temperance Journal*, published at Oakland, California, which has heretofore been a bi-monthly, now appears as a monthly. Both journals have improved their appearance with the new year, while their contents are up to the usual high standard. See notices in the Publishers' Department. In addition to these, health journals are published in Swedish and in Danish-Norwegian, each with 5,000 subscribers; and journals devoted to health and temperance are about to be issued in the French and German languages.

THE General Conference is the highest earthly authority known among Seventh-day Adventists in church matters. It has the supervision of all the interests of the cause in every part of the world, and "has a special superintendency over all missionary fields outside of organized Conferences." The General Conference Association, organized over a year ago, is the financial department of the General Conference incorporated. Last December, under a more favorable law passed in 1887, this Association was fully re-organized, and trustees duly elected. The officers of the Association for the current year are, Geo. I. Butler, President; U. Smith, Secretary; A. R. Henry, Treasurer, all of Battle Creek, Michigan. The Association has, besides, an assistant secretary and a financial agent. This Association now stands on a reliable financial basis, and is "prepared to do business, hold property, and extend its work in every part of the world where the local laws will permit of it."

THE Year Book for 1888 has been received. It contains a Ministers' Conference Directory, giving the names and addresses of all Seventh-day Adventist ministers and licentiates; a General Directory, giving the names and addresses of the officers of the General Conference and of other organized bodies among us, in America and other countries; statistical tables of church progress and of the Tract Society and the Sabbath-school Association; and reports of the business proceedings of the General Conference and other organized bodies. Following these are articles showing the progress of the work in America and other parts of the world during 1887, the act under which the General Conference Association was re-organized, together with the articles of association and bye-laws, and a postal guide. These Year Books are growing more and more important, and no Seventh-day Adventist can afford to be without one.

NO DOUBT the ministers who have of late been preaching on the Sabbath question are learned and talented, as becomes their high calling; but when they attempt to prove that Sunday is the Sabbath by divine appointment, they have a hard task on their hands, for the simple reason that the Bible does not say so. One of these gentlemen, Dr. Strong, of the Australian Church, goes back into the dim ages of the past, and brings from his research some curious statements. He says that the Sabbath of the Hebrews "was probably a very ancient institution, established among some of the eastern nations long before the time of Moses. Very possibly it belonged in one shape or another to the whole Semetic race." In another place he says: "It is well known that our Christian Christmas and Easter are closely associated with certain seasons observed by pagans, in connection with the changes of the year. The Christians adopted the pagan days, and gave them a Christian meaning." Again: "Moses, the Hebrew reformer and nationalist, commanded the tribes of Israel to 'remember' it, no longer, however, as a day associated with the moon and nature worship, but as a day 'holy to Jahveh, thy God.'" But the climax is reached when he says: "If the view, then, of some of the foremost authorities on such subjects is correct, the Sabbath was thus an old pagan institution,

which the Hebrew prophets and priests adopted, consecrating it as a day holy or sacred to Jahveh; some said as the Creator of the heavens and the earth; others said as the national God, who had brought Israel up out of Egypt."

Seventh-day Adventists quite agree with Dr. Strong as to the antiquity of the Sabbath; but when he calls it "an old pagan institution," does he remember that it was the Creator himself, who, in the beginning, "blesse the seventh day, and sanctified it"? It is a surprise, too, to learn that Moses "commanded the tribes of Israel to 'remember' it," and that it was adopted by "Hebrew priests and prophets." It is hard to believe that one of the commandments spoken from Mount Sinai by the eternal God, with such a display of divine power and majesty, had only a human origin.

Dr. Strong justly says: "The Christians adopted the pagan days, and gave them a Christian meaning." Does he mean to intimate that institutions thus established are on an equal footing with those ordained of God? If so, is not this an illustration of the words of the prophet: "They have put no difference between the holy and profane"?

THE Rev. Mr. Armstrong's recent attempt to vindicate Sunday-keeping called out the following among other equally good criticisms from the *Fitzroy City Press*—

"It is amusing to laymen how clergymen talk about 'the mere letter' of the Bible—though that letter may be repeated a score of times—when it does not chime in with their practices. Their calm contempt in these circumstances is only equalled by the ingenuity with which they construe a text that can be made to bear a favorable aspect, or a chance word which can be bent to their purpose. . . . That any very definite conclusion has been arrived at by the preacher, we fail to see."

