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HOLY BIBLE

SIGNS OF THE TIMES

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

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BURDENED.

ROBERT HARE.

BEAR thou my burdens, Lord; the heavy load
Becomes too great; my feeble strength gives way;
Oh, let thy power uphold, thy might supply each need,
Speak courage to my heart, my faltering footsteps stay.

The night is dark, dear Lord; the somber clouds
O'ercast in shalowy grief, and guiding stars
Retire from darkness so intense; be thou my light;
Let beams of love smile through the gloom, and glad
all cares.

The tempest gathers, Lord; my hiding place,
My covert thou, and refuge from the blast;
Guard from the cruel vengeance of its ruthless power,
And, guarding, mid the wild commotion, be my rest.

The conflict deepens, Lord; be thou my shield;
Transfix each dart, each death-winged shaft repel;
Support amid the battle hands too weak for fight;
My rock, strong tower, and hope be thou, then all is well.

Yes, all is well; he speaks, "The eternal arms
Are underneath, and round the o'er-shadowing wings
Enfold thy weakness, while my love supplies each need
And angels guard, commissioned by the King of kings.

"I know too well the thorny steep to leave
The rugged path unguarded by my care;
Too well the tempest gloom, the conflict deep and wild,
To leave my child; rest thou on me, my arm is there."

General Articles.

THE CHARACTER OF GOD REVEALED IN CHRIST.

MRS. E. G. WHITE.

(Concluded.)

SAID Jesus, "The Father himself loveth you." If our faith is fixed upon God, through Christ, it will prove "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the Forerunner is for us entered." It is true that disappointments will come; tribulation we must expect; but we are to commit everything, great and small, to God. He does not become perplexed by the multiplicity of our grievances, nor overpowered by the weight of our burdens. His watchcare extends to every household, and encircles every individual; he is concerned in all our business and our sorrows. He marks every tear; he is touched with the feeling of our infirmities. All the afflictions and trials that befall us here are permitted, to work out his purposes of love toward us,—that we might be partakers of his holiness,

and thus become participants in that fullness of joy which is found in his presence.

"The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." But the Bible in strongest terms sets before us the importance of obtaining a knowledge of God. Says Peter, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." And the Scripture bids us, "Acquaint now thyself with him, and be at peace."

God has commanded us, "Be ye holy; for I am holy;" and an inspired apostle declares that without holiness "no man shall see the Lord." Holiness is agreement with God. By sin the image of God in man has been marred and well-nigh obliterated; it is the work of the gospel to restore that which has been lost; and we are to co-operate with the divine agency in this work. And how can we come into harmony with God, how shall we receive his likeness, unless we obtain a knowledge of him? It is this knowledge that Christ came into the world to reveal unto us.

The meager views which so many have had of the exalted character and office of Christ have narrowed their religious experience, and have greatly hindered their progress in the divine life. Personal religion among us as a people is at a low ebb. There is much form, much machinery, much tongue religion; but something deeper and more solid must be brought into our religious experience. It is the work of the Christian in this life to represent Christ to the world, in life and character unfolding the blessed Jesus. If God has given us light, it is that we may reveal it to others. But in comparison with the light we have received, and the opportunities and privileges granted us to reach the hearts of the people, the results of our work thus far have been far too small. God designs that the truth which he has brought to our understanding shall produce more fruit than has yet been revealed. But when our minds are filled with gloom and sadness, dwelling upon the darkness and evil around us, how can we represent Christ to the world? How can our testimony have power to win souls? What we need is to know God and the power of his love, as revealed in Christ, by an experimental knowledge. We must search the Scriptures diligently, prayerfully; our understanding must be quickened by the Holy Spirit, and our hearts must be uplifted to God in faith and hope and continual praise.

Through the merits of Christ, through his righteousness, which by faith is imputed unto us, we are to attain to the perfection of Christian character. Our daily and hourly work is set forth in the words of the apostle, "Looking unto Jesus, the author and finisher of our faith." While doing this, our minds become clearer, and our faith stronger, and our hope

is confirmed; we are so engrossed with the view of his purity and loveliness, and the sacrifice he has made to bring us into agreement with God, that we have no disposition to speak of doubts and discouragements.

The manifestation of God's love, his mercy and his goodness, and the work of the Holy Spirit upon the heart to enlighten and renew it, place us, through faith, in so close connection with Christ, that, having a clear conception of his character, we are able to discern the masterly deceptions of Satan. Looking unto Jesus, and trusting in his merits, we appropriate the blessings of light, of peace, of joy in the Holy Ghost. And in view of the great things which Christ has done for us, we are ready to exclaim, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"

It is by beholding that we become changed into Christ's image. By dwelling upon the love of God and our Saviour, by contemplating the perfection of the divine character, and claiming the righteousness of Christ as ours by faith, we are to be transformed into the same image. Then let us not gather together all the unpleasant pictures,—the iniquities and corruptions and disappointments, the evidences of Satan's power,—to hang in the halls of our memory, to talk over and mourn over, until our souls are filled with discouragement. A discouraged soul is a body of darkness, not only failing himself to receive the light of God, but shutting it away from others. Satan loves to see the effect of the pictures of his triumphs, making human beings faithless and disheartened.

There are, thank God, brighter and more cheering pictures which the Lord has presented to us. Let us group together the blessed assurances of his love as precious treasures, that we may look upon them continually. The Son of God, leaving his Father's throne, clothing his divinity with humanity, that he might rescue man from the power of Satan; his triumph in our behalf, opening heaven to man, revealing to human vision the presence-chamber where Deity unveils his glory; the fallen race uplifted from the pit of ruin into which sin had plunged them, and brought again into connection with the infinite God, and, having endured the divine test through faith in our Redeemer, clothed in the righteousness of Christ and exalted to his throne,—these are the pictures with which God bids us gladden the chambers of the soul. And "while we look not at the things which are seen, but at the things which are not seen," we shall prove it true that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

In heaven, God is all in all. There, holiness reigns supreme; there is nothing to mar the perfect harmony with God. If we are indeed journeying thither, the spirit of heaven will dwell in our hearts here. But if we find no pleasure now in the contemplation of heavenly things; if we have no interest in seeking the knowledge of God, no delight in behold-

ing the character of Christ; if holiness has no attractions for us,—then we may be sure that our hope of heaven is vain. Perfect conformity to the will of God is the high aim to be constantly before the Christian. He will love to talk of God, of Jesus, of the home of bliss and purity which Christ has prepared for them that love him. The contemplation of these themes, when the soul feasts upon the blessed assurances of God, the apostle represents as tasting “the powers of the world to come.”

