

THE Bible AND GETHSEMANS SIGNS OF THE TIMES

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

Volume 3.

MELBOURNE, VICTORIA, JULY, 1888.

Number 7.

Bible Echo and Signs of the Times.

ISSUED MONTHLY

for the

AUSTRALIAN BRANCH
of the

International Tract and Missionary Society.

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

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

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

BEHOLD YOUR KING.

"Behold, and see if there be any sorrow like unto my sorrow." Lam. 1:12.

BEHOLD your King! Though the moonlight steals
Through the silvery shade of the olive tree,
No star-gemmed sceptre or crown it reveals
In the solemn shades of Gethsemane;
Only a form of prostrate grief,
Fallen, crushed, like a broken leaf.
Oh, think of this sorrow, that we may know
The depth of love in the depth of woe!

Behold your King! Is it nothing to you
That the crimson tokens of agony
From the kingly brow must fall like dew,
Through the shuddering shades of Gethsemane?
Jesus himself, the Prince of life,
Bows in mysterious mortal strife.
Oh, think of this sorrow, that we may know
The unknown love in the unknown woe!

Behold your King, with his sorrow crowned!
Alone, alone in the valley is he!
The shadows of death are gathering round,
And the cross must follow Gethsemane.
Darker and darker the gloom must fall,
Filled is the cup—he must drink it all!
Oh, think of his sorrow, that we may know
His wondrous love in his wondrous woe!
—Francis Ridley Havergal.

General Articles.

NEHEMIAH DESIRES TO RESTORE JERUSALEM.

BY MRS. E. G. WHITE.

NEHEMIAH, the Hebrew exile, occupied a position of influence and honor in the Persian Court. As cup-bearer to the king, he was familiarly admitted to the royal presence, and by virtue of this intimacy, and his own high abilities and tried fidelity, he became the monarch's counselor. Yet in that heathen land, surrounded by royal pomp and splendor, he did not forget the God of his fathers, or the people who had been entrusted with the holy oracles. With deepest interest, his heart turned toward Jerusalem, and his hopes and joys were bound up with her prosperity.

Days of peculiar trial and affliction had come to the chosen city. Messengers from Judah described to Nehemiah its condition. The second temple had been reared, and portions of the city rebuilt; but its prosperity was impeded, the temple services disturbed, and the people kept in constant alarm, by the fact that its walls were still in ruins, and its gates burned with fire. The capital of Judah was fast becoming a desolate place, and the few inhabitants remaining were daily embittered by the taunts of their idolatrous assailants, "Where is your God?" The soul of the Hebrew patriot was overwhelmed by these evil tidings. So great was his sorrow that he could not eat or drink; he wept and mourned certain days, and fasted. But when the first outburst of his grief was over, he turned in his affliction to the sure Helper. "I prayed,"

says he, "before the God of heaven." He knew that all this ruin had come because of the transgressions of Israel; and in deep humiliation he came before God for pardon of sin and a renewal of the divine favor. He addressed his petitions to the God of heaven, "the great and terrible God;" for such the Lord had shown himself to be in the fearful judgments brought upon Israel. But with a gleam of hope, Nehemiah continues: "That keepeth covenant and mercy with them that love him and observe his commandments." For repentant and believing Israel there was still mercy.

Faithfully the man of God makes confession of his sins and the sins of his people: "Let thine ear now be attentive, and thine eyes open, that thou mayst hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee; both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses."

And now, taking fast hold, by faith, of the divine promise, Nehemiah lays down at the footstool of heavenly mercy his petition that God would maintain the cause of his now penitent people, restore their strength, and build up their waste places. God had been faithful to his threatenings when his people separated from him; he had scattered them abroad among the nations, according to his word. And Nehemiah finds in this very fact an assurance that he will be equally faithful to fulfill his promises. His people had now returned in penitence and faith to keep his commandments; and God himself had said that if they would do this, even though they were cast out into the uttermost part of the earth, he would gather them thence, and would cause the light of his countenance again to shine upon them. This promise had been given more than a thousand years before; but it had stood unchanged through all the centuries. God's word cannot fail.

Nehemiah's faith and courage strengthen as he grasps the promise. His mouth is filled with holy arguments. He points to the dishonor that would be cast upon God, were his people, now that they have returned to him, to be left in their state of weakness and oppression.

Nehemiah had often poured out his soul thus before God in behalf of his people. Day and night had he offered this prayer. And as he prayed, a holy purpose had been forming in his mind, that if he could obtain the consent of the king, and the necessary aid in procuring implements and material, he would himself undertake the arduous task of rebuilding the ruined walls of Jerusalem, and seeking to restore the national strength. And now in closing his prayer he entreats the Lord to grant him favor in the sight of the king, that this cherished plan may be carried out.

For months he was compelled to wait for a favorable opportunity to present his request to the king. During this period, while his heart was oppressed with grief, he constantly endeavored to carry a cheerful and happy countenance. In his seasons of retirement, many were the prayers, the penitential confessions, and the tears of anguish, witnessed by God and angels; but all this was concealed from human sight. The regulations of Eastern courts forbade any manifestation of sorrow within them. All must appear gay and happy in those halls of luxury and splendor. The distress without was not to cast its shadow in the presence of royalty.

But at last the sorrow that burdened Nehemiah's heart could no longer be concealed. Sleepless nights

devoted to earnest prayer, care-filled days, dark with the shadow of hope deferred, leave their trace upon his countenance. The keen eye of the monarch, jealous to guard his own safety, is accustomed to read countenances and to penetrate disguises. Seeing that some secret trouble is preying upon his servant, he suddenly inquires, "Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart."

This question fills the listener with apprehension. Will not the king be angry to hear that while outwardly engaged in his service, the courtier's thoughts have been far away with his afflicted people? Will not the offender's life be forfeited? And his cherished plan for restoring the strength of Jerusalem—is it not about to be overthrown? "Then," he says, "I was very sore afraid." With trembling lips and tearful eyes he reveals the cause of his sorrow,—the city, which is the place of his fathers' sepulchers, lying waste, and its gates consumed with fire. The touching recital awakens the sympathy of the monarch without arousing his idolatrous prejudices; another question gives the opportunity which Nehemiah has long sought: "For what dost thou make request?" But the man of God does not reply until he has first asked the support of One higher than Aartaxerxes. "I prayed," he says, "to the God of heaven."

A precious lesson is this for all Christians. Whenever we are brought into positions of difficulty or danger, even when surrounded by those who love and fear not God, the heart may send up its cry for help, and there is One who has promised that he will come to our aid. This is the kind of prayer that Christ meant when he said, "Pray without ceasing." We are not to make ejaculatory prayer a substitute for public or family worship, or for secret devotion; but it is a blessed resource, at our command under circumstances when other forms of prayer may be impossible. Toilers in the busy marts of trade, crowded and almost overwhelmed with financial perplexities, travelers by sea and land, when threatened by some great danger, can thus commit themselves to divine guidance and protection. And in every circumstance and condition of life the soul weighed down with grief or care, or assailed by temptation, may thus find comfort, support, and succor in the unfailing love and power of a covenant-keeping God.

Nehemiah and Artaxerxes stand face to face,—the one a servant, of a down-trodden race, the other the monarch of the world's great empire. But infinitely greater than the disparity of rank is the moral distance which separates them. Nehemiah has complied with the invitation of the King of kings, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." He has enlisted in his behalf a power in whose hand is the heart of kings, even as the rivers of water, and who "turneth it whithersoever he will." The silent petition sent up to heaven was the same that he had offered for many weeks, that God would prosper his request. And now, taking courage at the thought that he has a Friend, omniscient and all-powerful, to work in his behalf, the man of God calmly makes known to the king his desire to be released for a time from his office at the court, and be authorized to build up the waste places of Jerusalem, and to make it once more a strong and defenced city. Momentous results to the Jewish city and nation hung upon this request. And, says, Nehemiah, "the king granted me according to the good hand of my God upon me."

While Nehemiah implored the help of God, he did not fold his own hands, feeling that he had no more care or responsibility in the matter. With admirable prudence and forethought he proceeded to make all the

arrangements necessary to ensure the success of the enterprise. Every movement was marked with great caution. He did not reveal his purpose even to his own country-men; for while they would rejoice in his success, he feared that they might, by some indiscretion, greatly hinder his work. Some would be likely to manifest a spirit of exultation which would rouse the jealousy of their enemies, and perhaps cause the defeat of the undertaking.

As his request to the king had been so favorably received, he was encouraged to ask for such assistance as was necessary to carry out his plans. To give dignity and authority to his mission, as well as to provide for protection on the journey, he secured a military escort. He obtained royal letters to the governors of the provinces beyond the Euphrates, the territory through which he must pass on his way to Judea; and he obtained, also, a letter to the keeper of the king's forest in the mountains of Lebanon, directing him to furnish such timber as was needed for the wall of Jerusalem and such buildings as Nehemiah proposed to erect. Nehemiah was careful to have the authority and privileges accorded him clearly defined, that there might be no room for complaint that he had exceeded his commission.

The example of this holy man should be a lesson to all the people of God, that they are not only to pray in faith, but to work with diligence and fidelity. How many difficulties we encounter, and how we hinder the working of Providence on our behalf, because prudence, forethought, and painstaking are regarded as having little to do with religion. This is a grave mistake. It is a religious duty to cultivate and to exercise every power which will render us more efficient workers in the cause of God. Careful consideration and well-matured plans are as essential to the success of sacred enterprises to-day as in the time of Nehemiah. If all who are engaged in the work of God would realize how much depends upon their fidelity and wise forethought, we should see far greater prosperity attend their efforts. Through diffidence and backwardness we often fail to secure that which is attainable as a right, from the powers that be. God will work for us, when we are ready to do what we can and should do on our part.

Men of prayer should be men of action. Nehemiah does not depend upon uncertainties. The means which he has not he solicits from those who are able to bestow. All the world, with its riches and treasures, belongs to God, although it is now in the possession of worldly men. If his servants take a wise and prudent course, so that the good hand of God may be with them, they can obtain the means they need to advance his cause.

HOW ERRORS ARE PERPETUATED.

WHEN truth, long hidden, first begins to shine out, some object, and ask, "Why has not this been found out before? Is it to be supposed that so many learned and good men would fail to see it if true?"

The Rev. Lyman Abbott, in the *Christian Union*, gives the following very clear explanation of the difficulty:—

"There are many instances in which the Biblical commentators appear to have derived their ideas respecting Scripture teaching from previous scholars in the same field; the same thought is often traceable from generation to generation, from ancient Father to English divine, and thence to our latest Sunday-school commentary. And sometimes, just as counterfeit bills pass unquestioned because they are well worn, erroneous interpretations pass current in the Christian church, without ever being subjected to a careful scrutiny; because each new student takes it for granted that the student who has preceded him, and from whom he receives the interpretation, has done this work of investigation, and he only needs to report the results."

The *Christian Statesman* published a portion of a paper read by Rev. A. T. Pierson, D. D., before the Ministerial Union of Philadelphia, containing the following:—

"We are often fettered by our denominationalism. Brought up to exalt our sectarian standards and views and politics, we sometimes degenerate into religious partisans and politicians, espousing our sect because it is our sect. We stand by our colors, whether it is the color of the blood or not! We preach and teach what we find in our denominational standards, whether or not we can give an intelligent Scriptural reason for our position. Have we the boldness to face opposition and ridicule for the sake of the truth? And if a candid, careful searching of the word should compel us to believe that our denominational position is unscriptural in any respect, would we simply follow the light God might give us, or consent to silence and compromise with conscience?"

The following testimony, found in "Wesley's Sermons," vol. 2, p. 97, is to the point:—

"A wonderful instance of this spiritual blindness is given us in the very celebrated work of a late eminent writer, who supposes that the New Jerusalem came down from heaven when Constantine called himself a Christian! I say, called himself a Christian, for I dare not affirm that he was one any more than Peter the Great. I cannot but believe he would have come nearer the mark if he had said that it was the time when a huge cloud of infernal brimstone and smoke came up from the bottomless pit; for surely there never was a time wherein Satan gained so fatal an advantage over the church of Christ as when such a flood of riches and honor and power broke in upon it, particularly on the clergy."—*Facts for the Times*.

WORK TOGETHER.

If all men had the self-same mind,
And sought the same position,
The world would be, as you'll agree,
Chaotic in condition.

But some must sow, and some must reap,
And some must plow the mighty deep;
And some must wake while others sleep:
Each has his given mission.

And though they seek quite different paths
In bright and cloudy weather,
And seem to stray, each his own way,
They really work together;
The one who weaves, the one who knits,
The one who cuts, and he who fits,
Bound by a silken tether.

'Tis thus the great world thrives and grows,
As each man helps his brother;
The great and small, the short and tall,
They all help one another;
For some must print, and some must fold,
And some must carve, and some must mould,
And some count silver, scrip, and gold,
Each one pursuit or other.

Then banish envy from your hearts,
And keep your soul well lighted;
The world should be, as you'll agree,
At peace and all united.
The water-course will turn the wheel,
The mill will grind the corn and meal,
And God will reign through woe and weal,
And every wrong be righted.

—Sel.

BIBLE CONVERSION AND GROWTH IN GRACE.

SANCTIFICATION AS TAUGHT IN THE SCRIPTURES.

WE now proceed to notice some of the faculties, or powers of the mind, all of which will bear unmistakable evidence of having experienced the work of sanctification, when the spirit shall be wholly sanctified.

1. **THE POWER OF CHOICE.**—This is a principle possessed by every accountable being. And while our heavenly Father has in the plan of salvation surrounded us with every possible aid and inducement to lead us to choose that which is right, to walk in the way of life, and thereby secure endless bliss, and escape the second death, the power of choice lies in the heart of each person. Life and death are set before us. The words of Inspiration are, "Choose ye this day whom ye will serve." To the Jews the Saviour said, "Ye will not come to me, that ye might have life." John 5:40.

We may choose the channel in which our thoughts shall run,—whether they shall be holy, dwelling on things pure, elevated, noble, and heavenly; or shall be low, dissolute, unrestrained, and sinful. And as the thoughts are, so will our words and actions be moulded; "for out of the abundance of the heart the mouth speaketh." The importance of an early choice of the way of life and obedience cannot be too highly estimated. "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," and giving attention to securing the "recompense of reward," are prompted by the highest degree of heavenly wisdom. "Seek ye first the kingdom of God, and his righteousness," is the injunction of Him who knew the blessedness of obedience, and the certainty and unspeakable value of the overcomer's reward.

2. **AFFECTIONS.**—These, in the progressive work of sanctification, must be supremely set on God, his work, and his law. Deut. 6:4, 5; Ps. 19:8-10. Affection brings the mind to bear upon the object of its choice. Affections, as they respect religion, have been defined to be the "vigorous and sensible exercise of the inclinations and will of the soul toward religious objects." Another says: "Now in order to ascertain whether our affections are excited in a spiritual manner, we must inquire whether that which moves our affections be truly spiritual; whether our consciences be alarmed, and our hearts impressed; whether the judgment be enlightened, and we have a preception of the moral excellency of divine things; and lastly,

whether our affections have a holy tendency, and produce the happy effects of obedience to God, humility in ourselves, and justice to our fellow-creatures."

Says the apostle: "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Why is it so hard for some to part friendship with the world and become friends of God, to raise the affections above "the lust of the flesh, and the lust of the eyes, and the pride of life"?—Oh, they are not dead to the world! Their life is not hid with Christ in God; if it were, they would find objects of heavenly birth, all glorious, attractive, and lovely, for their affections to twine around, and their thoughts to meditate upon. They do not love the appearing of Him who is our life as they should, nor do they anticipate with joy the day when all the saints shall appear with him in glory.

"Bright are the crowns that we hope soon to wear,
Blessed the rest; O, we long to be there!"

3. **MEDITATION.**—This faculty of the mind has an important part to act in building up, solidifying, and balancing the mental man. Indeed, it may be said to be as important here as are the digestion and assimilation of food to the physical system. Meditation "in religion is used to signify the serious exercise of the understanding, whereby our thoughts are fixed on the observation of spiritual things, in order to practice them."

As proper and healthful food tends to the development of a strong and vigorous body, so suitable matter for thought and meditation tends to the development of a wise and prudent mind. On this point we have some worthy Scriptural examples and precepts. Please read Psalms 1:2; 63:6; 77:12. Again says David, "I remember the days of old; I meditate on all thy works; I muse on the work of thy hands."

Meditation upon the works of God fills the most profound intellects and minds of the loftiest aspirations with profound admiration and untold joy. In all things, from the dewdrop that trembles on the leaf to the vast expanse of the ocean's rolling waters; from the spire of grass or tiny flower to the towering mountains, the grand, stately trees of the forest, or the myriads of worlds which fill the immensity of space, we read of the handiwork of God; and as we read, every intelligent, devout heart joins with infinite Wisdom in pronouncing them "very good." Yea, we anticipate the song of the redeemed, and exclaim, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

As Christian men and women, as ministers of the gospel, we should meditate upon our solemn work and the preparation of heart to engage in it. The spiritual father of Timothy, in writing to him of his personal preparation for the ministry, his work, and his gift, exhorts him thus: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." 1 Tim. 4:15.

4. **MEMORY.**—This faculty of the mind presents to us ideas and views of the past, and makes them real and present. If this faculty were sanctified, no doubt heavenly truths and divine things could be remembered much better. Persons of "such a poor memory" remember many things they should not. It is to be regretted that many, old and young, can remember so little of a subject they may read, or the nature of a sermon they may hear preached, which is one continuous chain of valuable thought. The apostle seemed to realize this when he wrote to his Hebrew brethren: "Therefore we ought to give the more earnest heed to the things which we have heard." The aged and very feeble may not be able to remember as once they could; but if they have grown in grace so they have not "forgotten" that they were "purged from their old sins," they should be thankful and take courage; for the word of God profits them as it runs through the mind.

It is as lamentable as true that the great majority of professed Christians have so far forgotten the only commandment in the decalogue which contains the word and command "remember," as to entirely disregard the day that God blessed and sanctified to keep in memory his creative works. They talk and sing of sanctification, claiming to enjoy it, and trample his Sabbath under foot, with his word blazing before them: "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. We have shown that it is not the office of the Spirit alone to sanctify the believer.

5. **IMAGINATION.**—This ability certainly needs the moulding hand of sanctification laid upon it. For with many it is seriously inclined to make trouble in the family of faculties, in the household, and in the neighborhood; and it has been known to make mischief in

the church. We have heard of it of old, and its evil work. Gen. 6 : 5. The flood did not wash it from the earth (Gen. 8 : 21), but it can, by the grace of God, be brought into subjection and into obedience to the will of Christ. 2 Cor. 10 : 5.

6. THE JUDGMENT.—The fear and service of God are not calculated to make men wild and fanatical, nor to unbalance them, taking away their judgment. "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28 : 28. "A good understanding have all they that do his commandments." The fear of God, then, which leads to the keeping of his commandments, does not dethrone reason, but rather strengthens, informs, and sanctifies the judgment. One who has this fear has a reason for his faith and hope, based upon God's revealed will,—his sure word, the rock of truth, which is as much more valuable as a test of the genuine work of sanctification in the heart, than emotional and sensational feelings are, as wheat is more valuable than chaff. "Search the Scriptures."

7. THE WILL.—This king of all the faculties may, and must, be brought to experience the power of sanctifying grace, or the work is but partially done on the mind; and when this is accomplished, the child of God can say with the suffering Redeemer, "Nevertheless, not my will, but thine be done." Luke 22 : 42. And again, "I seek not mine own will, but the will of the Father which hath sent me." And this implies a submission and reconciliation of all the faculties of the mind to God. Unspeakably blest is the man brought to this state of communion with his Maker! Here may we work out our "own salvation with fear and trembling. For," says the apostle, "it is God which worketh in you both to will and to do of his good pleasure." Phil. 2 : 12, 13.

This brings us to the consideration of the second step in the work of sanctification, which will be the subject of our next article. A. S. HUTCHINS.

REWARD AND LOSS.

"Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire." 1 Cor. 3 : 11-15.

THE reason for this admonition is given in the first four verses of this chapter. "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?" From this we learn the under-current which moved these brethren; the inspired apostle saw where they were drifting, and pointed them to the fire that shall try every man's work of what sort it is.

These words should be studied by every Christian with earnest desire, on bended knees before the Searcher of all hearts, that it may be revealed now of what sort his work is. For the Scriptures plainly teach the solemn fact that our works may be such as will not bear the scrutiny of God's all-searching eye, that they may be accounted worthless, and we suffer loss.