MISSIONARY READINGS, prepared under the auspices of the International Tract and Missionary Society, is a small monthly designed to awaken and keep alive an interest in tract-society work. In Vol. 3, No. 1, the secretary of this society, Miss M. L. Huntley, gives a synopsis of the missionary work done in 1887. From this it appears, that, while in the work as a whole Australia makes a fair record, in the matter of reporting this society actually takes the lead. While the average per cent. of members reporting in all the societies taken together is less than fifty, the per cent. in Australia is seventy-seven. In Dakota, the State tract society having the highest standing, the per cent. is sixty-seven. In the item of Bible-readings Australia stands well, the average, exclusive of those given by ministers, being four per member. In Minnesota, the State which stands first among the American societies, the average is five per member. Several months of the current year are already past; but the winter, the best season for missionary effort, is still before us. Shall we let our zeal flag? Shall we not rather make our record better than that for 1887? "Am I doing all that God requires?" is an important question for every one to consider.

THE MIGHTINESS OF PRAYER.

"ALL things," says Christ, "are possible to him that believeth." John writes: "This is the victory that overcometh the world, even our faith." But the unbelieving world says, "What profit is it that we pray unto Him?" In answer we may say, Prayer does not change God in his purposes toward us, but it does change our relations to him. If we were in a skiff on the water, with a cord attached to a tree on an island, by steady pulling we could draw ourselves to the island, but not the island to us. So it is in prayer; by it we change our relations to God. But what has not been wrought out through prayer? It is the mightiest lever that ever mortal hand seized. Moses prays—Amalek is discomfited. Hannah prays—Samuel is born. David prays—Abithophel hangs himself. Isaiah and Hezekiah pray—an entire Assyrian army lies prostrate in death. Daniel prays—the lions are muzzled. Elijah prays—a three years' drought prevails. Again he prays—the heavens yield a plentiful rain. The church prays—Peter is delivered. Paul and Silas pray—the prison doors open, and a household is converted. Prayer has divided seas, arrested flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, stopped the mouths of lions, disarmed vipers and poisons, marshaled the stars against the wicked, stopped the course of the moon, arrested the sun in his race, burst open iron gates, conquered devils, and commanded legions of angels from heaven. In the language of Ryland: "Prayer has changed the raging passions of men, and routed armies of proud, blustering atheists. It has brought one man up from the bottom of the sea, and has carried another to heaven in a chariot of fire. What has not prayer done?"—*Gospel Sickle*.

LAST month Bro. Daniells was unable to furnish his usual article for the Health and Temperance department; but as these articles treat on subjects of great importance, and give much useful information, all will be glad to see that he has resumed them this month.

BRO. I. J. HANKINS, designated by the late General Conference to labor in South Africa, in connection with Bro. C. L. Boyd, reached Cape Town on Feb. 9. Bro. D. A. Robinson has been transferred from that field to England, and will be associated with Bro. Haskell in editing *Present Truth*, the Seventh-day Adventist journal published in London.

TENT-MEETINGS in Hobart, Tasmania, conducted by Bro. Israel and Baker, have now been in progress about three weeks, having commenced the last of February. They are having a good hearing, and some have already commenced to keep the Sabbath. Bro. Curtis commenced a new series of tent-meetings on March 18, with good congregations afternoon and evening. The tent is situated on Huddle street, Collingwood.

THE facilities of the ECHO PUBLISHING HOUSE are expanding to meet the demands of a growing business. The office on Rae street has been placed in telephonic communication with the city, where a business office has been secured at 46 Little Collins street; two traveling agents have been employed, and a new jobbing machine purchased. Besides the large printing machine, the office has now two first-class jobbing machines, and is prepared to do good work at short notice. The financial standing of the office is quite satisfactory, the resources, according to the statement just forwarded to the General Conference Association, amounting to £4661; liabilities, £2127; net resources, £2534.

THE "History of the Sabbath," well bound, printed in large clear type, with the author's portrait, and some added matter, has been published as a subscription book. This is a valuable work, and a mine of information on this all-important subject, which is now agitating the religious world, and to some extent the political world also. A quantity of these books has been received at this office, and canvassers are wanted to dispose of them. They are in three styles of binding,—cloth, library, and half morocco, the prices ranging from 8s. 6d. to 15s. The cheaper edition is still on sale at the office; price 5s. 9d.