Just before us is the closing struggle of the great controversy, when with “all power and signs and lying wonders, and with all deceivableness of unrighteousness,” Satan is to work to misrepresent the character of God, that he may “seduce, if it were possible, even the elect.” If there was ever a people in need of constantly increasing light from heaven, it is the people that, in this time of peril, God has called to be the depositaries of his holy law, and to vindicate his character before the world. Those to whom has been committed a trust so sacred must be spiritualized, elevated, vitalized, by the truths they profess to believe. Never did the church more sorely need, and never was God more solicitous that she should enjoy, the experience described in Paul’s letter to the Colossians when he wrote, We “do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.”

ETERNAL LIFE THE HOPE OF THE ANCIENTS.

R. F. COTTRELL.

SOME have supposed that the Jewish people had not the hope of eternal life clearly before them, that their instructions and hope were confined to the present life, and to an inheritance in the land of Canaan; and that they had no definite hope of the resurrection of the dead, and eternal life in a world to come. The text which says that Christ hath brought life and immortality to light through the gospel, is thought to favor the view that before Christ came, there was no such hope.

But “the beginning of the gospel of Jesus Christ,” which Mark announces, was only a new development in the unfolding of the gospel of salvation, the good news that the Christ long promised had appeared in the person of Jesus. It was not the beginning of the proclamation of salvation to our ruined race. The gospel was preached to Abraham, and to the Israelites led by Moses. Gal. 3:8; Heb. 4:2.

It is evident from many passages that the ancients looked for the resurrection of the dead and the life eternal. Speaking of the Scriptures of the Old Testament, before a word of the New was written, Jesus said to the Jews, “In them ye think ye have eternal life.” John 5:39. They certainly knew that they had the hope of eternal life from the instruction of the Scriptures. The Pharisees held that there would be “a resurrection of the dead, both of the just and unjust.” Acts 24:15. The ancient martyrs suffered persecution unto death, rather than renounce their faith, “that they might obtain a better resurrection.” Heb. 11:35. These died in faith, not receiving the promise. They were strangers and pilgrims on the earth; but they “looked for a city which hath foundations, whose builder and maker is God.” Heb. 11:10. This city was evidently the New Jerusalem which is to come down from heaven. Rev. 21:2, 10.

The ancients were not so ignorant of God’s plans and purposes as some of our moderns try to make them. They had the same hope before them that we have. We have increasing light from the progressive development of the plan of salvation. The ancient promises of a Saviour have been fulfilled by

the first advent of Jesus Christ; his ministry, death, and resurrection. This work of intercession is going forward to its close, and soon his second advent will bring life and immortality to those who look for him. Heb. 9:28. The predicted signs in heaven and on earth show that the time is near. “Who may abide the day of his coming?”

STANLEY.

THE name of Stanley is a proud one in English history. Its banners have charged on many a well-fought field, it has won high laurels in the realms of literature and government. Yet when this name is mentioned to-day, all minds turn to him to whom God has, through strange leadings, assigned so prominent a part in the deliverance of Africa from its thralldom.

It is now well known that his original name was John Rowlands, and that his parents had so little means that he was sent when three years old to the poor-house of St. Asaph to be brought up, whence at the age of thirteen he was turned loose on the world to shift for himself. He was born near Denbigh, Wales, in 1840, the very year that Livingstone, aged twenty-three, first entered Africa as a missionary. When about fourteen, he found his way to New Orleans from Liverpool as cabin boy of a sailing vessel, and there a kindly merchant named Stanley, little knowing what he did, adopted him. But Mr. Stanley died before Henry came of age, leaving no will, and the lad was again thrown on his own resources.

On the breaking out of the rebellion in the United States in 1861, young Stanley went into the Confederate army. He was taken prisoner by the Federal forces, and, being allowed his liberty, he volunteered in the Federal navy, being already fond of seafaring and adventure. In course of time he was promoted to be acting ensign on the ironclad *Ticonderoga*. When the war was over, his love of adventure led him to travel, and he went to Asia Minor, saw many strange countries, wrote letters to the American newspapers, and even then was making for himself a name and fame. Returning to the United States, he was sent by Mr. Bennett, of the *New York Herald*, to Abyssinia in 1868, a war having broken out between the British and the king of that country. There Stanley got his first taste of African adventure.

In the autumn of 1869, the world was beginning to wonder whether Dr. Livingstone, the devoted Christian missionary and African explorer, were alive or dead. More than twenty months had passed since his last letter was written, and the world began to believe he had died in the heart of the Dark Continent. James Gordon Bennett, the editor of the *New York Herald*, was at this time in Paris, and telegraphed Stanley to meet him there, which, with his customary promptitude, he immediately did. On his arrival, he was confronted with the startling and wholly unexpected question, “Will you go to Africa and find Livingstone?” After a moment’s reflection he answered, “I will,” and the agreement was at once concluded.

The 21st of March, 1871, found Stanley at Zanzibar, with a caravan of 192 followers, ready for the great expedition. On the 24th of October at Ujiji, on the shores of Lake Tanganyika, he first met the famous missionary who was so powerfully to influence all of his after life. They remained together till March 14, 1872, the younger man drinking in the spirit of the elder, and becoming, as he often declares, converted by him. The Rev. David Charters, of the Congo Mission, reported Stanley saying, “If Dr. Livingstone were alive to-day, I would take all the honors, all the praise that men have showered upon me, I would lay them at his feet and say, ‘Here you are, old man; they are all yours!’”

Two years later, in the spring of 1874, when the

remains of Livingstone were carried back to England in one of the Queen’s ships, for burial in Westminster Abbey, Stanley was one of those who bore him to his grave. It was then, he tells us, that he vowed he would clear up the mystery of the Dark Continent, find the real course of the great river, or, if God should so will, be the next martyr to the cause of geographical science.