This is illustrated by our Saviour's word to the Pharisees: "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven." And again: "They love to pray standing in the synagogues and in the corners of the streets, that they may be seen of man. Verily I say unto you, They have their reward." Matt. 6 : 1-5. But it is also recorded of a good man: "Thy prayers and thine alms are come up for a memorial before God." Acts 10 : 4. Thus we see that the same duty may be as the enduring precious stone on the one hand, or the worthless stubble on the other. So of all self-imposed notions which we substitute for God's commands, which so many are building on the foundation Jesus Christ. The word of God declares them to be wood, hay, stubble, which shall be burned up.

This warning comes with redoubled force in these last days, when in all classes of society there are so many who have a "form of godliness," but deny "the power thereof," the very conditions that produce the class of work spoken of as wood, hay, and stubble. The question may arise in some mind (the Lord grant that it may be so). How shall I know that my work is of a more enduring nature? God has graciously anticipated your question: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8 : 20. Does the thought arise in your mind, God has often

blessed my labors in his cause, therefore I must be working in the right way? Many think so; but what does Jesus say? "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7 : 22, 23. How appropriate the warning: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

The attention of a Sunday-school teacher was once called to this text, with many other texts concerning the seventh day, which God has hallowed, blessed, and sanctified as his holy Sabbath. After examining them, he replied that it was true, and that he never knew before that there were so many blessings promised to those who keep it, and so many curses to those who trample it under foot, and that he would henceforth keep God's command regarding it. But when next we met, in answer to our inquiry he said that if he kept the Sabbath, he would have to separate himself from the church to which he belonged, and he thought he was doing a good work there. Now if what God has said, and repeated to us by Jesus, is true, what becomes of such persons and their work? In Rev. 18 : 4, God says: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Who are God's people? Where are they? We turn to the several churches to whom God addresses this call—"Come out of her, my people." He foresees the danger of all who remain in ignorance of "the law and the testimony," and has moved upon the hearts of thousands to obey the call.

See to it, then, that your foundation is Jesus Christ, and that you build upon it, according to the commandments of God, not according to the traditions of men, that it may be said of you, as Jesus said of Nathanael, "Behold an Israelite indeed, in whom is no guile" (John 1 : 47); and that you may finally be numbered among the overcomers, who have their Father's name written in their foreheads, and sing as it were a new song before the throne, and who follow the Lamb whithersoever he goeth. Rev. 14 : 1-4. M.

THE HUMAN IF.

How pathetic these words of Martha, "Lord, if you hadst been here, my brother had not died." How certainly human is that *if*. Let us think about it a little.

It is the language of finiteness. Finiteness must dwell in the mood subjunctive. It cannot dwell in the mood indicative, the mood of certainty and decision. Man is very great and strong; but he is not so great or strong that he is not sure, sooner or later, to come to the limit of his strength and be obliged to say this human *if*.

"Moscow! Moscow!" the French soldiers shouted. They shouted it almost as shipwrecked sailors shout. The harbor. They had traversed the dreary plains of Lithuania. They had been fighting with fearful losses and against fearful odds. This was the limit of their long and terrible battling. They had reached the long, low line of the Sparrow Hills, and, gazing down on the flat landscape, they saw far off the glittering domes and minarets of Moscow. No wonder they of the legions shouted. So again the star of their great leader had shone undimmed. So once more he had led them through victory unto rest. Moscow was their rest.

But how mistaken they were! Great as their leader was, he had not thought of fire. He had not thought the Russian purpose possible to give their sacred and ancestral city to the flames. But the flames changed their victory to ashes, and then that retreat amid the snows of a Russian winter followed, which for terror and destruction has been unparalleled in history. "Sire," a woman had dared to say to the great Napoleon, as he went haughtily forth on this great expedition, "man proposes, but Providence disposes." "I propose and dispose too," answered the victor of a hundred fights. And then even for him the *if*; *if* he had not undertaken the conquest; *if* he had not dared such a season; *if* he had foreseen the possibility of such a desperate conflagration.

The truth is, this human *if* belongs to finiteness. It is God only who need never say it. How strong soever a man may think himself; what confidence soever he may put in his well-laid plans; how puissant soever he may imagine his brain and arm—some decision which must take into account that future into whose thick mists his eye cannot pierce, some complication or danger concerning which his sagacity cannot make estimate, will force him into the utterance of this helpless and torturing *if*. Like Mary and Martha, he will find himself where his

sorest need is the presence of another and a higher power, which, coming not, will leave him but disaster and defeat.

This human *if* is the language of regret. How often we hear it,—*If* I had only given that other remedy, *if* I had only changed physicians, or *if* I had not changed them; *if* I had only trusted those promises, or *if* I had not trusted them. If, if, if.—but you have done as you did. You cannot change the facts, sad as they may be. But regret cannot help looking sadly back and muttering this comfortless *if*, *if*.

Also this human *if* is the language of reproach. In many cases it should be the language of reproach. Where the *if* points toward results that might have been foreseen and ought to have been provided against, it should mean terrible and lashing reproach. Here is a young man standing on the threshold of life. He is solicited by temptation. He will yield, he says. He does yield. He is warned. He goes on yielding. He flatters himself that though such things as he is doing do hurt other men, they will not hurt him. He knows that he has laid to his soul the flattering unction of a lie. But he goes on yielding. Time goes on too, and he begins to reap the harvest of the seed he has been sowing. His reputation shrivels because he has honey-combed his character. He ought to be in the fullness of a manly prime, in the noon of his strength and faculty, but he is really aged before his time, and trembling and unable. He looks back, and his reproach must be this *if*. He is obliged to say, "*If* I had not yielded. *If* I had not burned my youth-hood out so that my manhood has no substance it can draw upon." The saddest thing in the wide world is this rightfully and terribly reproachful word, *if*.

But the question comes, Is this all there is for us in our poor lives—Martha's sad, wondering, finite, regretful *if*? If it be, there is small comfort in it; there is small courage in it; there is slight foundation for our poor lives to stand on.

It is to this helpless, comfortless *if*, much of the modern thinking would shut us up. Professor Huxley says: "Life is a chessboard, and men are players; and if, even with the best intentions in the world, you make a false move, there is nothing for you but the consequences. No hope, no meaning, no goal. Nothing for you but sorrow if you have mistaken or sinned."

But thank God, we are not left to modern thinking. "Therefore his sister sent unto him, saying, Lord, behold, he whom thou lovest is sick." When Jesus heard this, he said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Here is God's answer to the *if* of Martha. O soul, concerning many things, you, with your short sight, must say *if*. But in it all and through it all, God has meaning—his glory, your highest good. It was better that Lazarus should die and then by the word of Christ be raised, than that he should get well, and those sisters and all of us miss that resurrection. This is God's answer to our *ifs*: Through what you are questioning so sadly, I am weaving glorious culmination.

There is only one *if* concerning which this cannot be said, namely, the rightfully reproachful. And yet for that there is forgiveness, and if into the results of that we introduce the new force, Jesus Christ, he will somehow change even that darkness into day.

When we are cast into the saying of these *ifs*, let us lighten our gloom by thinking more of God and less of them.

Let us get the mastery over our human *if* by submission to the will of God.

"I have no cares, O blessed will,
For all my cares are thine.
I live in triumph, Lord, for thou
Hast made thy triumph mine."

Let us by rational choice make God the center of our lives, and not our self-strength or skill, the best word for which is this poor *if*. This is God's message: Choose me, and all things shall work together for good—there shall really be no *if* about them.—*Illustrated Christian Weekly*.

FIGHTING A GOOD FIGHT.

A STINGY Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed upward toward the preacher. The sermon moved him considerably. At one time he said to himself, "I'll give ten dollars;" again he said, "I'll give fifteen dollars." At the close of the appeal he was very much moved, and thought he would give fifty dollars. Now the boxes were passed. As they moved along, his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give anything. "Yet,"

said he, "this won't do; I am in a bad fix. This covetousness will be my ruin." The box was getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin; all the congregation were looking. He had been holding his pocket-book in his hand during the soliloquy, which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocket-book and laid it in the box, saying to himself, as he did it, "Now squirm, old natur!"

Here is a key to the problem of covetousness. "Old natur" must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocket-book may, by-and-by, get the heart into the charity-box, and then the cure is reached. All honor to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the students of human nature.—*Good Words*.

"THE SABBATH QUESTION, AND THE RESURRECTION ON THE MORNING OF THE THIRD DAY."

A REVIEW.

THE *Sword and Shield* of March 16 contains an article on the above subject, written by one J. Attenborough, who thinks he has discovered a "new thing under the sun." See Eccl. 1:9.

He sums up his arguments as follows: "The Sabbath we are observing under a *new name*, now called the first day of the week, is the same day that God set apart at the creation of the world. . . . Our Sabbath is the old one in a new dress."

Let us examine the history of this wonderful day. The weekly cycle is divided into seven periods of twenty-four hours each, which are known as days. God employed the first and five subsequent days of the week in the labor of creation. The seventh and last was blessed by God and set apart for man. Compare Gen. 2:2, 3 with Ex. 20:8-11; Mark 2:27.

Over 2,000 years later, we find Israel, having just thrown off the Egyptian yoke, encamped in the wilderness of Sin. There they kept the "old Sabbath." "So the people rested on the seventh day." Ex. 16:30. One month later they encamped at the foot of Mt. Sinai, where God, with his own voice, spoke the moral law to Israel, one precept of which was given to guard the seventh-day Sabbath. It reads as follows: "REMEMBER the Sabbath day to keep it holy. . . . The SEVENTH DAY is the Sabbath of the Lord thy God." He also gave his reason for making the seventh day the Sabbath: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11. From that time to Christ, the seventh day was recognized as the Sabbath. Christ himself kept it. Luke 4:16; John 15:10. He said it "was made for man." Mark 2:27. The disciples kept it, still recognizing it in its old "dress." Luke 23:56; Acts 13:42, 44; 17:2; 18:4, 11. No person with a reputation for scholarship will so far jeopardize it as to say that the word "Sabbath," in the New Testament, applies to the "new dress," "the first day of the week." Hence wherever the weekly Sabbath is referred to in the Scriptures, it means the seventh day, the old "dress."

The evangelists wrote their Gospels during the first century, the last being written in A.D. 96. All four of them speak of the resurrection as having taken place on "the first day of the week." The first three speak of the Sabbath as the day preceding the resurrection. See Matt. 28:1; Mark 16:1, 2; Luke 23:56; 24:1; John 20:1, 19. Mr. A. says that "the first day of the week" is the Sabbath, and tries to prove that Christ arose on the following day. Here the statements of the four apostles and those of Mr. Attenborough are antagonistic. Which of these writers shall we accept, the apostles or Mr. A.? From the above it is evident that the Sabbath did not assume the "new dress" during the first century.

Soon after the destruction of Jerusalem by Titus, in A.D. 70, the Jews were dispersed among all the civilized nations of the earth; and they went forth keeping the seventh day as the Sabbath.

Again, all the reliable historians of the first three centuries who mentioned the first day of the week, recognize it as the day upon which Christ arose from the dead, and the one following the "old Sabbath." Thus we find Mr. A.'s positions antagonistic to those of the early church historians.

An event of the fourth century demands a passing notice. In the year 364 A.D., the Laodicean council not only forbade the observance of the Sabbath, but even pronounced a curse on those who should obey the

fourth commandment. The twenty-ninth canon of the council reads as follows: "Because Christians ought not to Judaize, and to rest on the Sabbath, but to work in that day. Preferring in honor the Lord's day; if they desire to rest, they should do this as Christians. Wherefore if they shall be found to Judaize, let them be accursed from Christ." From this it is evident that the learned men who constituted this council knew nothing of the "new dress" of which Mr. A. speaks; for had they possessed this knowledge, they would not have made a distinction between Saturday, the seventh-day "Sabbath," and Sunday, "the first day of the week," called by them "the Lord's day."

Another interesting and important fact that has a direct bearing upon the subject before us, is the history of the Christian churches in Ethiopia and Abyssinia, which possibly dates from the conversion of the Ethiopian officer "of great authority" (Acts 8:26-40), but certainly as early as 330 A.D. See "McClintock and Strong's Cyclopedia," vol. 1, p. 40. The nations of Europe lost sight of these churches about the time the Roman bishop ascended the pontifical throne. Mr. Gibbon, the historian, speaking of these Christians, says: "Encompassed on all sides by the enemies of their religion, the Ethiopians slept for nearly a thousand years, forgetful of the world, by whom they were forgotten."—*Decline and fall, chap. 47*. In 1534 the ambassador of the king of Ethiopia at the court of Lisbon stated their faith on the Sabbath question, in the following words: "Because God, after he had finished the creation of the world, rested thereon; which day, as God would have it called the holy of holies, so the not celebrating thereof with great honor and devotion seems to be plainly contrary to God's will and precept, who will suffer heaven and earth to pass away sooner than his word; and that especially since Christ came not to destroy the law, but to fulfill it. It is not, therefore, in imitation of the Jews, but in obedience to Christ and his holy apostles, that we observe that day. We observe the Lord's day, after the manner of all other Christians, in memory of Christ's resurrection."—*Church History of Ethiopia, pp. 87, 88*. These Christians, who were brought to the knowledge of the world by the discovery of Portuguese navigators, in the latter part of the fifteenth century, were found to be keeping Saturday as the Sabbath of the fourth commandment, and Sunday to commemorate the resurrection of Christ. It is only necessary to add, that they must have been wholly unacquainted with both Mr. Attenborough's theology and his method of computing time.

Dr. Neander, who flourished in the sixteenth century, speaks as follows upon the subject: "Opposition to Judaism introduced the particular festival of Sunday very early indeed into the place of the Sabbath. . . .

The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect,—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday."—*Church History, Rose's Translation, p. 168*. The English historians, John Ley, Prof. Berewood, of Gresham College, London, Sir Wm. Domville, and others, bear a similar testimony on this subject.

We have now briefly traced the Sabbath through its entire history; and found that the "old Sabbath" has ever been the seventh day of the week. Yet Mr. A. tells his readers that Sunday, "the Sabbath we are now observing, . . . called the first day of the week, is the same day that God set apart at the creation of the world."

It is strange that the seventh day should leave its place in the weekly cycle, and, stepping over, become the first day. Quite strange that Christians, who, centuries ago, were keeping Saturday to commemorate the creation, and in harmony with the fourth commandment, and Sunday in honor of the resurrection of Christ, an event which took place on the first day of the week, should, apparently by common consent, and yet without the knowledge of any one of them, drop back upon the previous day, still thinking they were commemorating the resurrection.

Very strange that the Jews, who were dispersed eighteen hundred years ago and are now found in nearly every city of the civilized world, should, by common consent, and yet unknown to themselves, cease to observe the seventh day (which they were keeping at the time of their dispersion, and which has been one of the distinctive features of their nationality during their entire history), and drop back upon Mr. A.'s sixth day.

Exceeding strange that Christians of Ethiopia and Abyssinia, who were lost to the civilized world, as well as to the theological phantasms that sometimes haunt the minds of church-members, should be discovered in

the sixteenth century keeping Saturday, the seventh-day Sabbath, as they affirm, "in obedience to Christ and his holy apostles," and Sunday, the first day of the week, "in memory of Christ's resurrection;" little dreaming that during their long isolation the seventh day of the fourth commandment had become "the first day of the week."

One can scarcely realize that a man will deliberately advocate a theory that has never made the acquaintance of either Scripture, reason, or logic. The conclusions assumed by Mr. A. can never be reached by legitimate reasoning. They are the result of fallacies, as I will now show.

He refers to the Mosaic record of creation and shows that the evening precedes the day. This is true; the day begins at sunset and ends at sunset according to Scripture. He adds: "Our time is Roman time, so far as the order of the day is concerned." This is also true; instead of reckoning the day from sunset, we begin to count at midnight, about six hours later. He continues: "The evening of the first day has never been altered." This cannot be true. The week forms a cycle; and if one part is changed, all must undergo a similar change. To illustrate: if all the evenings were changed except Sunday evening, then that day would of necessity have an evening at its beginning and another at its close; and the day before would be left without any. All can see that his position is wrong. If the other evenings have been changed, Sunday evening must have undergone the same change. In pricking this bubble, we have removed the cornerstone of his argument, since it is of vital importance to him that his readers believe that the period now called "Sunday evening" is the same as in the time of Moses.

He then asks the question, "Have we got the morning of Sunday before the evening of Sunday?" He continues: "Any child knows that we are observing the morning before the evening." Why does he use such ambiguous language? Why does he not explain that it is called Sunday morning for about six hours before the Sunday sunrise, and Sunday night for about six hours after Sunday sunset; and thus the light portion of Sunday occurs between the two dark portions? Why does he not explain to his readers that the distinction between the Mosaic and Roman methods of reckoning the days is, that in the former all the night preceding the daylight is spoken of as the evening belonging to that day, while in the latter that dark portion which precedes the daylight is seldom referred to, and the evening of the day is understood to be the interim between sunset and 12 o'clock? Hence to change the reckoning of the days from the Roman (the method now employed by nearly all nations) to the Mosaic, we have but to reckon the beginning of the day about six hours sooner, or *vice versa*. For instance, we now reckon Sunday from 12 o'clock on what we call Saturday night to 12 o'clock on what is called Sunday night. To change this to Mosaic time we would count Sunday from the time the sun sets on Saturday night until the Sunday sunset. The darkness following Sunday is no part of that day, according to the Mosaic reckoning. The only reason he can have for evading the plain facts is, that it would be fatal to his theory to bring them to the front, and he seems to prefer sacrificing his readers rather than his theory.

His next argument is as follows: "As all chronologers, scientists, and church authorities are agreed that Sunday evening is the evening of the first day of the week, if they will put the morning after evening, which is the Mosaic time, I will demonstrate," etc. It is not difficult to show the fallacy of this position. The reader will notice that he says all "chronologers, scientists, and church authorities are agreed that Sunday evening is the evening of the first day of the week." He has already admitted that all are following the Roman method. Hence they are equally agreed that all the time after 12 o'clock on what we call Saturday night belongs to Sunday, the first day of the week. Thus he bases his premise on Roman time, and then proceeds to argue from this premise, basing his argument on the Mosaic system of reckoning time. He says: "Which is Mosaic time." This is not legitimate. It is astonishing to find *professing* Christians resorting to such sophistry.

According to Roman time, the evening following the Sunday sunset is called Sunday evening, or the evening of the first day, and Monday, the second day, begins about six hours later at midnight; but in changing to the Mosaic reckoning, the second day (Monday) would begin about six hours earlier, or at Sunday sunset. And the first day (Sunday), which, by Roman time, begins about six hours before the Sunday sunrise, would, when changed to the Mosaic reckoning, begin about six hours sooner, or at Saturday sunset. Thus all can see that in changing from Roman to Mosaic time, and *vice versa*, the mornings undergo no

change, but the evenings do, notwithstanding Mr. Attenborough's statements to the contrary.

He then challenges "Seventh-day Adventists" to explain the "three days and three nights" of Matt. 12:40, on any other hypothesis. Why not call upon his own denomination, and, in fact, all others; for all differ with him? We will, however, take up the above text in the next *ECHO*. WILL D. CURTIS.

GETHESEMANE.

BEHIND the misty vale of years,
Close to the great salt fount of tears,
The garden lies. Strive as you may,
You cannot miss it on your way;
All paths that have been or shall be
Pass somewhere through Gethsemane.
All those who journey, soon or late
Must pass within the garden gate—
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but thine;" who only pray,
"Let this cup pass," and do not see
The purpose in Gethsemane.
Gethsemane! Gethsemane!
God help us through Gethsemane. —*Scl.*

SIGNS OF THE NEARING ADVENT.

"THE night cometh!" Nor does it seem far off. It never appeared so nigh. The shadows are lengthening out, and falling with ominous gloom upon the valleys of earth. The dimness of twilight is beginning to make itself felt. It is settling down drearily upon our cities and on our solitudes; upon the towers of our strength and the palaces of our pomp; nor can the noisy rush of eager multitudes, hurrying to and fro for gain or pleasure, wholly stifle the utterance of fear and awe. Men cannot help foreboding evil; for who can tell them what may be in the womb of darkness? The night birds are already on the wing, flitting around us, and reminding us of the descending night.

Yet it is written also, "The day is at hand." The night, though dark, will be brief, and will soon be succeeded by a glorious day. But still of that day the night will be the forerunner. And this world's night is surely near.