The outlet of Lake Tanganyika was as yet undiscovered; the secret sources of the Nile were unknown, and even the then famous Victoria Nyanza was only imperfectly sketched on the maps. Discussing such matters one day with the editor of the *London Daily Telegraph*, Stanley was asked whether he could settle these questions if commissioned to go to Africa. He said, “While I live, there will be something done. If I survive the time required to perform the work, all shall be done.” The proprietor of the *Telegraph* cabled Bennett, asking if he would join the new expedition. “Yes, Bennett” was the answer speedily flashed back under the sea, and the thing was determined. Stanley left England in August, 1874, attended by only three white men, and at Zanzibar the party was increased by porters and others, mostly Arabs and blacks, to the number of 224 persons, some of the men taking their wives with them; and on the 13th of November the column boldly advanced into the heart of the Dark Continent, having for its twofold object to explore the great Nile lakes, and, striking the great Lualaba where Livingstone left it, to follow wherever it might lead. It has been rightly called “an undertaking which, for grandeur of conception, and for sagacity, vigor, and completeness of execution, must ever rank among the marches of the greatest generals, and the triumphs of the greatest discoverers of history.” August 9, 1877, Stanley emerged at the Congo’s mouth, and “a new world had been discovered by a new Columbus in a canoe.”

On his return to England, he found an embassy from the king of the Belgians, who had been planning an expedition to open up the Congo country to trade, and who wanted Stanley to take command. With great reluctance he undertook the management of the International Association, as the new organization was called, and returned to Africa in 1879, where he remained nearly six years, hard at work, doing more than any other man to found the Congo Free State south of the great bend of the Congo River, having an area of 1,508,000 square miles, and a population of probably fifty millions. In obtaining the concessions of over 400 native chiefs, not one shot was fired. It was a grand victory over barbarism without the guilt of bloodshed that too often has stained such triumphs.

While Stanley was in this country, during the winter of 1886–87, he was called back to Europe once more to take command of an African expedition, the one for the rescue of Emin Pasha. June 28, with 389 officers and men, Stanley started from Yambungo, below Falls Station, not far from the mouth of the Aruwihimi, and marched east at the rate of ten or twelve miles a day, amid great opposition from the natives and terrible sufferings due to the nature of the country, which consisted of gloomy and almost impenetrable forests. When they reached Ibwiri, 126 miles from the Albert Nyanza, November 12, the party had become reduced, by desertion and death, to 174, and the most of those that survived were mere skeletons. Here, finding food and rest, they started on again November 24, and in another week had emerged from the deadly forest which came so near to swallowing them all up. December 13 they sighted the Nyanza, and soon were encamped upon its banks; but Emin was not there, as they had hoped he might be. They were too weak to march to Wadelai, his capital, far to the north; the natives would not let them have a boat; Stanley’s conscience would not permit him to seize one by force; there were no trees of sufficient size to

make one, and his own boat had been left 190 miles in the rear, at Kilinga Longa, through the inability of the men to bring it. So there was nothing to do but go back for the boat. This was done, and in spite of Stanley's severe illness, which required a month's careful nursing, the force, or what was left of it, was back again in the vicinity of the lake by the last of April. Here they were rejoiced to find a note awaiting them from Emin, to whom rumors of their arrival had penetrated, and who begged them to tarry till he could make further communications. April 29, Emin himself arrived in his steamer, and great was the rejoicing. The two heroes remained together until May 25, when Stanley, rested and reinforced, started back to Fort Bodo, where he had left men and supplies. From this he pushed still farther back, hoping to meet the other half of the expedition under Major Bartelott. But alas, the Major had been shot, and the rear column, thoroughly demoralized, had gone to pieces, believing that Stanley himself was dead, as had been reported. Stanley, though sorely disappointed and crippled by these untoward events, determined to go back again to the Nyanza by a shorter route and again unite with Emin. And now the news comes to the waiting world that the two heroes are returning in company to the realms of civilization. And soon the wonderful story, some premonitions of which have already reached us, will be unfolded.—*Gospel in All Lands.*

THE POOR MAN'S LAWGIVER.

THERE are far too many people to-day to whom the very word or thought of Jew or Moses is a stigma. They devoutly thank God that they live in a Christian age, and under Christian (?) governments. Christianity is better than Judaism without any doubt; but those who imagine that modern governments and institutions are far ahead of what God ordained, would do well to ponder the following thoughts from the pen of H. L. Hastings, in his book entitled the "Wonderful Law:"—

"Both the Old and the New Testament are full of commands, precepts, and exhortations to care for the poor. What other nation ever had a law compelling men to lend to the poor without interest? What other nation ever had a law allowing the poor and the traveller to eat and fill their hands with fruit from any vineyards and orchards which they passed, only prohibiting their taking any vessels or bags with them to carry fruit away? What other law ever forbade the taking of a pledge from a widow for her indebtedness, or required a pawned garment to be returned to a poor man at night? What other nation ever had laws requiring that the wages of the workman should be paid, not quarterly, monthly, or weekly, but before sunset every night? What other nation had a law forbidding men to curse the deaf, or put a stumbling-block in the path of the blind? What other nation had a law forbidding the husbandman to reap the corners of his fields, or gather the gleanings of his harvest, or the scattering grapes of his vineyard; but commanding him to leave them for the poor and the stranger? What other people had a law which forbade the muzzling of the ox as he was treading out the corn, or which protected birds upon their nests, and commanded men to show kindness to beasts in distress, even though they belonged to their enemies? What other nation had a law which required men to love their neighbors as themselves, and forbade them to cherish grudges against them, and prohibited malice, tale-bearing, and revenge? What other nation ever had a law which gave every man an inheritance of land, and so secured it that even the king on his throne could not take it from him; and so arranged it that if he himself was compelled to part with his land, he could not sell it outright, but could redeem it at any

time when able, and if not, at the end of the jubilee period his children could go and claim their ancient inheritance? What nation, outside the influence of the law of Moses, ever had a law which sacredly reserved every seventh day for rest, and forbade people to require or permit their servants or their beasts to do any servile work on that day? Surely, if there ever was a law which was emphatically a law for the poor, the law of Moses was that law. We might search the records of all ages, from the beginning to the present time, without finding another law so favorable to the poor, so full of sympathy, humanity, righteousness, and truth, as this law. And the necessity for it is obvious. The rich can care for themselves, but the poor need protection. They cannot cope with power and wealth, and their struggles against oppression often plunge them into deeper woes, from which human lawgivers fail to extricate them. But God in his law remembered the poor,—it was the poor man's law,—and when the gospel came, it was a grand proof of Christ's Messiahship that to the poor the gospel was preached."