The signs of Christ's second advent that have been given us by the Lord and his apostles are both notable and numerous. And it is very evident that those have been selected which were the most expressive and the least ambiguous. They are chosen as being the most prominent and explicit that could be given. It cannot be thought that the least striking have been announced and the most striking concealed. If so, then is it not very remarkable that the millennium of a thousand years (Rev. 20) is never mentioned as a sign at all? If this was to take place before the second advent, how is it that it has never been alluded to as one of the signs? It would have been by far the most distinct and visible. No one could overlook or mistake it. Yet nowhere, by prophet or apostle or by the Lord himself, is it noted as a sign. How can this be accounted for, save upon the ground that it was to take place *after*, not *before*, the advent? If this be admitted, all is plain; if it be denied, then let those who deny it account for the fact that, among the many signs of the advent, the millennium is never mentioned as one. How the most palpable of them all could be omitted seems to me to require an explanation. On the post-millennial system, the omission seems to me inexplicable. For thus our Lord would be made to profess to tell us the signs of his appearing, and yet to conceal the most notable of them all.

But this is not all. The signs which are given are inconsistent with the idea of a millennium before the second advent. Who that reads the Lord's prophecy in Matt. 24, which begins with the destruction of Jerusalem and ends with his second appearing in the clouds of heaven, does not feel that the whole drift of it was to show the church that they were to expect sorrow, not joy, tribulation, not triumph, up to the time when he should return? These signs were successive crests of the billows on which they were to be tossed, till he, with his own voice and presence, should rebuke and calm the ocean. The simple omission, then, of the millennium as a sign is a fact on which we ought to lay much stress; but the omission of it in circumstances which preclude the possibility of its being a thing reserved or merely unspoken, furnishes a strong argument in proof of a pre-millennial advent.

Let me now note some of the signs which, in the present day, seem most remarkable as forerunners of the Lord's appearing. And though of some of these it might be said that they have been found in former days, yet others of them, as we shall see, are peculiar to our own.

1. Wars and rumors of wars, earthquakes, pestilences, and famines in divers places. Matt. 24:6, 7. I need not enter minutely into the proof of the exist-

ence of these. The public journals bear witness to it. For a while, it seemed almost as if the world were at rest, as if its storms had spent themselves. But now all seems changed. Every day brings new indications of disquietude and convulsion. Few nations seem willing to draw the sword, yet every nation has her hand upon the hilt. Over the whole earth is heard "the long, low, distant murmur of dread sound." And is not this the prelude to the last universal war? Eze. 38; Zech. 14; Dan. 11:40-45; 12:1; Rev. 13:7; 16:12-16; 17:8-14; 19:11-14. Is it not a sign of the near approach of Him, who, when earth's madness and ambition are at their height—when the summoned nations are gathered at Armageddon, girt for battle and slaughter—himself appears for their discomfiture and ruin? Then, but not till then, wars shall cease, and the weapons of war perish. Then, the true Solomon shall begin his reign, hushing the tumults of the nations, and introducing the long-expected Sabbath of this weary "work-a-day world." Rev. 19:20.

The restlessness of the world. This sign is in part connected with the preceding, yet may be viewed separately. The state of the world is at present very ominous. "Distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things that are coming on the earth." "And then shall they see the Son of man coming in a cloud" (Luke 21:27), is God's picture of the state of man as the final crisis draws on. This seems our attitude at this moment. The earth, and the things that are coming on it, attract the attention of all serious thinkers. There is something in the state of the world so unsettled, so pregnant with uncertain evil, that every eye is moving to and fro in expectation of strange issues, and as if to catch the first sign of their approach. The form and color of the clouds forebode speedy change, and threaten tempest to the nations. The time for listlessness and apathy is gone.

Years ago, when the skies were bright, and men could promise themselves days of sunshine, it was safe enough to fold the hands and take our ease. But all this is over. No doubt, after the excitement of recent wars and revolutions, men would prefer repose. But the onward swell of the waters stays not for an hour. There is among the nations a spirit of restlessness, anarchy, and insubordination, a passionate love of change, a headlong rush to overturn every established system, too furious and united to be ultimately withstood. Many call it but a passing tumult, the frenzy of an hour; but they who understand it know how deep is the spring out of which it flows. The storm, long gathering, but resisted by the barriers which ancient Wisdom had erected for the stability of kingdoms, is concentrating and condensing its strength in these venerable recesses, which may for a while refuse to yield to the explosive force, but which, overstrained at length, give way to the accumulated pressure; then will the kingdoms of the earth be shivered, throne and temple overturned, wall and fortress laid in ruins. Such is the night which is to precede the long-looked-for day when not only Israel but the whole earth shall arise and put on the garments of beauty, fit and meet for the personal presence of their glorious King.—*Bonar.*

AN END OF WICKEDNESS.

"Oh, let the wickedness of the wicked come to an end." Ps. 7:9.

This prayer was indited by the Holy Spirit. As a consequence, the petition will surely be granted. It is a prophetic prayer; and as a prophecy it is certain to have its fulfillment. Therefore it is certain that wickedness will come to an end. The only question remaining is, How will this result be reached? There are but two ways possible for this to be accomplished.

1. The first is, by the conversion of all the wicked, including the devil and his angels as well as all the wicked of the earth. Have we any proof that all the wicked will cease their wickedness—that all will become holy and happy in immortal life? If there is no evidence to prove that all the wicked in the universe will be converted, the only alternative is—

2. That all the wicked will be destroyed, will cease to exist; and so their wickedness will come to an end. Is there any proof of this?—There is. We cite another prophetic prayer as proof. Ps. 104:35: "Let the sinners be consumed out of the earth, and let the wicked be no more." This prayer will be answered; and when it is, the wicked will no longer exist; for "to be" means to exist. And in the prospect of that happy time which will follow the destruction of all the wicked, when all in heaven and on earth shall be heard saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever" (Rev. 5:13), the inspired writer immediately exclaims, "Bless thou the Lord, O my soul! Praise ye the Lord!"—*Scl.*

SIN IS LAWLESSNESS.

WHAT is the exact nature of sin? The word used by one of the New Testament writers signifies etymologically *lawlessness*. A sinner is called an *outlaw*. Sin is to be reckoned only by a standard, and that standard is the immutable enactment of God's will. Sin may be best defined as "any want of conformity unto, or transgression of, the law of God." That law is clearly revealed.

We call to mind an exquisite statue of Law, as we once saw it in the area out before an Eastern court of justice. Fair and majestic the figure rose in stone out of its lofty pedestal. Her head was covered with a helmet, to show that she was shielded when attacked. In one hand she held a sharpened sword, to make known that she had power to punish. But with the other she scattered gifts among the people; and her kind eye was always on the horn of plenty rather than on the edge of her weapon. And oh! what gifts were these for human enjoyment and need,—peace and prosperity, arts and learning, commerce and manufactures, truth to men and purity to women and shelter to children. Under her reign all was beneficence and quiet; life was tranquil, joyous, and noble.

Even this was beautiful—wondrously beautiful—only human law, yet gentle and just to all. But what marble could befit the image of divine law, or what skill could fashion the figure of its benignant majesty—heaven come down bodily, with its serene order and peace on the earth, wearing the regalia of God! "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether." "Blessed are the undefiled in the way, who walk in the law of the Lord."

Into this vision of celestial peace come the rush and tumult of war. Sin is defiance of divine law. Sin covets the sword rather than the horn of plenty. If each sin had its first wish and legitimate result, it would overthrow the order of the universe, raise insurrection, destroy government, and introduce anarchy through all the ranks of intelligent existence. It would debase truth, debauch honor, fire baleful passion, lash forward reckless desire, and kindle the world with the flames of hell. Hence sin is serious business. To mock at it is to trifle with life and death, time and eternity; it is to jest with things highest and holiest, things deepest and grandest. Let sailors look over the ship's side, and laugh at the mischievous insects which bore holes in the planks between them and the waves. Let miners smile at the children who pluck away the strands of the cable by which they hang over the unfathomable abyss of the shaft. But he that mocks when sinners defy the law of God is a fool. "Fools make a mock at sin."—*Scl.*

THE Mohammedans of India are making desperate efforts not only to sustain their present position, but to strengthen it by conversions. They have in Bombay a special fund of 16,000 rupees for the support of new converts to Islam; a house bought for 6,000 rupees, whose rent aids in supporting such converts; and in Lahore, about fifty rupees are collected each month for the support of open-air preachers of Islam. These Mohammedans have their eyes open to all that is going on around them. They preach against Christianity in the bazaars of nearly every important city and town in India; they reply promptly to nearly everything of importance written against Mohammedanism; and they have five papers, all of which are ably edited, and are devoted to the defense of the claims of Islam.—*Interior.*

"I HAVE stood in a smith's forge, and seen him put a rusty, cold, dull piece of iron into the fire, and after awhile he has taken the very same individual piece of iron out of the fire, hot, bright, and sparkling. And thus it is with our bodies: they are laid down in the grave dead, heavy, earthly; but at the resurrection this mortal shall put on immortality; at the general conflagration this dead, heavy, earthly body shall arise, living, lightsome, glorious. Job was so confident he declared, 'I know that my redeemer liveth,' and though after my skin worms destroy this body, yet in my flesh shall I see God."—*Spencer.*

WHY should I start at the plow of my Lord, that maketh deep furrows on my soul! I know he is no idle husbandman, he purposeth a crop. O that this stony, withered, barren ground were made fertile to bear a crop for him by whom it is so painfully dressed, and that this fallow ground were broken up.

COMMON DUTIES.

It is a noteworthy fact that the things most indispensable to our comfort we set the least value upon; while to many things which can, in themselves, really give comfort to no one we allot the highest place among our treasures. Wood and iron contribute directly to the convenience and comfort of mankind; while gold and silver, that men worship, are only remotely and conditionally of any value at all. The mines of the earth are worth far more, filled, as they are, with coal, than if filled with diamonds. Those articles of dress and food which are purchased at least cost are absolutely necessary to us; but we seem to prize most the superfluous luxury.

We carry the same principle into all the departments of life. We see it at work in the intellectual life, where the so-called "accomplishments" are prized beyond the fundamentals of education, and are often sought at the expense of them. We see it at work in social life, when to scrape an acquaintance with a passing stranger, or to win the condescending notice of a superior, weighs more in our thoughts than the tried friendship of our companions. We see it at work in the religious life, where eminent piety is thought better demonstrated in a round of extraordinary performances possible only to a few, than in fidelity in the common duties of life. But in all this we are mistaken. It is with duties as with commodities.—the more common are in reality the more valuable. We esteem them little for the very reason that they are common. The things necessary to life God has made abundant, and therefore they have less commercial value than pearls; but at the same time they possess an intrinsic value infinitely greater. What are jewels to the man who is perishing with cold or hunger? Cries the desert traveller, fainting with thirst,—

"'Tis nothing but rubies;
Give me water, my God."

And think how wretched the world would be, if, with all its prized accomplishments and achievements, mankind were to neglect the common and every-day duties of domestic and social life! The refinements of the poet, the orator, the sculptor, and the painter, may be ranked in the scales of civilization with the precious stones and metals; that is, as necessary to an enlightened people and as holding the highest place in man's estimation, but as having in reality a remote rather than a direct bearing upon the true well-being of mankind.

In the wants of practical life a good nurse who can alleviate pain and cool the fevered brow is of far greater worth than the silver-tongued orator. The patient mother, whose faithful hands find no rest, but who toils incessantly to give health to the body and soul of her child, performs an undistinguished service, but a more valuable one than many a poet has rendered. The service which in the great day hath its reward, is attention to the sick, the needy, and those who are in prison. This is the service which the Master recognizes as done unto him. And where can we find a higher appreciation of the value of small duties than in his saying that a cup of cold water given to the thirsty is an act that shall not lose its reward?

Here is vast encouragement and comfort for the many who grow weary with the constant pressure of common duties, but whose faithful and painful labors are unappreciated and almost unnoticed. Theirs is the most valuable of all service. And in that world where men and their deeds pass on their intrinsic worth, it will often be found that what we call copper here will be called gold there; and that which we make glitter here will lose its lustre there.

"Then murmur not if toils obscure,
And thorny paths be thine;
To God be true, they shall secure
The joy of life divine."

—Conference Worker.

TEMPER AND GOOD LOOKS.

I RECENTLY heard a gentleman from India relate that the native women of the section where he resided had so few domestic labors, with no intellectual culture, that gossip was their only resource. They were not secluded there as in some sections, and ran about from house to house as they pleased. The results were the same in India as in our land. So much gossip kept neighborhoods in a constant ferment. There being no principle to restrain their tongues, it was almost incredible the rate at which they ran, and the violence of their speech. The result was a most ugly, misshapen mouth in almost every woman who was grown up. The gentleman attributed this ugly feature to the ugly tempers which were allowed such unlimited expression in words.

Come to think about it, have we not observed something corresponding to this in our own favored land?

Who ever saw a scolding woman with a pretty mouth, or one of this class who had a sweet voice? She may sing with great skill and expression, but there will creep in a cat-like note that betrays itself. There is no foe to beauty equal to ill-temper. So, girls, be warned in time, and if you are tempted to fall into this evil way, put a check upon it at once, unless you are willing to belong to the class who are thoroughly unlovely in the eyes of others.

Crow-feet do not seem to creep into sunny people's faces half so early as into those of the opposite temperament. Good humor, too, seems to give a bloom to the complexion that no cosmetic can impart. There are women more really winning and fascinating in society at sixty than many a young woman of twenty. A bright, cultured mind, joined with a thoroughly good, benevolent heart, which rejoices to do good to others, will make a person truly beautiful at any age, and a favorite in any society.—*Miriam, in Arthur's Home Magazine.*

The Home Circle.

SHE ALWAYS MADE HOME HAPPY.

IN an old churchyard stood a stone,
Weather-marked and stained;
The hand of time had crumbled it,
So only part remained.
Upon one side I could just trace:
"In memory of our mother;"
An epitaph which spoke of "home"
Was chiseled on the other.

"She always made home happy,"

A noble record left,
A legacy of memory sweet
To those she loved bereft;
And what a testimony given
By those who knew her best,
Engraven on this plain, rude stone
That marked the mother's rest.

A noble life! but written not
In any book of fame;
Among the list of noted ones
None ever saw her name;
For only her own household knew
The victories she had won,
And none but they could testify
How well her work was done.

Better than costly monument
Of marble rich and rare,
Is that rude stone whose humble face
Such words of honor bear.
Oh, may we chisel on the hearts
Of those of home we love,
An epitaph whose truth may be
Witnessed for us above!

—Sel.

EXPERIENCES OF DIVERS.

IN certain localities along the Atlantic coast vessels are wrecked nearly every winter. When a craft is once sunk in shallow water, efforts are made as soon as practicable, to relieve her of her cargo. This can be done in one way only—by using the diving bell or diving-dress. The wrecking vessels, after making their soundings in the vicinity of the disaster, place buoys directly over the wrecked craft, which greatly helps the divers in their work. If strong ocean currents flow near the vessel, considerable risk and danger to life is run by the divers. The rope secured to their belt may be parted at any moment, and they left to the mercy of the waves. In case of such a mishap, their heavy dress would instantly carry them to the bottom, and, the air-tube being disconnected by the violent jerk, all chance of escape would be cut off.

The experiences of a diver are many and interesting. After he has once reached the sunken vessel, whether by being lowered straight down from the wrecking craft or by walking along the bottom of the ocean to avoid currents, he must search through the hull of the ship as though she were floating upon the surface of the water. To do this he carries a small lamp with him, which gives out a peculiarly brilliant light when under the water, and makes the surrounding objects glisten with all the colors of the rainbow. Care must be taken that the air-tube does not get tangled up in any way, or cut by friction against the side of the vessel. Danger is also experienced from heavy pieces of timber, boxes, barrels, and even dead bodies, which are often floating around in the hold of a sunken vessel.

A diver, once telling of the trouble that he had in exploring a wreck, said that he was constantly annoyed by several heavy chests which kept moving about with every swell of the sea. One came near to his head-dress, and it would have quickly broken had it struck it. But by dodging in time, the chest passed harmlessly over him, and the next moment it collided with another similar chest. The force of the collision broke

one of the hoops of the huge box, and the next moment a glittering pile of newly stamped gold coins rolled out upon the floor of the cabin. The chest had been used as a sort of treasury box by the captain, and all of his valuables were locked up in it. Besides gold and silver pieces of money, rich jewels and precious stones escaped from the brass-bound chest, and presented to the diver's gaze a rare sight. The light from his small lamp, shining through the water, made the golden heap seem brighter than ever.

Exploring a sunken wreck is like visiting a submarine city, depopulated by a flood. The broken spars, torn rigging, fallen masts, and blackened hulk, all suggest the presence of death and destruction. Through the black mass fishes of every size and species glide, and around on the rocks and sand beautiful specimens of submarine flora and fauna grow. Huge sea-spiders and crabs haunt those solitary depths, and make the wrecks their abiding places, even as the lizards and reptiles of the land congregate in long-deserted houses and make them their homes. Floating seaweed and moss soon collect upon the spars and rigging, and in time the whole wreck is covered over with a light greenish mossy substance.

The diver when walking under the sea is permitted to see some of the most beautiful and picturesque scenes that the eye can imagine. For thirty feet below the surface of the ocean the solar rays are distinctly visible through the watery mass, and all objects are distinguished for several hundred feet around. Beyond that the tints darken into fine gradations of ultramarine until they fade into vague obscurity. The white sand, wrinkled as though each billow had left its impression at the bottom of the sea, seems almost like a reflector. His lamp seems unnecessary in this transparent fluid; but as he advances and the water increases in depth, darkness gradually settles around him. Dark objects are soon outlined in the distance, and the fine white sand is changed to a slimy mud, composed of equal parts of silicious and calcareous shells. Flowers, plants, molluscs, prickly fungi, rocks and various colored shells seem to spring up from every side, and the rays of the sun striking through the water and shading these submarine wonders, form a perfect kaleidoscope of green, yellow, orange, violet, indigo, and blue. Plains of sea-weed, of wild and luxuriant vegetation, make a carpet of unrivalled softness, while a perfect net-work of marine plants and sea-weed float over his head. Beautiful starfish, queer shell-fish, and variegated stones bedeck the rocks and bottom of the sea like precious gems. Thousands of fish of all varieties and fierceness swim around, in flocks or singly, darting hither and thither after their prey, or quietly watching the daring intruder.

In the midst of these submarine wonders, and under the arbors of rich plants and flowers, the diver unhesitatingly makes his way. His large head-dress has three small glass bull's-eyes, through which he can see on every side, and enjoy the beauties of his lonely walk. His hands are perfectly free, and his diving dress interferes with the freedom of his actions but little. The twenty-five pounds of lead which are fastened to the soles of his shoes becomes unnoticeable in this denser atmosphere, and he walks with perfect freedom, only taking care to direct the rope and the air-tube which supplies him with the life-giving fluid, as he proceeds.

Occasionally divers are attacked by the large fish which inhabit the deep. While exploring the bottom of the sea some distance from the shore, a few years ago, an old, experienced diver was startled by a gigantic shadow which appeared just above his head. He understood the meaning of it immediately, and, looking up, he saw an enormous shark advancing diagonally toward him with jaws open and eyes on fire. He made an effort to spring to the surface by inflating his air-dress, but he found it too late. He then threw himself on one side to avoid the voracious creature's fins, which swept over him with a loud swish. The shark quickly returned, however. But the diver had prepared himself for battle during the brief delay. As the monster threw himself upon his back the second time, the diver stepped aside to avoid the shock, and like lightning he grasped one of the creature's fins in his left hand, and with the other he dealt him a staggering blow with his dagger. The blood rushed in torrents from the wound, and dyed the sea red, so that it was difficult to see through the opaque mass. The monster fish, pained by the blow, lashed the sea with such fury as to nearly carry the diver off his feet. But with the strength of desperation he managed to cling to the shark's fins, and deal him blow after blow with his dagger.

The shark's jaws opened and shut like a large pair of factory shears, and, had the diver been free from the monster's fins, they would have snapped him in two in an instant. The strong tail beat the water with indescrib-

able fury, and greatly agitated even the surface of the waters. It was the monster's death struggles. Struck to the heart, and weakened by the loss of blood, it soon rolled over dead.

The diver, saved almost by a miracle, quickly rose to the surface of the water, where his companions were anxiously waiting for him. His copper head-dress was slightly damaged, and his strength nearly gone; but beyond that he had suffered nothing from the fearful encounter. A few minutes later a number of sharks were upon the scene, attracted by the blood of their dead companion, and without ceremony they fell upon the inert mass, and began fighting for the pieces. The scene then became a sickening one; for these voracious creatures are more bloodthirsty in their habits than even the wolves of the American prairies. If one becomes injured in the struggle for the pieces, he is often set upon by the rest, and literally torn to pieces before life has left him. He may fight for a time; but superior numbers soon overcome him.—*Geo. E. Walsh.*

SLOW POISONING.

"Isn't it strange," said Araminta, musingly, "that wealthy people are not always educated people, especially when money has been handed down from generation to generation?"

"It is simply a question of heredity, I suppose," said one of Araminta's companions. "If the desire to accumulate wealth for the purpose of making a show in life is the ruling passion of one's progenitors, that settles it generally, at least as far as I have had opportunity to observe."

"Well, I should think that even such people would want to know something about their stomachs," Araminta responded, as if suffering from a personal injury, "especially as from their limitations in other respects they are obliged to give so much attention to these organs. Now, by way of a little amplification of this subject, I want to tell you of two visits I have made during the last fortnight. I was invited to tea by the wealthiest woman in a certain country village, and if not by the poorest in respect to worldly goods, at least with one who is compelled to practice all sorts of small economies and do her housework with her own fair hands.

"In the first instance I was received with the greatest effusiveness, and installed in the most luxuriously upholstered chair in the dark, spacious parlors, when I would a thousand times rather have been out on the piazza with the flies which my hostess made such deadly war against; and the top step for a seat would have been infinitely preferable to the warm depths of this cushioned easy chair. The piazza was nothing to my hostess but an added shade to her house. There was the inevitable photograph album, and plenty of pretty tables and 'what-nots' covered with fancy articles, but not a book to be seen; if there had been, owing to the scarcity of light, I could hardly have made out the title. About half an hour before tea, my entertainer left me in the deepening gloom, 'to oversee the rolls,' she told me in a sepulchral whisper. 'I have a fair cook,' she added. 'Indeed, she ought to be good, for I pay her enough. But there are some things I never allow her to do alone; one of these is light rolls.' Now I was certainly led to expect something unusual; but these much-boasted articles were underdone and consequently heavy, besides being so thickly tattooed with yellow spots as to be hideous to the sight. 'The cook didn't work the soda in as much as I would have liked,' my hostess explained, 'but I never allow sour bread to come onto my table.' It is my firm belief that raw dough with the alkali left out, would have been more digestible than these speckled cannon balls. But common politeness decreed that I should at least appear to partake of what was placed before me, so I nibbled deftly at the crust and seemed pleasantly occupied. Dear me, what hypocrites we are. The cake was as execrable as the rolls, possessing the same element of clamminess and the same alkaline sting. The preserves were so sickeningly sweet that half a teaspoonful was as much as a well-ordered stomach could possibly manage, and so with everything else upon this groaning board. I knew I should groan later, and I did. There was not a flower to be seen, though the meadows were white with daisies, and wild roses were blooming everywhere. Then, too, my hostess had an acre or two of flower-garden, and a gardenet, who, whatever his other recommendations might be, came from the employ of one of the first families in New York. The photographs in the album, which fortunately I could not examine with a critic's eye, and the terrible sufferings from dyspepsia common to every member of this benighted household, furnished the entertainment of the afternoon. Now just think what a little knowl-

edge of physiology and even a very superficial acquaintance with chemistry would have done for this wealthy woman. She might not have known Tennyson from Tupper, or a syllogism from the rule of three, but she could then have poisoned her family and friends only from deliberate choice.

"It took me two or three days to recover from the effects of this indigestible conglomeration, and I shall never think of that tea-table without disgust and impatience.

"And now let me tell you about visit number two. Rockers under some beautiful Balm of Gilead trees, a large vase of wild flowers at one end of the wooden door-steps, a mass of old-fashioned cinnamon roses on the other. Two or three magazines and some newspapers on a bench contiguous to the rockers, a flower garden at our right, a sloping meadow in front, and the blue sky seen in fascinating patches through the brilliant green of the ancient trees. Then a few moments to myself, just long enough for a delicious reverie, and next a chirping call to tea. Bread not too fresh nor yet too stale, fragrant, pure butter as yellow as gold, a heaping dish of black raspberries, another of late strawberries, some cold chicken poetically served, a pitcher of cream that makes my mouth water to think of, and last, but not least, a cream cake which was certainly the most satisfying to soul and sense of any cake I ever had the good fortune to be treated to. As you are all cooks, I will give you an inkling of how it was made. 'Just a very plain cake,' my friend told me, baked in layers. Of these there were three, perhaps each an inch in thickness; the cream—the genuine article—properly sweetened, and delicately flavored with vanilla, was whipped to a stiff froth, and at the last moment poured over them. A pint of cream would be none too much for a cake of this size. You see the cream does not have time to soak in before cake time arrives, and to admit of this dressing the cake itself must not be very sweet or very short. 'Just plain and light,' my friend said. Being in a great measure an inspirational cook, I doubt if she could have given the exact rule. This was a feast for the gods and goddesses, made possible, not by wealth, but by that true culture and refinement which comes from well-organized brains properly developed. By and by legislation will take up this matter of slow poisoning, you see if it don't," Araminta concluded, a little snappishly; "that is, if education don't come to the rescue, and I don't suppose it will. I guess an elephant could go through the eye of a needle about as easy as one could beat necessary culinary and physiological information into such heads as the rich woman's I have been telling you about. But if such people can't be enlightened, they ought to be suppressed."—*Eleanor Kirk, in Good Housekeeping.*

EXTENSIVE LIBRARIES.

The largest library in the world is that of the French, at Paris, which contains to-day upwards of 2,000,000 printed books and 160,000 manuscripts. Between the Imperial library at St. Petersburg and the British Museum, it is difficult to say which is the larger. Neither will vary much from 1,100,000 volumes. The Royal library of Munich has now something over 900,000, but this includes 500,000 pamphlets; the Royal library at Berlin contains 700,000; the library at Copenhagen, 510,000; the library at Dresden, 500,000; the library at Vienna, 400,000; the University library at Gottingen, Germany, 400,000. The Vatican library at Rome has about 120,000 printed books, and was commenced in 1378.

There are about sixty other libraries in Europe larger than the Vatican library. The National library of Paris is one of the very oldest in Europe, having been founded in 1350, although the University library of Prague is reported founded the same year. The British Museum dates its commencement about four hundred years later—1763. Of the large libraries in the United States, the Boston public library comes next to the Congressional, with about 350,000 (including the duplicates in its seven branches); the Harvard University collection comes next, with about 210,000.

The Astor and Mercantile, of New York, have each about 150,000; Yale College has about 115,000. Dartmouth, about 54,000; Cornell University has 42,000; the University of Virginia, 42,000; Bowdoin has 38,000; the University of South Carolina has 30,000; Michigan State, 40,000; Amherst, 44,500; Princeton, 45,000; Pennsylvania Mercantile, 126,000; and Columbia University, South Carolina, 32,000. The national library, as it should be called, exceeds all but eight, or possibly nine, of the ancient libraries of Europe, and all in America.—*Sel.*

THE DEACON'S WAY.

How would I go to work to keep my children from reading sensational books? The best way to answer that question is by telling you what I have done.

The other evening, coming into the sitting-room, I saw James reading a dime novel, at least I thought it looked like a dime novel. Mother had her sewing; Jennie was working on an afghan; Tommy was making a set of jackstraws out of a piece of red cedar. "Let's have some reading aloud," said I. "James, you seem to have got hold of an interesting book there, suppose you read it aloud to us." James looked up with a flush on his face.

"I don't believe you would care for this," said he; "it isn't much of a book."

"You're mightily interested in it," said Tommy, "for a book that isn't much of a book."

"Yes, come," said Jennie, "let's have some reading aloud. Why not, James?"

"Mother wouldn't like this book," said he.

"Why not?" said mother.

"Oh! you wouldn't, that's all," said James. "It's just stuff."

"If it isn't worth reading aloud, it isn't worth reading at all," said Jennie.

"That does not follow, by any means," said I. "There are a great many books worth reading that are not worth reading aloud. But if James is too much interested in his story to put it aside, the rest of us will form a reading circle and get something that is worth reading aloud."

"Oh! I don't care anything about it," said James. "I was just reading to get through the evening. If you have anything better on hand, let's, by all means, have it." With that he laid the book by with a shove that sent it half way across the table.

"What shall it be?" said I.

"How would it do to begin a course of history?" said Jennie. "There's our 'Hume' in the bookcase. I don't believe that any of us ever read it through. How would that do?"

I thought to myself that probably none of us ever would read it through, but I did not say anything. I waited for some one else to respond.

"I've got a bully book up stairs," said Tommy.

"What is it?" I asked.

"David Crockett," said Tommy. "I will go and get it." With that, and before any of us could decide whether we wanted it or not, Tommy was off up stairs after his "bully book." He is as quick as a flash in everything. It proved to be one of Mr. John S. C. Abbott's Pioneers and Patriots series.

"What is there bully about it?" said I to Tommy, when he had produced it.

"Well, father, I didn't mean to say bully; only you know that word comes awfully convenient, and I ring it in without thinking. But it's full of adventure, about a fellow that lived in the wilderness when the country was new, and even Ohio was as wild as an Indian—what-do-you-call-it?"

"Reservation," said Jennie.

"Yes, reservation," said Tommy.

"What do you say, James," said I; "will you read aloud for us while I go to work on the shoe-box I am making for mother?"

James said he would; and we then and there inaugurated a reading circle. We have kept it up, so far, all winter, James and I taking turns in reading aloud and the rest going on with their work. Tommy is quite expert with his knife; and he has begged off from the reading to go on with his carpentry. We followed "David Crockett" with "Daniel Boone," and then took up Lady Brassy's "Voyage Round the World in the Yatch Sunbeam." We are reading that with an Atlas, and look up the places in the Atlas, and Jennie sometimes looks them up further in the Cyclopaedia, and tells us more about them at the next reading. And I haven't seen anything more of James's dime novel. My way to keep our boys from the bad literature is to overcome evil with good.

How can I find the time? Well, I believe that he that does not provide for his own family is worse than an infidel. And I think that it is a part of my duty to provide my children with good books, and good company in reading them. And I won't take so much work on hand that I cannot do something for my own children. I have no Lodge to go to; and, in fact, I generally spend my evenings at home. I do not know any way in which a father and mother can spend all their evenings out, and make their children contented to spend them at home. My neighbors grumble a little, but my children do not; and, on the whole, I would rather bear the grumbling of my neighbors than of my children.—*Christian Union.*

Bible Echo and Signs of the Times.

"What is truth?"

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

Melbourne, Australia, July, 1888.

RISE AND PROGRESS OF PRESENT TRUTH.—No. 6.

THE PUBLISHING WORK.

WHEN we trace the outline of Sabbath reform in America, we do not include the Seventh-day Baptist denomination, numbering about fifteen thousand, who are descendants of the old Seventh-day Baptists of England. They first gained a foothold in America in 1664, at which date five came over the sea and organized a church in the eastern part of the United States of America. The Seventh day Adventists are the people to whom we will refer, a denomination which, since they began to observe the seventh day, have far outstripped the older denomination, their numbers being more than double those of their predecessors, and their work much more extensive.

We have mentioned the first paper published in behalf of the Sabbath reform, but it was not until 1850 that this periodical became firmly established. Although the publishing work commenced two years before, there was no fixed place as a publishing house, and the paper was issued irregularly from various places. The publishers owned nothing, but simply prepared the matter and hired the printing done at any convenient office.

It was not until 1851 that the friends of Sabbath reform among the Adventists became sufficiently numerous to be able to raise the funds necessary to enable them to do their own work on the paper. Then they located in the city of Rochester, New York. Four years later, the publishing interest was moved to Battle Creek, Michigan, where at the present time is the central office. In that year a small two-story wooden building was erected, size 22x30 feet, and two years later a machine was purchased upon which to print the paper, with the engine to run it. The entire cost of this outfit was £500; but as there was no company formed, the property really belonged to Mr. White, although the friends had donated of their means.

In 1861 the first association was organized and legally incorporated, and the same year a two-story brick building was erected in the form of a Greek cross. The main portion was 26x66, and the transverse section 26x44 feet. This building cost £2,000. The eighth annual report of the Association, May 14, 1868, only twenty years since, showed the entire amount of property invested, free from all incumbrances, to be £5,000. To trace the growth of the publishing interest as it advanced step by step, would require too much space for this article, but we will simply say that this department has been the right arm of this cause. Preaching would fail to accomplish all that is to be desired, and the lack would be unsupplied, were it not for publications. They go into thousands of places where the living preacher never could go, and many places where he does get access would have been closed to his labors, had the printed sheet not prepared the way for him. Those who read the publications, and accept the truths pointed out in the word of God, taking their stand with an enlightened conscience, were men who usually were an honor to the cause. Mr. White and his co-laborers saw the importance of the publishing work, and while on the one hand they encouraged young men to enter the ministry, they urged forward the work of distributing reading matter.

We have already stated that in 1861 the first brick building was erected; ten years later the growth of the publishing work demanded the erection of another equal in size. Three years later, still another of the same dimensions was built, and again in five years the prosperity of the work warranted the erection of a large, four-story building, joining two of the previous buildings. In 1881, three years later, another large addition was made, and since that time the increase in business has rendered it necessary to make two other large additions to the facilities at the central publishing house. At this office there are now issued nine periodicals in four different languages, with a monthly circulation of over 150,000. In 1887 the sales of books at wholesale prices, exclusive of periodicals, was £18,311. This represents the growing interest in every other department.

In 1875 the influence of the Sabbath reform had crossed the American continent, a distance of four thousand miles

and on the Pacific slope another publishing association was organized with a capital of £6,000. From that time the cause on the Pacific coast has gathered strength, and continual additions have been made to the publishing institution, in order to keep up with the demands for literature presenting the principles of the truth. Four periodicals are published at the Pacific Press, with an aggregate monthly circulation of 100,000 copies.

In 1883 another smaller publishing office was established in connection with the educational interests at South Lancaster, Massachusetts. Already its dimensions have grown to treble its original capacity. The question may arise, Why do you not build larger when you first commence? The answer can be given in a few words. The growth of the cause has been gradual. It commenced as it began in Australia. Our means were limited, and we have done what we could for the time being, and then as the cause grew our capacity for work has been increased in proportion. The total sales from the two offices in Battle Creek and on the Pacific coast during the year 1887 were £26,500; the number of periodicals issued 2,890,421; the number of hands regularly employed is about 275; the amount of capital invested in these publishing houses is £80,000. The number of presses employed is 25.

In the establishing of each of these publishing interests, excepting the one at South Lancaster, which was begun after his decease, Mr. White and those who felt the importance and burden of the work, were the leading spirits. Their far-seeing judgment provided for the extensive growth of these institutions by the organization which, under God, he was instrumental in introducing. This plan of organization was such as to exclude personal interest, or, rather, perhaps we might say, created a personal interest among all of our friends to be share-holders, although such shares were of no financial benefit to the holders, the proceeds being devoted to the further extension of the work. Thus each of these institutions is owned by friends whom God's providence has raised up in various parts of the country, who have taken stock in amounts from one to a hundred shares. Representatives meet yearly, electing a board of trustees who have charge of the business during the year.

The question might occur to some, If these institutions have so large a capital invested, are they not laying up money? To this we would reply that the work is continually extending, and new fields are entered by the friends who have already taken their stand much faster than the money comes into the treasury. These institutions are to a great extent banking houses among those who believe these truths. Here they deposit means at a low rate of interest, or without interest, which enables these Associations to enlarge their buildings and extend their work. Were it not for the liberality of friends who place their means in these institutions, the work would be greatly crippled, as the expense of carrying the work into new fields is far beyond our financial ability.

Thus the Lord has gone before his people, and in different parts of the world has prepared hearts for the reception of the truth. We verily believe that ere long the Lord will come and take his people to himself; but before that time arrives, there is a great work to be accomplished. There is a world to be warned. The message is to go to every nation, and kindred, and tongue, and people. As stewards of God, we would encourage all whose faith and devotion would lead them to do so to devote time, strength, and means to the advancement of this glorious work. We do not expect that all men will be converted, but out of every nation God will take a people for himself. We would therefore urge that our people cultivate in their hearts an interest in divine things, and realize that to each one of us is entrusted talents. Putting these talents out to usury is placing them in the cause of God. Those who do this, whether it is money that they can give, or their lives, are laying up treasures where moth and rust do not corrupt, or thieves break through and steal. It is the same work that was inaugurated by our Saviour when he was upon the earth. It is the humble, self-denying path, strewn with sorrow and affliction, that we are called upon to tread. The path may be moistened with tears, as was the ground upon which the Saviour knelt in the garden of Gethsemane; but he set the example, and we are to follow in his footsteps. There is a happiness and peace in the Master's service which more than atones for the trials here below, and there is a glorious reward beyond. No greater joy comes to the pioneers in this work than that which arises from the advancement and prosperity of the cause, as it is the evidence that we are so much nearer home; and we verily

believe that the generation of men now living will not pass away until the work has been accomplished, and Christ has come to take his people to himself. S. N. H.

ANTICHRIST.—No. 5.

IN our previous articles we have noticed: 1. The harmony in the testimonies of the apostles Paul and John and that of the prophet Daniel as to the rise of a persecuting power; 2. That that power would be a religious power, an apostate church; 3. That it would arise out of the Roman empire, being already at work in the days of the apostles; 4. That it would oppose God and Christ, and thus be an antichrist; 5. That it arose about the year A.D. 538. At this time, by decree of the Emperor Justinian and the subjugation of the kingdoms of the Heruli, the Ostrogoths, and the Lombards (Faber in "Comprehensive Commentary," "Milman's Gibbon's Rome," etc.; Dan. 7:8), the bishop of Rome was established as head over all the Western churches and the corrector of heretics. Thus we find him placed in the temple of God, exalting himself above all that is called God or that is worshipped. We have also seen that the papacy was to continue in the exercise of its power twelve hundred and sixty days, or years. The following are the expressions used by the sacred writers to indicate the length of the period allotted to him: "Time and times and the dividing of time;" "Time, times, and a half;" "Forty and two months;" "A thousand two hundred and threescore days." See Dan. 7:25; 12:7; Rev. 13:5; 12:14, 6. We have before shown that the expression time, according to the usage of the word, indicates one year of three hundred and sixty days, noting which the harmony of the writers as to the continuation of this power is readily seen to be complete.

Twelve hundred and sixty days, according to the prophetic use of the day in the Bible, the rule being "a day for a year," would indicate twelve hundred and sixty years literal time, which period, reckoning from the date 538, when the three opposing powers were placed in subjection to the pope of Rome, as we have seen, would bring us to the year 1798. In this year history records the fact that Berthier, the French General, entered Rome, and took the pope prisoner, carrying him into exile, where he died the next year; and that the Papal States were afterwards annexed to the French empire. One other point should be mentioned, namely, the plucking up of the three kings to make way for himself. Dan. 7:8, 20, 24. The triple crown worn by the popes of Rome is a testimony on their part that they claim to have subjugated three kings, according to prophecy. This for hundreds of years has been a continual testimony that we are correct in the application of the prophecy.

We now inquire, Does the Roman Catholic Church answer in character to the power described by the prophets, fulfilling these specifications as well as those relating to the manner and the time of its rise and continuation? On this point we have only to allow them to be convicted on their own testimony. . . . Daniel says that he shall "speak great words against the Most High," and John records that he spoke "great things and blasphemies," and that he "opened his mouth against God to blaspheme his name and his tabernacle, and them that dwell in heaven." Look at a few of his self-assumed titles: "His Holiness," "Vicegerent of the Son of God," "Lord God the Pope," "God upon the earth," "King of the world," "King of kings, and Lord of lords." Said Pope Nicholas to the Emperor Michael: "The pope, who was called God by Constantine, can never be bound or released by man; for God cannot be judged by man." What further evidence than this do we need that this is the blasphemous power in question? Does the Father or the Son ever claim any higher title than is assumed by these mortal men?

Listen to the adulation a pope received without rebuke from one of his admirers. A Venetian prelate, at the fourth session of the Lateran Council, addressed him: "Thou art our shepherd, our physician, in short, a second God upon earth." Another bishop called him "the Lion of the tribe of Judah, the promised Saviour." Lord Anthony Pucci, in the fifth Lateran Council, said to the pope: "The sight of thy divine majesty does not a little terrify me; for I am not ignorant that all power, both in heaven and in earth, is given unto you; that the prophetic saying is fulfilled in you saying, 'All the kings of the earth shall worship him, and nations shall serve him.'" See Oswald's "Kingdom which Shall not be Destroyed," pp 97-99.