BLESSINGS FOR SABBATH-KEEPING.

C. L. BOYD.

HERE in Africa, three days each week are observed as a Sabbath, by those who profess to be the children of the one God, to say nothing of the days that are observed by the pagan tribes and nations. These days are, Friday the sixth, Saturday the seventh, and Sunday the first day of the week. It is not the object in this article to prove which of these days should be observed by Christians, but to call attention to a few of the promised blessings for keeping the Sabbath of the Lord.

God is love; and his love is manifested in all his provisions for his children. Immediately after the creation, "The Sabbath was made for man;" that is, in his interests. He needed a Sabbath, or rest. So great was this need that the Sabbath was made for man at the earliest period of his existence. It was made by the same omnipotent power that created man. Indeed, there was no other power authorized to make such a provision for the newly created human family.

By three distinct acts of the Creator was the Sabbath made: 1. He rested on the seventh day; 2. He blessed it because he had rested on it; 3. He sanctified, or as suggested by the words of the Saviour, set apart for man, the seventh day, because that he had rested on and blessed this day.

To illustrate this subject: A gold-smith takes a piece of gold and makes it into a cup for his children. 1. He fashions the gold into an unadorned vessel of the right shape and dimensions. It is now a cup, but it is not finished. 2. He ornaments it with engraving according to his own pleasure. 3. He sets this cup apart for the use of his children by engraving his own name and its dedication to them upon the side of the cup. This father now makes a will in which he bequeaths rich gifts and privileges to his posterity, to be enjoyed by them as long as they hold in their possession this gift, sign, seal, and token, that they are his children. It will be seen 1. That the gold has become an inseparable part of the cup; and 2. That the gifts and privileges granted in the will are conditional on the possession of the identical cup made by the father.

As in the illustration the gold becomes a cup as soon as it is fashioned, so the seventh day of the week became God's Sabbath (rest-day) as soon as he had rested thereon; but it was not complete. He next set his day apart "for man" by blessing and sanctifying it to a holy use. It now became quite as impossible to separate the seventh day from the Sabbath as to separate the cup from the gold, in the illustration. Some of the most precious promises given in the will and testament of God to his chil-

dren are to those who have in their possession, and are scripturally observing, the Sabbath which he made for them.

To the inhabitants of ancient Jerusalem God said, "And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever." Jer. 17:24, 25.

No more precious promise could be given to ancient Israel than this; but promises for Sabbath-keeping are not confined to ancient Israel. "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him;" and of those who are living on the earth when his "salvation is near to come," and his "righteousness to be revealed," he says, "Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." What is this "blessing" promised to Sabbath-keepers? "Even them will I bring to my holy mountain, and make them joyful in my house of prayer." See Isa. 56:1-8. That this refers to the very day that the Creator made holy is evident; for he continues: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on MY HOLY DAY; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

In the observance of the first and second commandments requiring the worship of the true God, and of the fourth commandment requiring the observance of the true Sabbath, God's people were out of harmony with the rest of the world. The different nations had their own gods; and these gods had their own sabbaths. There were gods many, and sabbaths many; but none of these gods pronounced blessings for the observance of the sabbaths of their rivals. Perhaps there are no other principles of the law of God which were so often violated as those requiring the worship of the true God and the observance of the Sabbath, his Sabbath. Indeed, the Lord made the observance of the Sabbath a sign of loyalty to him. In the observance of the Lord's Sabbath, his people were distinguished from others. He says to them, "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20. God has never pronounced a blessing for the observance of any Sabbath except his own.

God does not accept of substitutes. When Moses, the minister of the true God, was absent from Israel beyond the expected time, they thought it was better to worship the gods of Egypt than to have no God; so they said to Aaron, "Up, make us gods which shall go before us." "About three thousand men" were put to death for thus violating the second commandment of God.

A still greater punishment than this came upon them for violating the fourth commandment. The word of God by Jeremiah was not regarded; they desecrated the Sabbath. "Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king and of his princes; all these he brought

to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia; to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfill threescore and ten years." 2 Chron. 36 : 17-21.

The substitution of other gods or of other sabbaths is not acceptable service to the Creator. From his law, his will and our duty may be learned.

Cape Town, South Africa.

"I AM THE RESURRECTION."

"I BELIEVE in the resurrection of the body." Immortal confession to an immortal truth. "I believe," because it is the testimony of Him who has destroyed death, of Him who has the power of death. "I believe," because He raised himself from the dead, and is alive forevermore. "I believe," because God has added to his testimony the promise that "if we be planted together in the likeness of his death, we shall be also in the likeness of his resurrection." How came that confession to be held? How came mortal man to think and believe that his dead body should again rise from its slumber in the dark grave? Philosophers throughout the ages had vainly groped amid the ruins of humanity for some remnants with which to reconstruct its lost habitation. The priest of every religion had tried, and failed to remove the veil and uncover the secrets of the grave. Philosophers, priests, and people were all believers in an undying spirit, but could not conceive of a resurrection and reconstruction of the body. This gave rise to the methods of embalming which would prevent decay and preserve the body for the return of the departed spirit. This is the meaning of the "mummy." Whence the discovery? How came man to believe that his body would rise again? Look upon yon classic hill covered with the statues of philosophers and poets, of gods and goddesses, where were the schools that taught all that man could teach, crowned with the temple of one of the chief divinities of ancient conception; see that plain, earnest man speaking to the curious crowd. Marvellous speech it was, and thus the writer of the scene sums it up, "And he preached unto them Jesus and the resurrection." Jesus it was who rent the veil of the tomb, who "brought life and immortality to light" in his gospel. And this is the gospel, "Christ died for our sins, according to the Scriptures," "and was raised again for our justification."

Some may say that this was a natural discovery, arising out of the analogies of nature. Winter preaches solemnly of decay and death, when all nature is wrapped in the white mantle and closed in the grasp of its icy hand. Spring, unlocking that grasp and dissolving that mantle, sends its reviving warmth through every vein and fiber, and clothes the earth with verdure. But this is not the discovery of nature, it is the revelation of a mystery. "Behold," said the initiated apostle, "I show you a mystery,"—one that surpassed the mysteries of nature, the mysteries of philosophy,—for said he, "we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible. . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. . . . The sting of death is sin; and the strength of sin is the law, but thanks be to God which giveth us the victory through our Lord Jesus Christ."—*New York Observer.*

JUST FOR TO-DAY.

LORD, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for to-day.
Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for to-day.
Let me be slow to do my will,
Prompt to obey.

ACROSS THE OCEAN.

THE following description of an Atlantic voyage by Dr. T. De Witt Talmage is a good specimen of his powers of vivid description, and the experience will awaken reminiscences in the minds of many who have passed through similar experiences. It is taken from "Sparks from My Anvil," in the *New York Observer* :—

"We swung out in the river Mersey at Liverpool, bound for New York. We had on board seven hundred, crew and passengers. We came together strangers—Englishmen, Irishmen, Italians, Swedes, Norwegians, Americans. Two flags floated from the masts, British and American ensigns. So may they ever float, and no red hand of war ever snatch either of them down. In the same prayer that we put up for our own national prosperity, we will send up the petition, 'God save the Queen!' We had a new vessel, or one so thoroughly remodeled that the voyage had around it all the uncertainties of a trial trip. The great steamer felt its way cautiously out into the sea. The pilot was discharged; and committing ourselves to the care of Him who holdeth the winds in his fist, we were fairly started on our voyage of three thousand miles. It was rough nearly all the way, the sea with strong buffeting disputing our path. But one night, at eleven o'clock, after the lights had been put out, a cyclone,—a wind just made to tear ships to pieces, caught us in its clutches. It came down so suddenly that we had not time to take in the sails or to fasten the hatches.

"I thought that I had seen storms on the sea before; but all of them together might have come under one wing of that cyclone. We were only eight or nine hundred miles from home, and in high expectation of soon seeing our friends, for there was no one on board so poor as not to have a friend. But it seemed as if we were to be disappointed. The most of us expected then and there to die. There were none who made light of the peril, save two; one was an Englishman, and he was drunk, and the other was an American, and he was a fool! Oh, what a time it was! A night to make one's hair turn white. We came out of the berths, and stood in the gangway, and looked into the steerage, and sat in the cabin. While seated there, we heard overhead something like minute guns. It was the bursting of the sails. We held on with both hands to keep our places. Those who attempted to cross the floor came back bruised and gashed. Cups and glasses were dashed to fragments; pieces of the table, getting loose, swung across the saloon. It seemed as if the hurricane took that great ship of thousands of tons and stood it on end, and said, 'Shall I sink it, or let it go this once?' And then it came down with such force that the billows trampled over it, each mounted of a fury.

"At three o'clock in the morning the water covered the ship from prow to stern, and the skylights gave way! The deluge rushed in, and we felt that one or two more waves like that must swamp us forever. As the water rolled back and forward in the cabins and dashed against the walls, it sprang half way up to the ceiling. Rushing through the skylights as it came in with such terrific roar, there went up from the cabin a shriek of horror which, I pray God, I may never hear again. I have dreamed the whole scene over again, but God has mercifully kept me from hearing that one cry. Into it seemed to be compressed the agony of expected shipwreck. It seemed to say, 'I shall never get home again. My children will be orphaned, and my wife will be widowed. I am launching now into eternity. In two minutes I shall go to meet my God.'

"There were about five hundred and fifty passengers in the steerage; and as the water rushed in and touched the furnaces and began violently to hiss, the poor creatures in the steerage imagined that the boilers were giving way. These passengers writhed in the water and in the mud, some praying, some

crying, all terrified. They made a rush for the deck. An officer stood there and beat them back with blow after blow. It was necessary. They could not have stood an instant on the deck. Oh, how they begged to get out of the hold of the ship! One woman, with a child in her arms, rushed up and caught hold of one of the officers and cried, 'Do let me out; I will help you! Do let me out! I cannot die here!' Some got down and prayed to the Virgin Mary, saying, 'O blessed Mother! keep us. Have mercy on us!' Some stood with white lips and fixed gaze, silent in their terror. Some wrung their hands and cried out, 'O God! what shall I do? what shall I do?' The time came when the crew could no longer stay on the deck, and the cry of the officers was, 'Below! all hands below!' Our brave and sympathetic Captain Andrews had been swept by the hurricane from his bridge, and had escaped very narrowly with his life. The cyclone seemed to stand on the deck, waving its wing, crying, 'This ship is mine! I have captured it! Ha, ha! I will command it! If God will permit, I will sink it here and now! By a thousand shipwrecks I swear the doom of this vessel!' There was a lull in the storm, but only that it might gain additional fury. Crash! went the lifeboat on one side. Crash! went the lifeboat on the other side. The great booms got loose, and as with the heft of a thunder-bolt, pounded the deck and beat the mast, the jib-boom, studding-sail boom, and square-sail boom with their strong arms, beating time to the awful march and music of the hurricane. Meanwhile the ocean became phosphorescent. The whole scene looked like fire. The water dripping from the rigging, there were ropes of fire, and there were masts of fire, and there was a deck of fire; a ship of fire sailing on a sea of fire, through a night of fire. Everybody prayed. A lad of twelve years of age got down and prayed for his mother. 'If I should give up,' he said, 'I do not know what would become of mother.' There were men who, I think, had not prayed for thirty years, who then got down on their knees. When a man who has neglected God all his life feels that he has come to his last time, it makes a very busy night. All of our sins and shortcomings passed through our minds. My own life seemed utterly unsatisfactory. Oh! I tell you a man prays straight to the mark when he has a cyclone above him, an ocean beneath him, and eternity so close to him that he can feel its breath on his cheek.