Speaking of the specifications laid down in the Bible of the power which was to rise in opposition to God,

Jerome quotes from Syracus : "To none can this apply so well and so fully as to the popes of Rome. They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God, and they go beyond God in pretending to loose whole nations from their oath of allegiance to their kings when such kings do not please them, and they go against God when they give indulgences for sin. This is the worst of all blasphemies." A volume of similar testimonies might be quoted, showing that by their own arrogant assumptions, and by the homage they in consequence receive, they are opposed to God, and in their claims even above him. Does not this power, then, speak "great things and blasphemies"?

Another specification is, "He shall wear out the saints of the Most High." Has he fulfilled this? Chapter after chapter of history might be produced, chronicling the devastating wars, massacres, crusades against peace-loving Christians, inquisitions, and persecutions of all kinds,—the mighty weapons which Rome wielded for centuries in her merciless struggle for the mastery. Scott's "Church History" says that no computation can reach the numbers who have been put to death in different ways on account of their maintaining the profession of the gospel, and opposing the corruption of the Church of Rome. A million of humble Waldenses perished in France and Italy. Nine hundred thousand Protestants were slain in less than thirty years after the institution of the order of Jesuits. See Buck's Theological Dictionary; Oswall's Kingdom; Dowling's History of Romanism; Fox's Book of Martyrs; Charlotte Elizabeth's Martyrology; The Great Red Dragon, by Anthony Gavin, formerly a Roman Catholic priest in Saragossa, Spain; Histories of the Reformation, etc. That Rome has punished in this way those whom she calls heretics is admitted, and boasted of, even by their own writers. Belarmine, as he wrote against Luther, admitted it, and produced cases in proof of it. Fifty million is the lowest estimate placed upon the number who will rise up in the day of Judgment to testify that the Church of Rome has worn out the saints of the Most High.

But there is one other claim which we wish to present, namely, his attempt to change the law of God. The prophet said, "He shall think to change times and laws." What portion of God's law has time in it? and has the Roman Catholic Church thought to change it? We have not space to present one tithe of their own testimonies on this point. It is to them the badge of their authority, and the one link which binds the Protestant churches to the, and on this account they still have hope that the Protestants will return to the mother church.

They claim that they have power to change the law of God, and various changes have they made. First, they have expunged the second commandment from the decalogue entirely. This has disarranged the remaining nine. To make up the number ten, they have divided the tenth, making two. But in these changes they claim that they have not changed the law of God. But the prophet says, "He shall think to change times and laws." We look, therefore, still further, and we find that he has changed the fourth commandment from the seventh day to the first day of the week. In the Doctrinal Catechism, page 174, the following question is asked: "Have you any other way of proving that the church has power to institute festivals of precept? *Ans.* Had she not such power, she could not have done that in which all modern religionists agree with her: She could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

Again, in the "Catholic Christian Instructed" is the following: "What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was Saturday? *Ans.* We have for it the authority of the Catholic Church and apostolic tradition."

Again, in presenting arguments to show that the Bible is not of itself a sufficient rule of faith, but it is necessary to have the traditions of the Catholic Church, we have the following: "Lastly the keeping holy of the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, 'Remember the Sabbath day to keep it holy' (Ex. 20: 8), which is Saturday and not Sunday; therefore the Bible does not contain all things necessary to salvation, and consequently cannot be a sufficient rule of faith."—*Sure Way to Find out the True Religion*, p. 95.

We present the reader with only one more testimony from another work entitled, "Plain Talk about the Protestants of To-day," page 213: "It is worth while to

remember that this observance of the *Sabbath*, in which, after all, the only Protestant *worship* consists, not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church, which, by the authority of Jesus Christ, has transferred this rest to the *Sunday*, in the remembrance of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay in spite of themselves to the authority of the Church." The italicised words are theirs. See also Milner's "End of Controversy," pages 10, 71, 261.

They boast of this change which they have made. Protestants deny this, and claim that the change was made in the early church. But when we appeal to the Scriptures, it is not there. It has been made by some power since the days of the apostles. God said by the prophet Daniel, twenty-five hundred years ago, that this very power would do this. Now itself declares that it has done it; shall we believe it? Evidences might be multiplied on these points. The question is, Are these things so? Facts say they are. History testifies, and none can truthfully deny it. We may close our eyes, and say the sun does not shine, and deceive ourselves; but it shines nevertheless. So with the prophetic word of God; the inspired penman has borne the testimony, history has placed upon it the seal of veracity, and happy is the man who believes it and acts accordingly. S. N. H.

SUNDAY DOWN TO THE REFORMATION.

Thus far we have briefly considered the progress of the Sunday festival to the beginning of the sixth century. We have found it still advancing in popular favor, becoming the usual day on which public meetings were held, and at least a partial rest day, but never yet called the Sabbath. From this time forward, during six or seven centuries, was an age of great barbarism and spiritual darkness. Men's minds were controlled by the grossest superstitions. The papal power was almost supreme. Not one person in a hundred could read or write, and books were very few and expensive. The Bible was banished from the hands of the common people, and nearly every copy was in the Greek and Latin languages, which at this time were not spoken by the masses. Very few persons, comparatively, ever saw a Bible. During a part of this time, it was considered a great crime for a common person to be found reading the Bible,—an offense which was punishable only by the Inquisition.

It is not necessary that we should carefully note the steps by which Sunday attained to a higher power in such an age. We have already seen how, step by step, it stealthily advanced until that time, first asking only toleration, next claiming equality with the ancient Sabbath, and then taking a position above it as a joyous day, while the latter was made a fast day. Afterward it was called the Lord's day of apostolical times. Finally it was advanced by heathen emperor and Romish pope to the dignity of a day of partial rest. It cast the creative Sabbath aside by Catholic councils, declaring all who observed it heretics placed under a curse; and lastly it was sustained by popes, emperors, and councils, claiming the whole field as its own.

From this time forward, at every convenient occasion, a Catholic council would put forth a canon in behalf of the "venerable day of the sun," striving to make the people observe it more sacredly. It would weary the mind of the reader were we to give a list of all these, and what they said concerning this pet institution of the Church of Rome. We will, however, mention a few of the Roman Catholic councils. The first council of Orleans, A. D. 507, "obliged themselves and successors to be always at the church on the Lord's day." The third council of Orleans, A. D. 538, required agricultural labor to be laid aside on the Lord's day, "in order that the people may not be prevented from attending church." In 538 another council was held in Mascon, a town in Burgundy, because "Christian people very much neglect and slight the Lord's day," giving themselves to common work, etc. The bishops warn them against such practices, and command them to keep the Lord's day. About a year later, another council was held in Narbon, which forbade all persons from doing any work on the Lord's day, on penalty of a "fine if a freeman," or of "being lashed if a servant." In 654 one was held at Charlons, another in England in 692, also one in 747, one in Bavaria in 772, again one in England in 784, and five councils were called by Charlemagne in the year 813, and one was held in Rome in 826. In all of these, strong efforts were made to build up the Sunday sacredness. Many others were also held for the same purpose.

But as these laws failed to accomplish all that the Catholics desired, and Sunday was still but poorly kept, they had recourse to miracles, a very popular argument of the Romish Church. Gregory of Tours, A. D. 570, furnishes several. A husbandman went out to plough on the Lord's day, and, trying to clean his plough with an iron, "the iron stuck fast to his hand for two years, . . . to his exceeding great pain and shame." Some were killed by lightning for working on that day. Others were seized with convulsions. Apparitions appeared to kings, charging them to enforce Sunday sacredness. A miller was at one time grinding corn on Sunday, and instead of the usual production of meal, a torrent of blood came forth. At another time a woman was trying to bake her bread upon this venerable day, but upon putting it in the oven, it remained only dough. It was said that the souls in purgatory on every "Lord's day were manumitted from their pains, and fluttered up and down the lake Avernus in the shape of birds."—*Heylyn's History of the Sabbath*, part 2, chap. 5, sec. 2.

It seems a little strange to us to read of such things; but these were regarded as sober facts by the historians of those times, and as strong arguments for Sunday sacredness. We must not fail to mention the roll "which came down from heaven," in which the first authority from Christ is found in behalf of Sunday. The one great lack hitherto had been divine authority for it. None was claimed by the early Fathers. "Tradition" and "custom," as we have seen, were all the authority for it which could be found until emperors and popes added theirs. But even in those dark ages the want of something more was felt. Council after council was held to enforce it; yet the people were not so impressed by them that they would wholly refrain from labor on the venerable Sunday. Something more must be obtained.

In the year 1200, Eustace, the abbot of Flaye, in Normandy, came to England and labored very ardently in behalf of Sunday. But meeting with opposition in his efforts, he returned to Normandy. Although repulsed, he did not abandon the contest. After remaining there about a year, he returned with this remarkable roll: It was entitled—

"THE HOLY COMMANDMENT AS TO THE LORD'S DAY, "Which came from heaven to Jerusalem, and was found upon the altar of Saint Simeon, in Golgotha, where Christ was crucified for the sins of the world. The Lord sent down this epistle, which was found upon the altar of Saint Simeon, and after looking upon which three days and three nights, some men fell upon the earth, imploring mercy of God. And after the third hour, the patriarch arose, and Acharias, the archbishop, and they opened the scroll, and received the holy epistle from God. And when they had taken the same, they found this writing therein:—

"I am the Lord that commanded you to observe the holy day of the Lord, and ye have not kept it, and have not repented of your sins, as I have said in my gospel, 'Heaven and earth shall pass away, but my words shall not pass away.' Whereas I caused to be preached unto you repentance and amendment of life, and you did not believe me, I have sent against you the pagans, who have shed your blood upon the earth; and yet you have not believed; and because you did not keep the Lord's day holy, for a few days you suffered hunger, but soon I gave you fullness, and after that you did still worse again. Once more, it is my will that no one, from the ninth hour on Saturday until sunrise on Monday, shall do any work except that which is good.

"And if any person shall do so, he shall with penance make amends for the same. And if you do not pay obedience to this command, verily I say unto you, and I swear unto you, by my seat, and by my throne, and by the cherubim who watch my holy seat, that I will give you my commands by no other epistle; but I will open the heavens, and for rain I will rain upon you stones, and wood, and hot water in the night, that no one may take precautions against the same, and so that I may destroy all wicked men.

"This do I say unto you; for the Lord's holy day, you shall die the death; and for the other festivals of my saints which you have not kept, I will send unto you beasts that have the heads of lions, the hair of women, the tails of camels, and they shall be so ravenous that they shall devour your flesh, and you shall long to flee away to the tombs of the dead, and to hide yourselves for fear of the beasts; and I will take away the light of the sun from before your eyes, and will send darkness upon you, that not seeing, you may slay one another, and that I may remove from you my face, and may not show mercy upon you. For I will burn the bodies and the hearts of you, and of all those who do not keep as holy the day of the

Lord." See *Andrews's History of the Sabbath*, second edition, pp. 386-389; *Matthew Paris's Historia Major*, pp. 200, 201, ed. 1640; *Heylyn's History of the Sabbath*, part 2, chap. 7, sec. 5; *Morer's Lord's Day*, pp. 288-290; *Gilfillan's Sabbath*, p. 399, and many others.

We have given over one half of this famous document, which, in view of our brief space, will perhaps suffice. That such a document was actually brought to England at the time mentioned, and used with strong effect to enforce the observance of Sunday, does not admit of any doubt. It is substantiated by all the reliable historians of that age. To read such a document as this in this skeptical age, may appear to us a little ludicrous. But at the time it was written, at the height of the Dark Ages, it was far different. That was the age of relics,—an age when a nail or a piece of wood of the true cross was of inestimable value, when the bones, toe nails, and other mementoes of the saints were considered of the highest worth. The credulity of the people knew no bounds, and the Romish priests took every advantage of it. It was by such means as this that support was supplied and holiness ascribed to the "venerable day of the sun." There is no question but that this remarkable document came from the pope himself. This is stated on the authority of Matthew Paris, whom Dr. Murdock says "is accounted the best historian of the Middle Ages,—learned, independent, honest, and judicious." Mosheim also says that "the first place was due to him as a writer of the highest merit."

This writer says: "But when the patriarch and clergy of all the holy land had diligently examined the contents of this epistle, it was decreed, in a general deliberation, that the epistle should be sent to the judgment of the Roman pontiff, seeing that whatever he decreed to be done would please all. And when at length the epistle had come to the knowledge of the lord pope, immediately he ordained heralds, who, being sent through different parts of the world, preached everywhere the doctrine of this epistle, . . . among whom the abbot of Flaye, Eustachius by name, a devout and learned man, having entered the kingdom of England, did there shine with many miracles."—*Matthew Paris's Historia Major*, p. 201.

Innocent III. was pope at that time, and no pontiff that ever sat in the papal chair exceeded him in efforts to elevate and strengthen the popish power. It was by such steps as these that the Romish Church advanced the interests of Sunday. Custom, tradition, the edicts of emperors, popes, and councils, bogus miracles, and rolls manufactured by priestly craft, and palmed off as of heavenly origin upon the ignorant, bigoted, and credulous multitude by the sanction of the pope and higher prelates,—these are the foundations upon which the Sunday Sabbath rests.

It is stated by the historians that the Lord's day was better observed because of this second roll, and the work of this zealous abbot in England. It had, doubtless, a strong influence in many places in that superstitious age. Having thus traced the Sunday down to the middle of the Dark Ages, we will next notice it in the time of the Reformation.

G. I. B.

THE ORACLES OF GOD.

The word "oracle" is from a Latin word meaning to speak, to utter. Now the ten commandments are the one portion of the Scriptures that God uttered with his own voice; and we think that there is sufficient evidence to show that the term "the oracles of God" refers particularly to the ten commandments.

In Acts 7:38 Stephen says of Moses that he "was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers; who received the lively oracles to give unto us." Here the reference to the ten commandments is unmistakable.

It is well known that the ten commandments were kept in the ark in the most holy place of the tabernacle. This is all that was in that apartment. The presence of God was manifested between the cherubim that were upon the mercy-seat above the ark; "and there," said the Lord to Moses, "I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Ex. 25:22.

The mercy-seat with the cherubim above, overshadowing the glory of God, and the tables of the law underneath, represented the throne of God, which has justice and judgment for its foundation. The ten commandments are a transcript of God's character, they are his will, and consequently are the principles and rules of his

government. God does or says nothing except what is in harmony with them. This being the case, the most holy place of the tabernacle is called "the oracle," as being the place that contained the oracles of God. See 1 Kings 6:5, 19, 20, 21, 22, 23; 8:8. And so, when David prayed to God upon his throne, he said: "Hear the voice of my supplications when I cry unto thee, when I lift up my hands toward thy holy oracle." Ps. 28:2.

Remembering that the ten commandments are "the oracles of God," we can understand what a powerful exhortation the apostle makes when he says, "If any man speak, let him speak as the oracles of God." 1 Peter 4:11. That is, whatever a man says, and especially if he speaks as a teacher, should be in harmony with the law of God. In other words, it should be as true as if God himself had spoken it. So when God speaks of the model for his ministers, he says: "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." Malachi 2:6, 7.

If all who profess to acknowledge God would remember to speak on every occasion as the oracles of God, there would be a revival such as has never been known.

But while the ten commandments are primarily the oracles of God, it is also true that the term may properly be applied to the entire Old Testament; for the Old Testament is but a commentary on the ten commandments; in which, both by precept and example, we are shown how the law should be kept, and by example and judgment are shown the consequences of disobeying the law; and it also shows how to escape the consequences of sin. The same thing may also be said of the New Testament, which is an expansion of the Old. So while the ten commandments were issued directly from the lips of God, the entire Bible is properly called the word of God.

And this suggests another thought. Christ is the Word. John 1:1; Rev. 19:11-13. He is so called because it is through him that all of God's will is revealed to man. He it was that spoke the law from Mount Sinai. It was the Spirit of Christ that was in the holy prophets, speaking through them. As he declared the law of God, so he makes known to us the love of God, and will finally execute the divine judgment. Moreover, he is the Word of God, in that in him we have the law,—the oracles of God,—personified. And so all stand together,—the law, the Old Testament, and Christ. Whoever or whatever casts discredit upon one, dishonors the other to exactly the same extent.

E. J. WAGGONER.

THE POWER OF CHRISTIANITY.

HOWEVER the infidel and the agnostic may theorize to the disparagement of the principles of the Christian religion, their potency for the uplifting of the human race is written upon the pages of history and in the present relative status of the nations of the earth, in language which none can misconstrue. It was these principles which prevented Rome, nearly 2,000 years ago, from bequeathing to the world over which she ruled, her pagan ideas of social and domestic life, and which, upon the disruption of that power, saved the world from utter lapse into the yawning gulf of heathenism. It was these same principles, surviving the long and terrible ordeal of papal usurpation, which lifted the world out of the dark pit of Romish superstition. What principle was there known to the world, save that which men drew from the word of God, which could have nerved and inspired them to pass with such fortitude through the deluge of blood in which Rome sought to drown the Reformation? Mere love of liberty, such as the infidel professes, never would have done the work. And to-day it is the principles of Christianity that give to the leading nations of the earth their greatness, and to civilization its elevating power. Bishop R. S. Foster has strikingly presented this great truth in the following language:—

"Christianity is confessedly the greatest power in the world. This is so politically, commercially, intellectually, and morally. There are other faiths, as Buddhism, with a more numerous following, but none with comparable power. The powerful and ruling nations are Christian nations. The aggressive force, the elements of conquest and moulding influence—wealth, learning, enterprise, progress,—are all in Christian hands. It is a significant fact that the political power of Christendom dominates almost entire paganism, while one third of paganism is under the absolute sway of Christian rulers. All the forces of modern thought are Christian. The eyes of heathenism are turned to the centres of Christendom. The heathen world, dissatisfied with its religion and civilization not less than with its poverty and misery, is looking toward Christendom for help. The heathen are waiting for deliverance without knowing what it is they are waiting for. Heathenism cowers and shrinks away in conscious weakness before Christian thought and Christian institutions."—*Sel.*

Bible Student.

THE BOOKS OF MOSES.

THE personal experience of those who are veterans in the study of the Bible demonstrates the necessity of prefacing that study by an investigation of the history of the books constituting the *Canonical Scriptures*. A knowledge of the circumstances connected with the origin of the various books, not only aids the student in understanding the facts introduced, but adds much to the interest of the study. I am aware that the treatises on this subject are "legion;" and it is not with the expectation of presenting any new and hitherto undiscovered facts concerning their history that I enter upon the task before me, but with the conviction that a few points which are generally admitted by the best authorities will be of interest to the Bible students who read the *ECHO*.

Upon entering this division of the historic field, we are immediately confronted by what is known as

THE PENTATEUCH,

Consisting of the first five books of the Bible, and known in Scripture as "The Law," "The Law of Moses," "Moses," "The Book of the Law," "The Book of the Covenant," etc. Its division into five books is probably due to the LXX., for the names are of Greek and not Hebrew origin. The Jews name the books from the initial or chief word in the first verse of each. The MSS. of the Pentateuch form one roll, divided, not into books, but into larger and smaller sections, *parshiyoth* and *sedarim*. Its existence is traceable to the time of its compilation, as I shall prove further on.

ITS AUTHORSHIP.—In establishing this point, we also fix, to a great extent, the time and place of its origin. After the battle of Amalek, the Lord said to Moses, "Write this for a memorial" (Ex. 17:14); implying that there was a record kept in a well-known book. This position is further established by turning to Num. 33:2, where we are plainly told that "Moses wrote their goings out according to their journeyings, . . . and these are their journeys according to their goings out." Then follows a detailed account of the wanderings of Israel in the wilderness. Moses's MS. contained also a record of "all the words of the Lord." Ex. 24:4. When Moses had finished writing the book of the law, the Pentateuch, he gave it in charge to the priests, to be laid up before the Lord, and to be read in the hearing of Israel on certain occasions. Deut. 31:9-11, 26. The book of the law, thus written by Moses and handed to the priests, ends at Deut. 31:23. The rest of the book of Deuteronomy, with the exception of the song and blessing, which are evidently Moses's own composition, is an appendix added after Moses's death by another person, perhaps Joshua, or, possibly Ezra, who, after the captivity, may have introduced the further explanations which appear post-Mosaic. In either case the explanations would be of divine authority, since both Joshua and Ezra were inspired writers.

From Joshua downwards, the books of the Old Testament abound in references to the laws, history, and words of Moses as found in the Pentateuch, and these sacred writers universally recognize its Mosaic authorship. In Joshua 8:30, 31 reference is made to Deut. 27:4-8, also to Ex. 20:25, and the words are accepted as those of Moses. King David, who flourished about four hundred years after Moses had written the Pentateuch, in his dying instruction to Solomon, said: "Keep the charge of the Lord thy God, to walk in his ways, . . . as it is written in the law of Moses." 1 Kings 2:3. After the return of the Jews from Babylon, Ezra read the book of the law of Moses at the feast of tabernacles; and the universal recognition of its authority is seen in their accepting it even at the cost of putting away their wives. Ezra 10.

The Samaritan Pentateuch, though known to ancient Jews, was first brought to light in modern times in the year 1616 A.D. by Pietro della Valle, who obtained a MS. of it from the Samaritans of Damascus. The fact that this agrees with our Jewish Pentateuch is good evidence that we have the same that Israel used. That was evidently a transcript of the original taken from Jerusalem by Manasseh, brother of Juddua, the high priest, who was expelled on account of having married Sanballat's daughter (Neh. 13:28), and who became the first high priest on Mount Gerizim. See Josephus's *Antiquities*, book 11, chap. 8, secs. 2, 4. The Samaritans would never have accepted it if they had not believed in its genuineness and divine authority. All can see that it could not have been imposed upon them at a later date than the time of Ezra. Hence from that date it is an independent witness to the authority of the five books to Moses.

The Saviour and his apostles recognize the divine authority and Mosaic authorship of the Pentateuch. When our Lord was being tempted in the wilderness, he met every effort of Satan by referring him to what was "written" in the Pentateuch as authority. Compare Matt. 4 : 4, 7, 10, with Deut. 8 : 3; 6 : 16, and 6 : 13, respectively. He refers the Pharisees to Moses as authority concerning marriage. Mark 10 : 3, 5, 8. In refuting the arguments of the Sadducees and establishing the fact of the resurrection, he appealed to the Pentateuch as authority (Ex. 3 : 6), and recognized Moses as its author. See Mark 12 : 26. He refers the Jews to the Pentateuch to prove his Messiahship, in the following language : "For had ye believed Moses, ye would have believed me; for he wrote of me." John 5 : 46, compare with Deut. 18 : 15, 18, 19. See also Luke 24 : 27, 44, 45.

Peter and Stephen appeal to the Pentateuch in support of the Messiahship of Christ, recognizing Moses as its author. Compare Acts 3 : 22 ; 7 : 37, with Deut. 18 : 15, 18, 19. Paul, in Rom. 10 : 5, quotes Lev. 18 : 5, and in verse 19 he quotes Deut. 32 : 21, and in both instances acknowledges its Mosaic origin. James, John, and Jude quote from the Pentateuch, and recognize it as authority.

Our space will not admit of other and very important arguments that could be presented in support of the position taken; yet I have proven conclusively that the inspired writers of the Old Testament, and Christ and the writers of the New Testament, all recognize the authority and Mosaic authorship of the first five books of the Canon. In fact, their authorship was not questioned until about the middle of the eighteenth century. WILL D. CURTIS.

HEB. 12 : 1, 2.

THERE are two expressions in these verses which are very often misapprehended.

1. "We also are compassed about with so great a cloud of witnesses." This is frequently urged as an incentive to duty, in that "so great a cloud of witnesses" are beholding our actions; but this is not the sense of the text. These witnesses are not beholders, but testifiers, who, as in chap. 11, have left their testimony on record to the power of faith, as witnesses are brought into court, not to behold the proceedings, but to testify to the truth.

The Greek word *martur* is defined, "A witness; one who bears testimony," and has this signification only, in all its forms. Those who died for the word of God were, pre-eminently, called *marturs*, or witnesses, because they were willing to testify to the faith of Jesus to the loss of their lives.

The excellent hymn commencing thus :—

"Awake, my soul! stretch every nerve,"

has this misapprehension incorporated in it, in the lines,—

"A cloud of witnesses around
Hold thee in full survey."

2. "Looking unto Jesus, the author and finisher of our faith." From this it is inferred that Jesus finishes our faith by putting an end to it in bringing the realization of its object. The Greek *telciotes* is used in this form in no other text. It is defined, "A finisher, perfecter, one who completes and perfects anything." Hence this scripture does not teach that Jesus terminates our faith, but that he both originates and perfects it, or carries it into completeness. It recognizes a *progression in faith*, and teaches us to look to Jesus, who is the author and perfecter of faith, for help and assurance when our faith is tried by chastisement or afflictions. J. H. W.

WHAT WAS DONE AWAY ?

2 Cor. 3 : 7, 8 : "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious?"

In this text Paul speaks of something as done away. The unbiased reader would naturally refer the relative "which," in the expression "which was to be done away," to the immediate antecedent "glory." But this would spoil the Antinomian's argument. The common version inserts the word "glory" after the word "which," making it read, "Which glory was to be done away." The fact that the translators have inserted the word "glory" should lead any one at least to inquire into the reason why before rejecting it. While they do sometimes, merely to conform to their understanding of the text, insert words which would better be omitted, the words they supply are often absolutely demanded by the construction of the Greek, and hence cannot be omitted consistently with the grammatical necessities of the passage.

The text before us is one of this class. It is not possible to refer the words "done away" to anything but the "glory." The passage reads : "*dia ten dowan tou prosopou autou ten katargoumenen.*" Instead of the relative and verb, the Greek has the article and participle. Literally it would be translated, "On account of the glory of his face, the abolished." Now the participle *katargoumenen* (abolished) is in the same gender, number, and case as the word *dowan* (glory), but it does not agree in all these respects with any other word in the whole sentence. Hence it is the glory, and nothing else, which the text asserts is done away.

It may be remarked that the article and the participle have all the force of a relative clause, as in the common version, the article agreeing with the noun understood. Thus : "The [glory] abolished," or "that was to be abolished;" or, as in the common version, "which glory was to be done away." But however we may word it, the decisive fact remains that it is the glory only which is said to be done away. No one having any acquaintance with the Greek could offer a different exposition. u. s.

FORTY-FIVE MILES TO TARTARUS.

It may surprise some to learn that we are so near to those regions of terrible repute into which the angels that kept not their first estate were cast when they were expelled from heaven; nevertheless certain facts within our reach seem to weigh strongly in that direction.

The word *tartarus* occurs but once in the New Testament Greek, and then in the form of a verb, "to cast down to tartarus," or, as rendered in our version, "cast down to hell." 2 Pet. 2 : 4. "For if God spared not the angels that sinned, but cast [them] down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

Tartarus, then, is the present hell of the fallen angels. Where is this place? Grove's Greek and English dictionary defines it to be "the infernal regions, hell of the poets, a dark place, prison, dungeon, jail." Dr. Scott says that its meaning "must not be sought from the fables of heathen poets, but from the general tenor of the Scriptures." Dr. Bloomfield says that it is "an intensive reduplication of the very old word *tar*, which in the earliest dialects seemed to have signified *dark*." Parkhurst, in his Greek Lexicon, says : "Tartarus, in its proper physical sense, is the condensed, solid, and immovable darkness which surrounds the material universe."

Just what Dr. Parkhurst means by "condensed, solid, immovable darkness," it would perhaps be difficult to determine; and when he says that it "surrounds the material universe," it is uncertain whether he means the space around each of the created bodies which compose the universe, or that space which surrounds them all taken together, the space beyond the limit of God's creative work, beyond where a star-shine, or a planet revolves. But, however this may be, the definition of the word, as given by all the lexicographers, points unmistakably to surrounding regions of darkness. Its use in the Scriptures implies the same. And we think we find evidence to show that all the intervening spaces between the created worlds of the universe are regions of this character, and are therefore the tartarus of the Scriptures.

In a work entitled "Ecce Cælum," by E. F. Burr, D.D., pp. 40-43, we find the following description of the interplanetary voids :—

"Popularly speaking, this great space which environs us on all sides, and contains the heavenly bodies, is empty. It is substantially a vacuum. The ancients said that nature abhors a vacuum; if so, she has plenty of abhorring to do. There is no atmosphere pervading space; we could not breathe in its mid-intervals one single moment, there is nothing there that our senses could perceive. As we ascend from the earth, we find the air gradually becomes thinner; and La Place has shown, that, after a few miles, it must cease entirely. Beyond that point, very large solid bodies, though moving with enormous velocity, are found to encounter not the smallest perceptible resistance. Their places, as computed on the supposition that they move in the vacuum, are such as we actually find them. At the same time, there is reason to believe that the vacuum may not be absolutely perfect. Certain facts which have come to light in late years have convinced many astronomers that we must allow the existence of an exceedingly dilute form of matter pervading space. It is nothing that we could detect in the ordinary, sensible way; we could not weigh it, nor see it, nor receive sounds through it; we could not feel it, should we strike our hands through it with our utmost force. Such a mere nothing is it. It is only when some very light body goes rushing through it, at

the rate of thousands of miles an hour, that its presence becomes sensible in resisting, somewhat, the motion.

"If we could visit mid-space, it would seem a perfect void, also dreadfully cold and dark and silent. The higher we go into our atmosphere, the colder it becomes. All mountain summits, above a few thousand feet, are covered with perpetual snow. Persons ascending in balloons at last reach a cold that is intolerable. They evidently approach the confines of eternal winter, that, for silence and motionless fierceness, laughs to scorn all that we have of arctic and antarctic.

"According to the calculations of Sir John Herschel, we have only to go fifty miles from the earth's surface to reach 132 deg. Fahrenheit. Could we suddenly set down any moist thing at this point, it would instantly explode like a pistol, though without sound (for mid-space is soundless as well as matterless), and turn to stone as if touched by a magician's wand. And if, at this short distance from the earth and sun, space is so cold, what must it be in those remote vacancies where the sun shows as a mere star? In thought, we sail away most comfortably among the constellations, without furs or overcoat; and perhaps our fancies make nothing of stopping whole hours in mid-heaven, leaning against the chair of Cassiopeia, or grasping the horns of Taurus, to admire the glory of the trooping stars; but one real bodily expedition of the sort would forever cure us of such fancies. Perhaps of some others also; for, when our thoughts go yachting it through space, they are very apt to take with them, not only our genial parlor temperature, but also our pleasant earthly light and colors. But, in point of fact, the starry spaces are awfully dark. Those who visit the higher regions of our atmosphere, by mountains or balloons, tell us that the pleasant blue gradually passes into an intense black. At last the stars glitter on a background of perfect jet. To an observer out in mid-heaven, the whole sphere would seem muffled in a horrible pall, save just at the points where the heavenly bodies are. He would have the impression of not being able to see an inch before him. He would see sun, moon, and stars, all at the same time; but they would look as if hissing on a sea of ink. The blackness would seem solid enough to be cut with a knife. An Egypt in the sky would seem to him to have completely overrun its Spain, and indeed its whole atlas of celestial empires. And should he try to express his feelings, and to say, 'How awful is this blackness?' 'How glorious are these luminaries!' no sound, nor specter of a sound, could issue from his shouting lips."

It is estimated that the atmosphere of our earth is about forty-five miles deep. That is, if we could ascend from any point on the earth's surface, forty-five miles, we should pass beyond the atmosphere, and into this space, so graphically described, of empty, icy, blackness; we should, in other words, be in tartarus.

When the fallen angels were cast out into this space, no world or planet was assigned them as a resting place for the soles of their feet. It was a fearful testimony to them, that they were entitled to no place in all the universe. No wonder that they should have attempted to gain possession of some one of the fair worlds of God's creation. Alas that ours should have been the unfortunate one! But let us not lose heart; for as much lower as we have fallen, so much higher shall we be raised through the glorious redemption of Jesus Christ, now soon to be accomplished. —Review and Herald.

On Jude 7, Dr. Barnes says : "The phrase 'eternal fire' is one that is often used to denote future punishment, as expressing the severity and intensity of the suffering. As here used, it cannot mean that the fires which consumed Sodom and Gomorrah were literally eternal, or were kept always burning; for that was not true. The expression seems to denote, in this connection, two things : (1.) That the destruction of the cities of the plains, with their inhabitants, was as entire and perpetual as if the fires had been always burning,—the consumption was absolute and enduring; the sinners were wholly cut off, and the cities forever rendered desolate; and (2.) that in its nature and duration this was a striking emblem of the destruction which will come upon the ungodly."

THE fundamental argument in favor of probation in an age to come, is the same as that used by Universalists and Spiritualists in favor of progression after death; namely, what they decide that God ought to do. Having decided what God ought to do, in order to give all an equal chance, they then search out the scriptures which sound most like favoring their views. The major premise is their own judgment. Would that they could see this.—Gospel Sickle.

Missionary.

HE CHOSE THIS PATH FOR THEE.

He chose this path for thee.
No feeble chance, nor hard, relentless fate,
But love, his love, hath placed thy footsteps here;
He knew the way was rough and desolate,
Knew how thy heart would often sink with fear;
Yet tenderly he whispered, "Child, I see
This path is best for thee."

He chose this path for thee.
Though well he knew sharp thorns would tear thy feet,
Knew well that brambles would obstruct the way,
Knew all the hidden dangers thou would'st meet,
Knew how thy faith would falter day by day,
And still the whisper echoed, "Yes, I see
This path is best for thee."

He chose this path for thee.
And well he knew that thou must tread alone
Its gloomy vales and ford each flowing stream;
Knew how thy bleeding heart would sobbing moan,
"Dear Lord, to wake, and find it all a dream."
Love scanned it all, yet still could say, "I see
This path is best for thee."

He chose this path for thee,
E'en while he knew the fearful midnight gloom
Thy timid, shrinking soul must travel through;
How towering rocks would oft before thee loom,
And phantoms grim would meet thy frightened view;
Still comes the whisper, "My beloved, I see
This path is best for thee."

He chose this path for thee.
What need'st thou more? This sweeter truth to know,
That all along these strange, bewildering ways,
O'er rocky steeps and where dark rivers flow,
His loving arms will bear thee "all the days."
A few steps more, and thou thyself shalt see
This path is best for thee. —Sel.

WHY STAND YE ALL THE DAY IDLE?

No words can express the importance of the truths applicable to the present time. Their acceptance will secure to each an immortal existence, complete in happiness; while those who refuse to heed the solemn warning must drink of the wine of the wrath of God, poured out without mixture, and be forever lost in the darkness and gloom of an eternal death. There is no neutral ground; we either gather with Christ or scatter abroad. It is a battle and a march toward the kingdom of God. To be inactive at such a time is as sinful in God's sight as open hostilities in ordinary times. Though results of such momentous importance follow the proclamation of this message, God has ordained that man shall be the agent to carry it to his fellow-men. The Spirit of God has brought the truth to bear upon our hearts, revealing the only path of safety, and the fate of those who reject it. Now the question arises, What does God require of us? Shall we be justified in remaining quietly at home, seeking our own comfort and the things of this life? The command is, "Go ye into all the world;" "freely ye have received, freely give." When imminent danger threatens any portion of the country, and lives are in peril, there are some who will spare no pains to give the warning; but now infinitely more is at stake, and who is stirred?

Let us carefully consider what occupies our daily and most earnest thoughts. Is it to devise ways and means to advance the cause of God? The humblest talent can be of service in the cause of present truth; but it requires daily and prayerful study to know how to labor successfully, and this will bring the mind into a condition to be susceptible to the impressions of the Spirit of God. There is a crisis in the experience of individuals when they waver between right and wrong. At such a time a word fitly spoken, or some act of disinterested benevolence, will often turn the scale in the right direction; whereas if the opportunity is lost, the individual passes beyond the reach of help.

The true missionary will watch for such openings. God has laid a responsibility upon us which we cannot lay aside. Are we sinful? There is a fountain in which we may wash and be clean. Are we deficient in view of infirmities? "Most gladly," says the apostle, "will I rather glory in my infirmities, that the power of Christ may rest upon me." By refusing to do what we can in the cause of God, we commit an error that will fall upon us with crushing weight in the Judgment.

My brother, my sister, why stand ye all the day idle? Are you unable to explain the truth to others? The publications will speak for you. Are you pressed with necessary cares and burdens? Remember the lilies of the field, the sparrows that have neither storehouse nor barns. God careth for them, are ye not much better? Do you lack wisdom? Ask of God, who giveth to all men liberally, and it shall be given you. The word comes to us, "Go forward." God will open the way to surmount the difficulties. M. L. HUNTLEY.

NOTES BY THE WAY.

THE following extract from a letter from Bro. Wm. Farr, who, with his family, left Melbourne last March for America *via* England, will be of interest to many:—

"After leaving Albany, West Australia, our next calling place was Aden at the entrance of the Red Sea, after a run of about six thousand miles. On the 3d of April we stopped twelve hours almost under the line in about 71 deg. east longitude. It seemed like a city of six hundred people set down in mid-ocean. On the 8th we sighted Cape Guardafui on the coast of Africa. It was high land, rock and sand, a rough-looking country.

"On the 10th inst. we came to Aden. This is said to be one of the hottest places in the world. They told me that rain has been unknown here for years, and it looks like it. The noise and confusion seemed like Babel let loose. Arabs and Coolies were yelling continually, selling deer's horns, sharks' teeth, shells, etc., generally asking about four times what they will take in the end.

"Soon after leaving Aden we pass through the Strait of Bab-el-Mandeb, the 'gate of tears,' so called from the dangers attending navigation here. And the Red Sea must be a dangerous sea to navigate. There are rocks to the right of you, rocks to the left of you, rocks in front of you, dark and forbidding.

"On coming on the boat, and looking around among the passengers, I found a few who were Christians. I spoke to a young man who seemed very earnest in studying the Bible. I showed him the necessity of keeping all the commandments; but he said they had nothing to do with him, as he walked by a higher law. I asked him to join me in holding a prayer-meeting or Bible-reading; and after he had prayed long and earnestly, as he told me, the answer was that he could have no fellowship with me. We have placed the truth before others, and some have acknowledged that the seventh-day Sabbath is the right day; but this same young man and a Presbyterian minister are trying to convince them to the contrary.

"There has not been much opportunity for family devotion, as for the past two weeks we have had to sleep on deck on chairs on account of the heat in the tropics; but we always try to hallow the beginning and ending of the Sabbath by prayer. We remember the brethren and sisters of the Melbourne church to our Father, and request you not to forget us in your prayers."

THE WORK IN OTHER LANDS.

THE camp-meeting season in America opened with a largely attended meeting in Selma, California, March 22 to April 1. Sixteen converts received baptism at this meeting. Other camp-meetings have been appointed for the early summer months.

Training-schools for the education of canvassers, colporters, and Bible-workers have been held in London, in Copenhagen, Denmark, and in several places in America. These schools have been successful, and a number of the students are doing efficient work in the cause of God.

During the winter and early spring, meetings are held by ministers in the various State Conferences wherever there are openings in churches or school-houses. Sometimes these meetings are held where there is already a church, and sometimes in entirely new places. Additions are made to the churches, small companies are brought out on the truth, and churches organized where meetings had been held the previous season. In this way over two hundred have been added to the ranks of Sabbath-keeping Adventists, as reported by the last mail from America.

Bro. Boyd and Hankins are holding a tent-meeting in Cape Town, South Africa, with good prospect of success.

The workers in Central Europe are cheered by the addition of new Sabbath-keepers in Russia, Switzerland, and other places. Colporters and canvassers are meeting with success; the sales of denominational publications are encouraging.

WILL A MAN ROB GOD?

THIS is a most important question for those to consider who have taken hold on the third angel's message,—the commandments of God and the faith of Jesus. Our duty to God comes first. He has ordained a way that those who preach the gospel should live by the gospel; and what can be more just and equal than for us to return a tenth of the blessings bestowed upon us, or as Paul puts it, give as the Lord has prospered us, for the work of the ministry? How is it possible for any to keep the commandments of God, and yet rob him who gave them? Those who do so will sooner or later get into darkness, and turn aside. God will bestow

the light of his truth only upon those who walk in the path of obedience laid down in his word. Search and see. If the Lord says, Give, do it cheerfully, and in his own appointed way; that is the only just and equal way. W. J. EBDALÉ.

MISSIONARY EXPERIENCE.

As an illustration of how work may be done, the following account is given of one woman's work. Her heart was all aglow with the truths of the third angel's message, and she longed to see others rejoicing in it as she rejoiced. She began each day with earnest prayer for strength to do its duties. Then, believing that her home was a testimony to her religion, she began to work there. Every room was as neat as any reasonable person could wish, and her house was a place of rest and refreshing.