"The night was long. At last we saw the dawn looking through the port-holes. The path of the steamer became more and more mild, until, on the last morning out, the sun threw round about us a glory such as I never witnessed before."

A POINT OF TIME.

ONE aim all classes and conditions of men hold in common; that is the future. No man or woman is so fallen that it does not hold the hope of reformation; for the sinner purchases his freedom from despair in his hope of developing moral strength to overcome temptation. The unsuccessful man sees in the future the favoring circumstance that brings victory. The man who feels the fire of genius in him sees in the future the spark to set it burning, when he will command the world's applause, where now he thinks himself benumbed by its indifference. The beggar seeks the barrel from which his hook will draw the rich man's forgotten treasure. The scholar sees the page that will bring the world to his feet. The inventor walks the squares of the city, selecting the site for the monument a grateful people will raise in his memory. The politician thrills in the darkness of the night at his own eloquence in dealing with a living question of state, while his hours of daylight are spent in making political capital that will make independence possible in the future. The mother is lured to patient effort by the golden promise the future has for her children, and sees an old age when the reflected glory will pay for the present twilight. The man of money sees power in the future; the man of power, victory. Everywhere, in every life, it is the goal of effort, whether its purpose be high or low. In some lives it lies so close to the present that it obliterates its greatness, and each day slips through the fingers uncounted for the one day that is to bring the crowning. That it lies always beyond the touch-

ing, beyond the holding, keeps it untarnished ; that it is always on the other side of the mountain leaves the imagination free to build as the years strengthen purpose and design.

Happily wise is he who in each day sees the realization of yesterday ; who in each day sees a future that too soon becomes a past. Happy he who brings his dream so close to his every-day life that each action makes visible a part of the future. He who lives in the past loses the incentive to action ; he who lives in the future loses the blessing of the present ; but he who lives in the present, seeing, feeling it the future of the past, the past of the future, lives with heart and head attuned to the highest in himself and his time.

Use the present—'tis all we have ; the near future of to-morrow may not be ours for opportunity, for pleasure, for woe. Use the only time we have for the men and women who need what we can do for them, what we can give them. Silence may enwrap every present emotion, every present possibility to-morrow, and to-day have become a part of the eternal past.

To the perfectly regulated life there should be no future ; but each day should fill its part, not as a promise of to-morrow, but as the fruition of yesterday. To-morrow may be a thief robbing to-day of vital force. Yesterday is the unchangeable prophecy of to-day. Philip Gilbert Hamerton says that the present " may be compared with the point of a pencil in the hands of a draughtsman ; it travels, and it leaves its mark behind it ; yet in itself it is but a point surrounded by an infinite space that we call eternity."

To-day is the future of yesterday. It is ours. Yesterday has gone from us ; to-morrow may never be ours with to-day's strength of mind and body, with to-day's enthusiasm, with to-day's unselfishness. We may build a fire to-day in our own hearts that will burn good intentions for to-morrow, and we come into our inheritance, not a vessel of promise, bearing buds ready to blossom, but a vase of ashes, dead and worthless. For it is given to few to rise to so great eminence to-day that to-morrow the world points to them as a warning against the future.

To-day is ours—only to-day. We may design a to-morrow, but the filling of the design depends on the work, the pleasure, the effort, the purpose, the living, of to-day.—*Christian Union*.

NOBLE SENTIMENTS FROM GREAT MINDS.

W. A. COLCORD.

TRUTH, whether in or out of fashion, is the business of the understanding ; whatsoever is besides that, however authorized by consent or recommended by rarity, is nothing but ignorance, or something worse.—*John Locke*.

As ten millions of circles can never make a square, so the united voice of myriads cannot lend the smallest foundation to falsehood.—*Goldsmith*.

To have been a thousand years wrong, will not make us right for a single hour ! or else the pagans should have kept to their creed.—*Sebastian Meyer*.

It is common to men to err ; but it is only a fool that perseveres in his error. A wise man, therefore, alters his opinion ; a fool, never.—*Latin Proverb*.

A learned man has said that the hardest words to pronounce in the English language are, " I made a mistake." When Frederick the Great wrote to the Senate : " I have just lost a battle, and it's my own fault," Goldsmith says, " His confession shows more greatness than his victories."

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope*.

The highway of the upright is to depart from evil.—*Solomon*.

Timely Topics.

MELBOURNE is certainly becoming metropolitan in the number and degree of criminal offences which occur within its precincts. Crimes of every variety and quality darken the daily pages of our annals, and the record of each month seems to excel that of all preceding ones. Our newspapers, which a short time ago were not called upon to record such brutal and demoralizing details, now abound in reports of various offences against life, property, or decency.

For instance, on one page of a recent issue of one of our dailies, we find notices and accounts of : one embezzlement, two larcenies, one strike, one prize fight, two murders, one suicide, one body found in the Yarra, a missing secretary and £500, ritualistic scandal in church, armed burglars in Collingwood, charge of robbery. These were nearly all local occurrences, but do not include the legion of " minor crimes " and unheard-of sins which make up the daily record of our city.

Satan is at work. Let the Christian gird on his armor, and, like Nehemiah's men, build with one hand and wield the sword with the other. It is not a time for idleness now. " Soon the night cometh in which no man can work."

Hundreds of Christian men and women are needed to stand in the gap to herald abroad the words of truth and salvation. Let the standard be raised high aloft. The " commandments of God and the faith of Jesus " are the words which the angel puts in the lips of God's children now.

MR. McNEILL is one of the rising preachers in the old country of to-day, and he gives utterance to some sayings that certainly ought to go to the hearts of a portion of his hearers. At the Metropolitan Tabernacle in London during a recent discourse he used the following words :—

" I hope all the money given here to-day will be clean money. I know how it is done—the church suits your game—you are willing to make a bargain. ' I will pay pew rents and other sundry sums, and you will not disturb me with the scorching, withering truths indulged in by some preachers. I'll make it worth your while. I'll be a pillar in your church.' Poor man ! if he only knew it, it's a caterpillar he is. You have men here, as we have them in Scotland, doing the devil's work all the week, scattering death, destruction and desolation by the accursed drink, and they come to church saying, ' Cover me with your cloak, make me respectable, and I'll share the plunder with you. £30,000 will not be lacking to build a church or endow a cathedral, if you will only whitewash me.' Ah, why should the church of God become a flunkey to such men as these ? "

RELIGION IN THE HOME.