In order to obtain money for missionary purposes, she rented two rooms and took the care of the lodgers. Besides this, she did washing for a few persons; but no one knew of this, excepting the parties concerned. Her husband was not a believer, and she had to manage so that he might not be disturbed. It seemed that tact and wisdom were given her from heaven, and that the angels helped her in her many duties.

Nearly every afternoon she visited her neighbors for the sole purpose of interesting them in the truth. She was a stranger when she entered the town, and knew no one to introduce her to the people; but "where there's a will there's a way." Like the Waldenses, she went upon her mission under the guise of a peddler; that is, she carried a stock of "health goods" and periodicals, and went from house to house as a canvasser. How many avenues for doing her work opened before her! Her cheerful, smiling face found its reflection in the faces of those she met. She found mothers in need of counsel, sorrowers in need of sympathy, sick in need of care, and, as she had educated herself in the simple methods of water treatment, she soon made her art of use in these cases, and thus hearts were opened for the word of the message. Fomentations and foot-baths, and the touch of kind hands, are not to be despised as humble agencies by which to win souls for Jesus.

After the first canvass of the town, this sister found, on a second visit, that she was regarded as a friend. She had succeeded in selling some of her health goods and in obtaining subscriptions for *Good Health*. She now appointed Bible-readings and distributed papers in her route. Her work soon assumed such proportions that it was more than she could do, and then, like the unfortunate widow, she prayed for help until some Bible-workers came to her assistance. The town was stirred through these efforts, and a church was finally established. There is work for all in the missionary field, and "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—*Missionary Reading*.

MEN WANTED.

WE need live men to carry the cross of Jesus Christ and plant it on every hill-top, where the eyes of dying men may catch its saving light. Away with the heresy that "any kind of a man can do the work of the church." Drones don't make God's honey yet. When a man talks for God, his thoughts should be the strongest, his words the sweetest, and his tones the most persuasive. His speech should burn as with "a live coal from God's altar." When a man works for God, let him do it with all his might. God's work needs the clearest brain, the fleetest foot, the readiest hand, the quickest eye. The true Christian is not a fossil, or a trilobite, or a mummy, but a living creature, with activities and sympathies born of God's Spirit.

We need enlightened men, not as the world counts wisdom, but enlightened with God's wisdom. God indeed chooses weak and foolish agencies, but he makes them strong and wise. He has a wondrous process in his divine discipline by which the base metals of human life turn, in his crucible, into pure gold. Oh, for the wisdom which is from above!

We need brave men. God's church has no use for cowards. She does not recruit for camp service. She cannot accomplish her warfare by the aid of men who "turn back in the day of battle." She needs men who can "endure hardness as good soldiers." Men who have learned the art of war from God. "He teacheth my hands to war, and my fingers to fight." Men who have "put on the whole armor of God." Men who, like the Gadites, can "handle shield and buckler, whose faces are like the faces of lions, and who are swift as roes upon the mountains, and who can swim the Jordan when it overflows all its banks." Men who can say yes to right, and mean it; who can say no to wrong, and stand by it. Men brave enough to be poor, to be self-denying, to be honest.—Sel.

Timely Topics.

THE CONTROVERSY OF 1888.

THUNDER-BOLTS do not ordinarily fall from a clear sky, except in metaphors, neither are important events in the religious or political world the products of the moment. The great agitation of the present year in England, known as the "down-grade controversy," which has shaken the centers of religious life, not only in the Baptist denomination, but throughout the ranks of non-conformity, much to the delight of many churchmen, may appear to some to have been rather suddenly brought to the front, and impulsively to a climax, in the resignation of Mr. C. H. Spurgeon from the Baptist Union. But however unexpectedly such an issue has come to the outside world, the events of the past year or two have pointed to this as the final outcome of the conflict between the old and the new school of thought within the Baptist ranks.

Mr. Spurgeon's zeal and ability have placed him foremost in the strife against the tide of unbelief which is rolling over the pulpits of this day under the name of "advanced thought." He has earnestly contended for that which he believed to be the faith once delivered to the saints, and with voice and pen has denounced the new school of thought which is endeavoring to turn the truths of revelation into pleasing fable. Over a year ago there began to appear in the *Sword and Trowel*, Mr. Spurgeon's organ, articles pointing out defections in the Baptist denomination, and alleging, that, as a body, they were on the "down-grade." The general tenor of these articles will be gathered from a brief quotation: "A new religion has been initiated, which is no more Christianity than chalk is cheese."

The atonement is scouted, the inspiration of Scripture derided, . . . the punishment of sin is turned into a fiction, and the resurrection into a myth. . . . Certain ministers are making infidels."

These sturdy denunciations from so prominent a man had no little effect, and called upon all to take a stand upon one side or the other, and the battle opened. It was sadly apparent that many were evidently more concerned that he should have laid bare the sins of the denomination, than grieved at the conditions which made it a duty for him to reveal and condemn the departures from the faith among them. The *Freeman*, "organ of the Baptist denomination," has from the first deprecated the course of Mr. Spurgeon. Early in the controversy it spoke as follows: "The prevalence of false doctrine cannot be fairly estimated by the noise that may be made about it. If our young people are told that, after all the earnest proclamation of evangelical truth during these many years, a new doctrine is now gaining the victory, what is more natural than that they should be led to doubt an old and supposed failing faith?"

Here was the dividing line. Should they wink at departures from the faith and unbelief in the pulpit, lest people should suspect that all was not right in the great Baptist denomination, or should they boldly denounce error, and refuse fellowship with doctrines so at variance with the gospel of Christ? In October last, Mr. Spurgeon resigned his connection with the Baptist Union, enumerating, as a reason for his action, various doctrines held by persons within the Union, with whom the Union was avowedly in harmony. Chief among these was the theory of future probation, or the "larger hope," as its disciples are wont to call it. After an unsuccessful attempt to arrange with Mr. Spurgeon a basis of reunion, the Baptist Council voted that the charges preferred by Mr. S. "ought not to have been made."

Thus the matter was left for consideration at the meeting of the Baptist Union in April, and meanwhile the pros and cons of the subject were discussed freely in the pulpit and the press. That the charges were well founded was amply demonstrated during the interim preceding the meeting of the Union, it being tacitly admitted that even in the Baptist Council there were some who indulged the restorationist view. But it has been well remarked that the counter-charges against Mr. Spurgeon's orthodoxy have been the strongest weapons in the hands of those whom he denounced. Of course this does not affect the truthfulness of his testimony as to the existing unbelief; but as a rigid Calvinist he has taught views which will not stand the test of the Bible, and his protest against unbelief has been greatly weakened by his own inconsistencies, of which his opposers have made telling capital. Mr. Spurgeon has in the past allowed little sympathy with those who held to the Bible doctrines of conditional immortality and the "everlasting destruction" of the wicked; but as a hopeful feature of the present controversy it is announced on good authority that he will no longer refuse union with those who hold these

views. He regards the theory of conditional immortality quite a "respectable heresy" as compared with that of a *post-mortem* salvation. Is it too much to hope that on this point Mr. Spurgeon will continue on the "up-grade"?

The meeting of the Union came, and a severe struggle was expected, as the friends of Mr. Spurgeon within the Union were expected to press that such a declaration of faith should be adopted as would shut out those who held to the "larger hope." To this the majority of the Union were evidently opposed, and a division was imminent. At the last moment, however, quite to the surprise of all, a compromise was effected upon the basis of a brief declaration of doctrinal belief and a statement of a "historical fact," as it was called, to the effect that some had accepted other interpretations than the usual construction placed upon the words "eternal punishment," and the Union had "found no difficulty in working with them." The statement of doctrine was intended to quiet those appealing to the Union to pronounce as to its position respecting evangelical truth, and the historical note to cover those who hope that "good will fall at last, far off at last, to all." The interpretation placed upon this statement shows that the action of the Union is in every sense of the word a compromise, for it is made to approve those who indulge the "larger hope." The mover of the declaration said: "I would not only rather leave this Baptist Union, I would rather a millstone were hung about my neck and I should be cast into the sea, than refuse fellowship to a man simply because he shared in the 'larger hope.'" The hearty approval which this speech met, showed it to be the general mind of the Baptist Union. The friends of the old gospel in the Union were far from satisfied with the result, but evidently concluded not to push upon the Union a step which it would not take, and thus cause a division. Mr. Spurgeon himself writes in his magazine that he has "serious doubts as to the practical value of what has been gained."

Again he says: "I am not convinced that we have a real peace before us, or that we can arrive at a successful blending of two parties which so greatly differ from each other. . . . All has been done that can be done, and yet without violence to conscience we cannot unite; let us not attempt it any more, but each one go his own way in quiet, each striving honestly for that which he believes to be the revealed truth of God. I could have wished that instead of saving the Union, or even purifying it, the more prominent thought had been to conform everything to the word of the Lord."

Thus for a time rests a controversy which has been productive of good in revealing to many lovers of truth a tendency in the religious world well meriting the term "down-grade," and which, it is to be hoped, will inspire them to seek out its cause and cure. Its influence will be ponderous in the shaping of religious thought and life in the immediate future, and its importance from the standpoint of "present truth" is the only apology I can offer for attempting to sketch this outline of the still undecided "down-grade controversy." W. A. S.

London, May, 1888.

CONFLICT BETWEEN CHURCH AND STATE IN ITALY.

ITALY at present is fast approaching a conflict which may have far-reaching results. That conflict is between the state and the church, between the King and the Pope, between a popular constitutional government and a clerical oligarchy. Every day is demonstrating the impossibility of the co-existence of these powers. Hitherto they have existed together, but only in a state of armed neutrality, ready to throw themselves at each other should a *casus belli* arise. The jubilee of the Pope has brought that crisis within appreciable distance. Already we hear of skirmishes between the outposts all along the line.

The late papal celebrations gathered the dignitaries of the church, lay and clerical, round their head. They were thus enabled to consult together, to measure their strength, and to determine on their future course of action. Previous to this they were anything but united. Personal ambition, family differences, and jealousies of various kinds, kept them apart. Now there is at least a temporary agreement to sink these petty causes of estrangement and quarrel, and to unite their forces to make a stand and fight for the restitution of the temporal power. The clerical party has received instructions to take even a more active part than they have hitherto done in municipal and senate elections, and to do everything in their power to secure the elections of clericals to the "Giunta" and to all public offices. These instructions are already being carried out with a measure of success in various provincial towns and villages, where the people are ignorant and

do not know their rights, and where, consequently, the priests are nearly all-powerful. Hitherto the clerical party has been disloyal, now it is rebellious.

We were lately staying with Italian friends in a town in Lombardy. Our host held a high position in the law courts, and so we met all the society of the place. At no gathering, however, did we find a priest among the guests. We asked the reason of this. "Because," said our host, "friendship with a priest means disloyalty to the Government. Any one seen with a priest is at once suspected. We feel sure he is not a good man—at least, we know this about him, he is an enemy to the state." Last summer, at Venice, we heard ex-Padre Gavazzi, the eloquent leader and preacher of the Free Italian Church, when lecturing on the lay schools, denounce the Pope and priests as the worst foes of Italy; that they are disloyal to the core; that they are against the King, against the Government, against real education, against civil liberty, against all the rights as men and citizens which Italy had fought and bled on many a battle-field to secure. A town-councilor of this place, when calling upon us the other day, said: "We never shall make our young men honest and patriotic until we deliver them from the influence of the priests." Any offense against the state, the priests not only condone but often commend. The church is thus regarded all over Italy as the enemy of the state, and her activity as such comes out everywhere in a thousand ways; and we have reason to believe that she will more openly and emphatically show herself in this character in the immediate future.

Now, hitherto the state has not meddled with the church except to fulfill the obligations it undertook toward it. Roman Catholicism is the established religion. A certain number of churches are sustained by Government money. The Pope himself, although he calls himself "the poor prisoner of the Vatican," is protected and provided for by the state. It is true he does not accept the handsome pension allowed him; but that is his affair. But now when the church trespasses on the province of the state, when it sets up its head, Leo XIII., as a rival to Humbert I., when it demands the restitution of the temporal power, the state must act, and it is acting with promptitude and firmness. In the very midst of the papal celebrations, the Government took a most unexpected and decided step by turning out of the highest civil post in Rome, that of the Syndic, the duke of Torlonia, the representative of one of the richest and most influential families of the capital, because he went and presented his homage to the Pope. A jubilee address was gotten up in which the hope was expressed that the Pope would yet regain the temporal power. The syndics of several towns signed this address, both in their own names and in those of their colleagues. These men the Government dismissed from their posts. In one case we know of, and perhaps this thing happened in others, the town-councilors wrote to the Government explaining that they had signed the address in ignorance of its real meaning and drift, and begged to withdraw their signatures. In many cases the post of school-master is held by priests. Some of these men not only signed the petition, but induced their pupils and their parents to do so. The public education department turned all these men adrift. Indeed, a strong effort is being made to remove all priests from the public schools, and to declare that the priesthood, as a body of men, is disqualified to hold the office of Government teacher.—Alexander Robertson, in *Independent*.

A GERMAN paper of a recent date says: "Now, we think it must be clear, even to the most simple of politicians, that all Europe is sitting on a volcano. Little outbreaks from time to time show that the main crater, although slumbering, will certainly break out, perhaps against the will and power of those evil influences stirring it up, and on a day of which they have no presentiment." An American paper adds: "No such numbers of men have ever been in arms since the world began, and no such weapons of destruction have ever been known as those with which the nations of Europe are now preparing to destroy one another."

THE direct loss to the company and the employees from the strike on the Burlington and Quincy Railroad as estimated by a Chicago journal, is £551,320. The indirect losses to the community would greatly swell this amount. The leaders of the labor organizations have decided that strikes are a failure, and they now propose to try education as a means of securing the laborers' rights.

LABOR strikes are spreading in some sections of Germany.

Health and Temperance.

THE PRICE OF A DRINK.

"FIVE cents a glass!" Does any one think That that is really the price of a drink?
 "Five cents a glass," I hear you say,
 "Why, that isn't very much to pay."
 Ah, no, indeed; 'tis a very small sum
 You are passing over 'twixt finger and thumb;
 And if that were all that you gave away,
 It wouldn't be very much to pay.

The price of a drink? Let him decide
 Who has lost his courage and lost his pride,
 And lies a groveling heap of clay,
 Not far removed from a beast, to-day.

The price of a drink? Let that one tell
 Who sleeps to-night in a murderer's cell,
 And feels within him the fires of hell.
 Honor and virtue, love and truth,
 All the glory and pride of youth,
 Hopes of manhood, and wreath of fame,
 High endeavor and noble aim,—
 These are the treasures thrown away
 As the price of drink from day to day.

"Five cents a glass!" How Satan laughed,
 As over the bar the young man quaffed
 The beaded liquor; for the demon knew
 The terrible work that drink would do;
 And ere the morning the victim lay
 With his life-blood swiftly ebbing away,
 And that was the price he paid, alas!
 For the pleasure of taking a social glass.

The price of a drink! If you want to know
 What some are willing to pay for it, go
 Through that wretched tenement over there,
 With dingy windows and broken stair,
 Where foul disease like a vampire crawls,
 With outstretched wings, o'er the mouldy walls.
 There poverty dwells with her hungry brood,
 Wild-eyed as demons for lack of food;
 There shame, in a corner, crouches low;
 There violence deals its cruel blow,
 And innocent ones are thus accursed
 To pay the price of another's thirst.

"Five cents a glass!" Oh, if that were all,
 The sacrifice would indeed be small!
 But the money's worth is the least amount
 We pay; and whoever will keep account
 Will learn the terrible waste and blight
 That follows the ruinous appetite.
 "Five cents a glass!" Does any one think
 That that is really the price of a drink?
 —Josephine Pollard, in *N. O. Christian Advocate*.

WINE AND THE BIBLE.

SCRIPTURAL DISTINCTIONS OF WINE.

In the English version of the Scriptures, the distinctions made in the original are often obscured or wholly lost. This is especially true in the present instance. In the Hebrew, the language in which the Old Testament was written, different kinds of wine are indicated by different words, which are all rendered in the English translation by the one word "wine." The principal words thus employed are *yayin*, *shekar*, and *tirosk*.

Yayin, according to the Biblical critics, refers to the juice of the grape in any form. It might be sweet or sour, fermented or unfermented.

Shekar, or *shechan*, was the term applied to any sweet juice derived from any other source besides the grape. It is sometimes translated honey. It usually refers to the juice of the palm-tree, or of its fruit, the date; and like *yayin* it included the fermented as well as the unfermented condition of the juice.

Tirosk was applied to the ripe fruit of the vine, and to the fresh juice of the grape before fermentation had commenced. It is often translated "new wine."

In brief, then, *yayin* means fermented or unfermented wine or juice of grapes; *shekar* means fermented or unfermented juice of the palm-tree, of dates, or of other sweet fruit; *tirosk* means the sweet, unfermented juice of the grape, or new wine.

The Hebrews used the term *yayin* for wine made from grapes, in any of its stages, just as we apply the term *cider* to the fresh juice of the apple, or to the same juice after it has fermented or become "hard" by age. The Greek *oinos* corresponds exactly with the Hebrew *yayin*.

The foregoing is certainly sufficient to show beyond all chance for reasonable doubt, that there are two kinds of wine recognized in the Bible, one of which was sweet, unfermented, and unintoxicating, and the other fermented and intoxicating. The same term is often used for both kinds. If, then, we find the Bible in some instances speaking of wine in terms of commendation, and in others condemning it in the most forcible manner, would it not be most reasonable to suppose that in those cases in which wine is commended, the unfermented kind is referred to?

and in those in which it is condemned, that which had undergone fermentation is meant? Any one who has confidence in the inspired character of the Scriptures will have no hesitancy in answering in the affirmative.

We are now prepared to consider some of the texts in which wine is mentioned.

J. H. KELLOGG, M.D.

WHAT TO EAT AND WHEN TO EAT.

It is provoking to see people swallowing some expensive and ridiculous compound just before breakfast, for the purpose of purifying their blood. Then they will sit down and gorge themselves with ham and eggs, buckwheat cakes, syrup, and two or three cups of coffee. And then again at noon before the stomach has fairly digested the previous meal, and rested, it is again filled with roasted meats, rich gravies, pastries, and often tea or bottled beer or ale.

The first thing to do to purify the blood is not to put anything into the mouth that will make the blood impure. All fried meats, rich gravies, puddings, pastries, and cakes should be avoided; but plain, well-cooked, nutritious food at regular meals, and never between meals, with an abundance of fruit in the diet, will insure good, pure blood and a clear complexion, that is, if proper attention is given to exercise and pure air. Young women must remember that air and exercise are as essential as food in producing a good complexion and good health. A number of deep inspirations of pure air every morning, with the exercise of expanding the chest, and no tight lacing after, will do more for the color of your cheeks than all the compounds the drug store contains. Let the air and sunshine into your rooms, especially your sleeping rooms; you might better fade your carpet than destroy the roses on your cheeks. Tea and coffee will make some complexions opaque or pallid and sallow.

The good temperance people warn your father and brother of the terrible enemy to be found in the dram shop; but they never say a word about the danger that is lurking right in your own home, in that deadly tea-pot, which stands on the stove all day, forming a tannic acid which turns the lining of your stomach into leather. It is no wonder that young women lose their good complexions, and become sallow and nervous and are called old maids at twenty-four. They seldom consider how much harm is being done by that cup of strong tea at each meal, and too often a cup or two between meals.

We can find hundreds of women, young girls, and even men and children, whose nervous system is completely ruined by this unwise and unnatural habit of drinking two or three cups of strong tea or coffee each day of their lives. Even if there were no harmful qualities in the tea itself, the habit of taking a liquid when you are masticating food is contrary to the laws of health; for it prevents digestion and brings on headaches, neuralgia, dyspepsia, and their kindred diseases.

An Italian philosopher once said: "Eat only when you need and relish food. Chew thoroughly, that it may do you good. Have it well cooked and unspiced. He who takes medicine is ill advised."—A. B. Jewett, in *Temperance Reformer*.

TEMPERANCE ITEMS.

"CONCERNING communion wine, we commend the following to the learned brethren who insist upon the fermented article as necessary to the perfection of the service. Dr. Ellis, of New York City, says that while in Egypt he visited the American missionaries at Cairo, and was told by them that when they told the Copts, who are the descendants of the early Christians of Egypt, that the Western churches were in the habit of using fermented, or "shop wine," as the Copts call it, as a communion wine, they were horrified at the idea. One of the missionaries said that the wine used by the societies under their charge was prepared by the Copts, who were members, by soaking raisins in water, and pressing the juice from them."—*Baptist Weekly*.