BEFORE there can be any well-grounded hope of the permanent establishment of millennial glory, it is absolutely necessary that the domestic department of human society should be essentially transformed in the case, at least, of the great mass of the so-called families.

Infidelity of wives and husbands, and instances of fiendish cruelties of men towards those whom they should protect, brutality towards children, and the ingratitude and unholy nature of children, these are features which meet us at almost every glance at domestic life.

Thousands of houses are kept, under the name of home, which are simply the abodes of vicious passions, fostering deeds of unsaucrety and cruelty which are black with sin. Thousands of women called by the sacred name of wives are doomed under the cover of a legal marriage to lives of unmitigated degradation and toil, and to become the slaves of lust and cruelty.

The cares and weakness of a multiplied motherhood with ever-deepening poverty are their only portion, perhaps with harsh words, and even kicks and blows for their only reward ; while every ray of hope for this world or that to come dies out in despair. Is this too strong ? For many homes, yes ; for many houses, *no*. What God can think of a man who will strike or kick her who is the mother of his children we can only judge by our own utter detestation of such a satanic thing.

But it is useless to talk of obedient and well-developed children who are born of lust and passion. The father has no interest in their welfare or cultivation, and the mother, perhaps, feels no regard only to keep them out of her way ; and room must constantly be made for more, who in turn take up their abode on the foot-path. Here Satan has full control of them. Sin and crime follow, while respectability or shame are alike unknown.

It is vain to talk about evangelizing the world until these sources of iniquity in our own cities and villages are renovated, and decency, love, and temperance prevail in the homes of the people. As long as children are kicked, beaten, starved to the verge of death or desperation by passionate parents, we cannot hope for their reform. Until the wife has less cares and more love and sympathy, she cannot be expected to be what a mother should be to her family. And until husbands learn to " love their wives, and be not bitter against them," and cherish their own flesh, we cannot look with satisfaction upon the foundations of society. And even in nominally Christian homes, there may frequently be found a lack of that kindly regard so necessary to the well being of the family.

FATHER IGNATIUS.

WE notice that some of our Protestant cotemporaries are practically taking Father Ignatius under their patronage. But before this mania spreads, it might be well to consider the nature of the teaching of Father Ignatius. That he may preach the gospel in some of its aspects faithfully is not now the question, but that he does so in every respect scarcely any one would seriously affirm. Still, this is not the point of our contention at present. It is altogether possible for a man to preach the gospel faithfully and then practice it very unfaithfully ; or he may preach the simple unadulterated gospel, and yet when he comes to apply that gospel in the affairs of life, he may completely load it down with human additions and traditions, and thereby make the gospel of none effect. This is precisely what we believe Father Ignatius is doing. We do not care to discuss his motives, though we notice one of our cotemporaries is quite equal to declaring belief in his entire sincerity. He may be sincere, and yet be very far wrong. Saul of Tarsus was sincere when he was persecuting the church. We have nothing now to do with motives ; we are simply looking at facts. Father Ignatius teaches the importance of the confessional, the worship of the mass, the importance of the monastic life, and the orders of the Roman Church. He speaks also of the Virgin Mary as the mother of God, and in nearly every respect simply echoes the Roman dogmas concerning most of the things wherein they differ from Protestants. How does it happen, then, that this monk is to be canonized among Protestants ? Father Ignatius is simply a Romanist, whether in disguise or not. We regard his access to Protestant pulpits as one of the dangerous signs of the times, and we do not hesitate to say that the time has come when those who are opposed to the spread of Romanism should give this eccentric monk a wide berth. Personal magnetism is a dangerous element when strongly allied to a dangerous error.—*Christian Commonwealth*.

The Home Circle.

AS THE WINGS OF A DOVE.

ELIZA H. MORTON.

Ps. 68: 13.

THOUGH the dove seeks its food
Mid soot and rust,
And its beauty is soiled
With dirt and dust,
Yet by rising in air
With plumage stained,
Its bright feathers of gold
Are soon regained.

Precious thought to my soul,
A symbol grand!
Though defiled with sin
In heart and hand,
As the wings of a dove
The heart shall be
That turns from its guilt,
O God, to thee.

Then arise, ye that dwell
In shades of night,
Cast aside the vile robe,
Be clean and white.
Like the feathers of snow,
With silver wrought,
Are the ransomed and saved,
Whom Christ has bought.

MISS CHAPIN'S EXPERIMENT.

"NEENAH, are you ready to come out?"

No answer.

"Neenah, Neenah, do you hear?"

A rustling noise as of some one moving about was the only sound.

Sadly Miss Chapin turned away from the closed door, and returned to her own room.

Here she sat down, and tried to think of some way to soften the girl's heart. Failing to choose any plan, she rose and went slowly to the study; for Mr. Allen was the principal of this school, and here was his presence chamber.

Once admitted, she said, dismally,

"I have come to see you about Neenah. She still refuses to yield, and there is but one penalty left."

"Well, well," Mr. Allen replied, a little impatiently, "I can't see why that should not be resorted to, if she remains surly and disobedient."

"This is her second day of confinement in her own room without communication, and she is as hard as ever," Miss Chapin went on. "If the poor girl were not an Indian, having had no mother's teaching to help her, I should not feel so bad."

"But you would have her obey, surely? I see no way left now, but the 'solitary confinement' with bread-and-water diet and the hard bed—yes, Miss Chapin, that above all," Mr. Allen urged. "Did you ever notice that the Indians are especially fond of a soft bed?"

"Yes; no doubt that is because they have none at all in their wigwams," she answered.

"Bread and water are no more to Neenah's taste than to that of any white girl, I fancy," continued the principal. "And I think a wholesome use of both will be beneficial to Miss Neenah Crow Wing. At all events, we'll try it."