"The Sultan and his Government have ordered the discontinuance of the liquor traffic in Constantinople, and the six powers contiguous to the North Sea, Great Britain, France, Belgium, Holland, Germany, and Denmark, have entered into an agreement whereby the sale of spirituous liquors to fishermen and other persons on board fishing vessels is prohibited."—*Sel*.

"The expectancy of life for hard drinkers or drunkards at the age of twenty is only fifteen years, while for the sober young man of twenty it is forty-four years. For drunkards at thirty the life-expectancy is fourteen years, but for the sober man it is thirty-six years. Drunkards who reach the age of forty have an expectancy of eleven years, while sober men of forty

have twenty-nine years still in expectancy according to statistical estimates.

"The annual swallowing of wine, beer, and distilled liquors in the world called civilized, exceeds 6,000,000,000 gallons, or about 100,000,000 hogsheads, equivalent to about 10,000,000 hogsheads of alcohol.

"These are approximate estimates based on data in 'Mulhall's Dictionary of Statistics.'—*Illustrated Christian Weekly*.

"Look at this: Maine, fifty years ago had 13 distilleries; now, none. Then, 500 open bar taverns; now, none. Then, 10,000 drunkards; now, 2000. Then, 2000 open grog-shops; now, few. Then, 200 deaths annually from delirium tremens; now, 50. Then, 1,500 paupers; now, very few. Then, poverty; now, plenty. Then, wretchedness; now, happiness." This is what prohibition has done for Maine.

"It is just as natural that the saloon should breed lawlessness, indecency, and every foul thing, as it is that a viper should breed vipers. It is impossible to associate anything pure or manly, right or true, with the saloon. The Philadelphia License Court has set before it the problem of trying to find a class of honorable men to manage the drinking places of that city. The quest will be in vain."—*New York Observer*.

"The whisky rings [of America] own more property than the slave-owners ever did. They have larger financial interests at stake every year now in their trade than the leaders of the slave-holders' rebellion had in their property in human beings in any one year previous to the rebellion."—*Joseph Cook*.

DON'T WORRY ABOUT YOURSELF.

To retain or recover health, persons should be relieved from anxiety concerning disease. The mind has power over the body. For a person to think he has a disease, will produce that disease. This we see effected when the mind is intensely concentrated upon the disease of another. It is found in hospitals that surgeons and physicians who make a specialty of a special disease are liable to die of it themselves; and then mental power is so great that sometimes people die of disease which they have only in imagination. We have seen a person seasick in anticipation of a voyage before reaching the vessel. We have known persons to die of cancer in the stomach, when they had no cancer, or any other mortal disease. A blindfolded man slightly pricked in the arm has fainted and died from believing that he was bleeding to death.—*Sel*.

PULSE THE MOST NUTRITIOUS FOOD.

The flesh-yielding qualities of all the pulse—the bean, pea, and lentil—family are very notable, but by no means a modern discovery. If Esau paid dearly for his mess of pottage, he had at least the advantage of a bowlful of the very best vegetable food for the support of his fleshy, hairy body; inasmuch as Esau's "red pottage" was made of "lentils," as appears from Gen. 25:30-34.

Listen, too, ye patronizers of the Arabic Revelanta, Relevanta, Ervelanta, and all the other change-ringing in the pulse—the pea, bean, and lentil—line to the words of Daniel on this special subject: "Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat and water to drink; then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat. . . . And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat of the portion of the king's meat. Thus Melzar took away the portion of the meat and the wine that they should drink, and gave them pulse." And thus, too, pulse appears to be "a dainty dish," not only fit "to set before a king," but better than all the king's meat and all the king's wine. And, moreover, with reference to modern chemical analysis and its results, so far as regards this precise description of food, and considering the difference between heat-giving, which, in fact, is a sort of fat-yielding material, and actual solid flesh-yielding substance, how peculiarly and strictly, and even chemically, correct is the expression "fatter in flesh," when the flesh-yielding, rather than the merely fat-yielding, quality of the food is considered.—*Pocock*.

ELEVEN thousand nine hundred and forty-seven British soldiers in India are members of the Soldiers' Total Abstinence Association.

THE drunkard's ladder—spices, tea, coffee, tobacco and rum.

DISEASE is the interest paid for many pleasures.

News Summary.

RELIGIOUS.

Work has been commenced on the new Roman Catholic University at Washington, U. S. A.

In August a World's Conference of Young Men's Christian Associations is to be held in Stockholm, Sweden.

A report comes from London that for the past fifteen years the Empress Augusta of Germany has been a Roman Catholic.

The Victorian Auxiliary of the British and Foreign Bible Society last year contributed £500 toward the funds of the parent society.

A Spanish pastor at Malaga, Spain, has been sentenced to 28 months' imprisonment for publishing a pamphlet condemning Roman Catholic dogmas.

According to estimates made in 1883, there are in England and Wales, 13,500,000 adherents of the Established Church, while those accepting other creeds number 12,500,000.

A cheap food depot has been established in the East End, London, under the auspices of the Salvation Army. For a penny, an adult receives food and a night's lodging; for a halfpenny, bread or soup.

A school founded in Athens, Greece, more than fifty years ago, for the higher education of young women, has educated more than 20,000 girls. Its influence has been felt in Asia Minor, Bulgaria, Hungary, Italy, and elsewhere.

Thirty-four missionary societies are at work among the 200,000,000 of Africa; in China, with its 350,000,000 souls, 33 societies have begun work; more than 50 societies are bearing the gospel message to the 250,000,000 of India; in Turkey, Persia, and Japan, mission schools and churches are exerting a beneficial and more or less powerful influence.

The German Lutherans of the Baltic provinces of Russia are feeling the oppressive power of the Government. Under the act compelling religious conformity, the Minister of the Interior is authorized to suspend or banish Lutheran pastors without any judicial inquiry. A hundred preachers in Livonia and Courland have been warned, and several pastors' wives in Estonia have been marked for punishment, for holding missionary meetings.

The United States Marshal, as receiver in the Government's suits to confiscate property of the Mormon Church, continues to search for and claim property which it is alleged the church has held and disposed of to individuals. The monthly rental of about £52 for the use of their own building is still paid by the Mormon Church to the receiver. The suits will be taken up to the court as a last resort. While testifying before the examiner in these suits, Angus M. Cannon, President of the Salt Lake State of Zion, answered that he did not now sign any recommends to the Temple for plural marriages, and that over a year ago the president of the church notified him that he would not countersign any more such recommends; therefore such marriages had been discontinued. The new city council contains four prominent Gentiles among its members.

SECULAR.

An international temperance congress will be held next year in Norway.

There are 7,872 licensed victuallers and 3,051 beer-sellers in the London Excise collection.

Since the acquisition of Cyprus, that island has cost the British Government nearly £1,000,000.

During the past winter, the cold was so intense in Corea that kerosene oil froze and liquor bottles burst.

The Nihilists of Russia are said to be reorganizing, preparatory to renewed operations against the Government.

France has decided to follow the example of Great Britain, in arming merchant vessels to be used as auxiliaries of the navy in time of war.

Japan has a unique temperance society. Its members are firmly pledged not to use even a drop of alcoholic liquor until all the waters of the earth are changed to the same drink.

A chimney, 54 feet high, built of solid blocks of paper joined with a special cement, has been constructed in Germany. It is not only non-inflammable, but quite secure from lightning.

In Honan, the Chinese province that suffered so severely from the overflow of the Yellow River a few months ago, it is said that 2,000,000 persons are entirely destitute, and the suffering is appalling.

A proposition has been made to build a railway through Canada, Alaska, across Behring's Strait and Siberia, to Europe. It is to connect with United States roads at Minneapolis, Minnesota, and a branch will extend to China.

It is estimated that when Prince Bismarck made his great speech on European politics, he had a grand audience of about 264,000,000 persons, who, in Europe, Asia, America, Africa, and Australia, were almost simultaneous listeners.

Berlin makes its own gas, and supplies it to the consumers at a cheap rate. And yet the business yields considerably more than £200,000 a year to the city treasury after all the streets and squares have been lighted with either gas or electricity.

It is estimated that 75,000 persons were rendered homeless by the recent floods in Germany, and the property loss is not less than £10,000,000.

Rebellions and famines have wrought their work in China. The destruction of human beings through these agencies during the past thirty-five years is estimated at many millions, and provinces which once had a dense population are now sparsely inhabited.

The report of the English inspector of mines for 1887 shows that 568,026 persons were employed in connection with the mines in the three kingdoms. There were 881 fatal accidents, resulting in 1,051 deaths. The total output of the mines was 173,049,795 tons, of which 162,119,812 tons were coal.

The Sultan of Zanzibar, who died recently, left 27 wives and 232 children. He was the most noticeable of the rulers of the Dark Continent, was the friend and protector of Christian missions, and did much to bring before the civilized world a knowledge of the country explored by Livingstone and Stanley.

Fifty Roman Catholic members of the House of Commons attended a meeting recently held in Dublin to consider the Pope's action relative to the Home Rule agitation in Ireland. Resolutions were passed declaring that the Pope had no right to interfere in Irish political matters, and that the allegations contained in his decree were unfounded. The Bishop of Limerick has since issued an able address exhorting the people to loyally obey the Pope's decree.

Publishers' Department.

NOTICE!

PERSONS wishing to remit money to this office, in payment for books or for other purposes, should carefully note the following:—

1. In case stamps are sent, none but Victorian stamps will answer our purpose.
2. For amounts over 10s. send Money Orders or Bank Drafts, payable to ECHO PUBLISHING HOUSE.
3. When cheques are sent, the exchange will be charged to the sender.
4. If Postal Note or paper money be sent, register the letter; otherwise it is at your own risk.
5. State explicitly what the money is for.
6. Be careful to send name and full address, so that we can acknowledge receipt.

AGENTS.

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

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

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

Geelong.—A. Carter, Little Myers Street.

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

Trentham.—J. Holland.

Daylesford.—Mrs. Eliza Lamplough.

Wychitella.—Mrs. M. Stewart.

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

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

Auckland, N. Z.—Edward Hare, Turner Street, off Upper Queen Street.

PACIFIC HEALTH JOURNAL AND TEMPERANCE ADVOCATE.

A thirty-two page monthly magazine, devoted to the dissemination of true temperance principle, and instruction in the art of preserving health. It is emphatically *A Journal for the People*. Containing what everybody wants to know, and is thoroughly practical. Its range of subjects is unlimited, embracing everything that in any way affects the health. Its articles being short and pointed, it is specially adapted to farmers, mechanics, and housekeepers, who have but little leisure for reading. It is just the journal that every family needs, and may be read with profit by all. Price, 5s. per year.

BIBLE ECHO, North Fitzroy, Melbourne, Victoria.

GOOD HEALTH.

This Journal has enjoyed a long period of progressive prosperity. Every year its publishers have added some new feature or department, or greatly improved those which it already contained, until now it has Ten Distinct Departments, each comprising a good variety of interesting and instructive articles. They are *General Hygiene, Happy Fireside, Popular Science, Social Purity, Bible Hygiene, Editorial, Domestic Medicine, The Question Box, Hygiene for Young Folks, Science for the Household*.

Such a fund of information on so important topics is not combined in any other journal. The publishers have placed the journal within the reach of all by the nominal price they are charging for it. It is a monthly journal of thirty-two pages, and can be had for five shillings per annum, post-paid. For six shillings the subscriber may obtain as a premium a valuable work, entitled "Practical Manual of Hygiene and Temperance." Persons wishing to procure this valuable journal, with or without premium, can do so by sending the amount by post-office order or otherwise to: BIBLE ECHO, North Fitzroy, Melbourne, Victoria.

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Member of the American and British Associations for the Advancement of Science; The Société D'Hygiène of France, etc., etc.

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Bible Echo and Signs of the Times.

Melbourne, Australia, July, 1888.

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The gratifying intelligence has been received that Bro. G. C. Tenney, who at the late General Conference was appointed to have editorial supervision of the ECHO, left San Francisco, June 2. With his family, he is now in Auckland, New Zealand, but they expect to reach Melbourne by the last Sabbath in June or the first in July. After spending a short time here, Bro. Tenney expects to visit the various churches and companies of Sabbath-keepers in the colonies. He sends the following good words of greeting:—

"As we come to join hands with the workers in the cause of present truth in Australasia, we extend to all friends of the cause the kindest greeting. Although personally unacquainted with most of you, and with your peculiar circumstances, we already feel a fervent love for the work of God in this part of the world, and for those who have the faith and courage to take their stand upon a platform of truth where they are subject to inconvenience, reproach, and worldly loss, and which involves toil and sacrifice.

But if the truth imposes a cross which separates us from the world, and the world from us, we may glory in it. For that which separates us from evil leads us to God. The truth conveys to us the greatest blessings; for through obedience to it, we have God's approving smiles, and we may become sanctified and made meet for his use. It involves the 'promise of the life which now is, and of that which is to come.' It has ever been the portion and the privilege of the true disciple of Jesus to stem the tide of popular sentiment, and uphold unpopular truths by cross-bearing and self-denying service. Such labor calls down upon it the condemnation of the world-loving throng; but by it great blessings have always been brought to mankind. And so we labor, not for the good alone which may come to us, but that we may become mediums of blessings to others. To this end, let us labor together, and seek the help of God.

"A kind Providence has watched over us on our ocean journey, and brought us nearly half way around the earth in safety. It will be duty to tarry a few days in New Zealand, and then to find a home and a place among you. We bear to you the assurance of the earnest interest and fervent prayers of all our people in America. No distance nor national distinction can weaken the bonds of mutual interest and sympathy which unite the hearts of God's people. And as we near our home, and the consummation of our hope, let us take fresh courage, and renew, each day, our strength from the divine Source."

PAPERS are sent from this office only to subscribers. If you receive papers when you have not ordered them, it is through the kindness of some friend.

PERSONS in New Zealand who wish to subscribe for any of the periodicals published at this office, should send their order to the agent, Mr. Edward Hare. See address in Publishers' Department.

THE meetings in Federal Hall, Hobart, Tasmania, have closed, though services will continue to be held on the Sabbath and on Sunday. Forty have signed the covenant, and five others are keeping the Sabbath. Bro. Israel expects to organize a church before leaving them.

SINCE the first form of the ECHO was printed, some revisions in the list of agents have been made. The agent for Tasmania is G. Foster, not "J," and the address is "Ashleigh," Queen Street, Sandy Bay, Hobart, Tasmania. The Adelaide agency is Mrs. E. Semple, Webb Street, Norwood, South Australia.

PARENTS may gain a useful hint from "The Deacon's Way" in the "Home Circle." When a farmer sows a field, he knows that the best way to keep down the weeds is to sow plenty of good seed. If the wheat occupies all the ground, there will be no room for tares. And it is so with the minds of children and of grown persons too. There is nothing like good reading to destroy a taste for the bad.

A VERY complete "Member's Pass-book" has just been issued under the auspices of the International Tract and Missionary Society, in accordance with an action taken at the late General Conference. The book is admirably designed to enable tract society members to keep a full and accurate account of all work done with the least possible outlay of time and trouble. Blanks are arranged for each day in the year, for quarterly reports, and memoranda, and all necessary instruction is given. The books are the property of the society, and are entrusted to members on condition of using them faithfully. Orders from tract societies can be filled from this office.

LAST month mention was made of the good work that has been done in Pitcairn Island, and a letter was published from a lady residing there. The readers of the ECHO will be interested to know that at a meeting of the General Conference Committee recently held in Battle Creek, Michigan, it was decided to send help to this island and others of the South Pacific. Bro. A. J. Cullney, and Bro. Tay, who first took the truth to this lonely island, were selected for this field, and are probably now on their way, as they were to start about the first of May. It will be part of their duty to report at the next General Conference as to the advisability of purchasing a mission ship, and sending laborers to the South Sea Islands.

THE April number of *Good Health* has been mailed from this office,—the first of the Australasian edition which it is proposed to publish hereafter. This is a health journal, and every number gives a vast amount of useful information respecting the care of the body in health or sickness. If you are sick, it will help you to get well. If you are well, it will aid you in keeping so. Yet the journal is by no means confined to health subjects, but has a wide range of reading matter, having departments devoted to temperance, popular science, social purity, domestic medicine, hygiene for the young, science for the household, and reading for the fireside, besides the general articles and the editorials. The articles are not dull and prosy; but many of them are short, and all are full of life and interest. You want it, and your neighbor wants it. It would be a welcome and profitable visitor in every home. Price 5s. per year; 6s. with premium; single copy, 6d. The premium, *Health and Temperance Hand-Book*, contains, among other things, many useful recipes. Address, *Good Health*, Echo Publishing House, North Fitzroy, Victoria.

ABOUT the first of April, Bro. and Sr. Robinson reached London on their return from South Africa. Through *Present Truth*, Bro. Robinson speaks thus of the advancement that has been made in the work in London.

"It is highly gratifying to see the progress that has been made in the work here in London during the past few months. The office of publication has been removed from Grimsby to this city. This is located just outside of the business centre, and a business office, salesroom, and book depot has been secured on Paternoster Row, which is one of the greatest book centres in the world. Besides this, a house near Tufnell Park has been rented

for the workers. As the result of intelligent efforts in Bible-readings, and the few public services that have been held, several have already embraced the Sabbath, and other truths of the third angel's message, and we were agreeably surprised to meet a company last Sabbath of about thirty, including those connected with the work. Quite a number of others are deeply interested in the truth. The workers seem to be full of faith and courage, and the Lord is blessing their efforts. Bro. Haskell, whose health has been poor through the winter, and upon whom the burden of the work rests, finds himself much better physically than he has been for some months. Between thirty-five and forty Bible-readings are held with families each week, besides a Sabbath-school and three public services."

Bro. Haskell also writes hopefully of the work there. Eighteen have taken a stand on the truth, quite a number of whom propose to devote their time and energies to the advancement of the cause of God.

THE WILL OF GOD.

"Nor every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

In an eminent sense, the will of God to fallen man is expressed in the ten commandments. Those precepts emphatically tell him what he may do and what he may not do, as thus is the will of God expressed. In harmony with this sentiment are the golden texts: "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;" "If thou wilt enter into life, keep the commandments."

But how many are saying, "Lord, Lord," while they refuse to do the will of God expressed in the commandments of God. They profess great love for the Saviour, and talk fervently of Christ, the gospel, and the cross; but they consign the will of God to the dust of the ground, and love the Saviour a great way off. The Father and the Son are one. A sanctified Scriptural faith brings our adorable Redeemer very near, and holds the will of God in the mind and in the heart.—*James White*.

THE SAINTS WILL TAKE THE KINGDOM.

In Daniel 7:18, we find the following statement: "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

The question suggests itself how this declaration can be made to fit the idea of the spiritual kingdom which so many think is the kind of kingdom here intended; and we propose this query to those who think that all the kingdom which Christ is to have, and all the one that is described by the pens of the prophets, is a kingdom of grace in the hearts of believers, a church kingdom set up on the day of Pentecost, or some manifestation of the work of the gospel among men.

"The saints of the Most High shall take the kingdom." Who are the saints of the Most High?—They are the ones who already have this work of grace in the heart, the ones who already constitute the church of God on the earth. If they were not people of this kind, and had not this work of grace in the heart, they would not be the saints of the Most High. But they are the saints of the Most High when it is said of them that they shall take the kingdom. They have all the works of grace in the heart, and sustain all the relations to each other necessary to constitute all that makes a spiritual kingdom; and yet they are not now in possession of the kingdom which the prophet brings to view, but it is said of them that they shall take that kingdom.

Now we ask, Is this a spiritual kingdom? If so, how could they take it? How can those who have the work of grace so far developed in their hearts that they are saints of the Most High, and members of his spiritual kingdom, take a spiritual kingdom, which consists of the same things which they already possess? They could not. Then it was not a spiritual kingdom to which the prophet referred. Amen. But the saints shall take the kingdom, such a kingdom as they can take, not a spiritual kingdom, but the kingdom of God, which he shall establish under the whole heavens. U. S.

A NEW dynamite cruiser gun-boat, the New Yorktown, built for the United States by a Philadelphia company, carries four pneumatic guns for the hurling of dynamite projectiles, and is claimed to be the most formidable engine of war yet invented. The guns are loaded by steam, and the shells, containing 600 pounds of explosive gelatine, can be fired twice a minute.