Seeing that all discussion was useless, the teacher again returned to her wilful pupil. This time she entered without the permission which she had asked in vain. Seating herself beside the girl, she took one of Neenah's tawny hands in her own, and tried to win her to a right mind by gentle argument. Now and then the dull red of the Indian girl's cheek grew a shade more bright, but by neither word nor sign did she reply.

After half an hour spent so fruitlessly, Miss Chapin left her. With a light step she hastened once more to the study.

"Mr. Allen, at the risk of being unwelcome, I have to trouble you again upon the same business."

The formal bow of one who has already made up his mind, and does not mean to change it, would have silenced a less brave woman; but Miss Chapin began resolutely: "Will you let me try an experiment in Neenah's case?"

Mr. Allen hesitated. "You must not let that girl off Scot free," he said at length.

"But may I not choose her punishment?"

"Well, if you will really inflict a punishment—yes. I think I can trust your discretion. Will you tell me what it is?"

"If you insist, certainly; but I would rather not. Will you not wait to see the result?"

"I would like to know beforehand."

"Very well, then," and a bright flush rose to Miss Chapin's cheek, but she spoke very quietly; "I am going to bear Neenah's penalty for her."

"You will do no such thing, madam," he exclaimed excitedly. "The person who commits an offence in this school must bear the consequences."

"That was not our Lord's way in dealing with us," she answered softly. "It surely must be safe to follow his example. I beg you to permit me to stand in this poor girl's place this once," she pleaded. "That nothing else can conquer her, I am sure; this may not, but let me try."

The principal was out of all patience. "Fiddle-de-dee!" he exclaimed. "Have we returned to the times of knight errantry?" Then, seeing Miss Chapin's disappointment in her face, he added, pleasantly, "but do as you please. Send for me in time to make your will, however, for you are sure to end your days in the 'dark chamber' if you wait for Neenah's repentance."

Radiant with success, away sped Miss Chapin, straight to the culprit.

"Neenah," she said kindly, "Mr. Allen has sentenced you to the 'dark chamber' until you are willing to do what is right, and you know only too well, poor girl! what that means."

Neenah's face only grew the more dogged.

"I grieve to think of you, dear, shut up in that lonely room so dark and bare, with such a hard bed to lie upon, and only your own naughty heart for companionship, so I have asked Mr. Allen to forgive you freely, on his part, and I am going to bear your punishment for you."

The girl started and looked at Miss Chapin, then fell into her state of dull indifference again.

"When you wish my forgiveness, Neenah, come to me, and I will give it to you. I shall not see you again till you come to seek me."

So saying, the teacher closed the door after her, and immediately gave herself up, a prisoner in the "dark chamber."

Neenah could hear the key distinctly, as it turned upon her friend, but she also felt a keen sense of her own freedom.

In her stolid way she tried to enjoy her liberty.

It was Saturday, the day so welcome to teacher and pupil alike, so that in the general bustle of a holiday Miss Chapin was scarcely missed.

The affair was known only to a few, and no explanations were necessary.

Sunday evening found her still a prisoner. That night the chapel was crowded; for a stranger addressed the students, and the singing was especially attractive.

During the services, Mr. Allen received an urgent message that Miss Chapin desired to see him immediately.

She had been conscious for an hour that some one was stealthily moving outside her door, and at last a paper had been thrust under it. She had sent for Mr. Allen to ask that this paper might be examined as soon as possible, as she had no light.

It was from Neenah. In rude, ill-formed letters the poor child told how she had lain awake all the long night thinking of her teacher, and what she was suffering for her sake. She could bear it no

longer, and she humbly begged to be forgiven, promising to be a good girl always.

Even Mr. Allen's heart was touched, and Miss Chapin wept for joy. They went together to Neenah's little room, and found her crying bitterly. Nor was she ashamed of her tears. She repeated her promise of obedience most gladly.

Neenah faithfully kept her word. And in this, as well as in her tender love for her teacher, this Indian girl put many a follower of the blessed Jesus to shame; for we often forget who bore our punishment because he first loved us.—Mrs. C. E. Cheney.

DON'T TALK ABOUT YOUR TROUBLES.

SITTING by my window the other day, I saw a little fellow who was running on the side-walk, stub his toe and fall with a great thump. It must have hurt him severely, and I expected to hear a tremendous outcry. Instead of that he got upon his feet as soon as possible, rubbed his head, looking around to see if there was anybody to pity him, and not discovering any one, trotted on without a whimper. "There," said I to myself, "that is the way we grown folks act. Our troubles are never half so serious when there is no one to whom we can explain how dreadfully we are hurt."

Whereupon I fell into a brown study upon the folly of giving voice to every little discomfort. The habit certainly develops our selfishness. The common human infirmity is for each to make himself the center of the universe, and to look upon every event as of more or less consequence in exact proportion as it affects his interests. He glances over the newspaper account of the flood that swept a village away and drowned twenty-five people, giving it scarcely a thought; but he speaks again and again of a freshet that carried off a rod or so of his fence and did sundry other small damages. He talks it over on every occasion, with all its tiresome details, because, forsooth! it touched his sacred possessions. He can dispose of a calamity under which another may be writhing, with some old threadbare proverb; and he fancies that he has settled the matter handsomely; but let some disagreeable thing be said of him, you'll not hear the last of it for some while. And the worst of it is, like the story of the three black crows, the grievance grows with every repetition, till you take him as the most cruelly injured individual upon the planet.

Since this is an infirmity of the race to which we belong, it is only common prudence for us to guard against it. If it makes us selfish to demand sympathy in every little trouble, let us see to it that we avoid speaking of our trials.

By talking about discomforts we give them proportionately more attention, and by so much we increase their power to annoy us. If we have something to take our thought, a hot, dusty day on the railway train will pass by without seriously incommoding us; but let us give our time to fanning and fretting, constantly commenting upon the heat and dust, and the frequency of stops, and we will get all the discomfort possible out of the trip.

If one gets up in the morning with a pain in his head, and begins to tell everybody who asks after his health how much he is afraid that he is about to have one of his dreadful nervous headaches, and what untold agony he suffers with them, and how he has worn out this and that remedy, etc., if it is at all possible he will probably bring about the result he fears.

Not infrequently a little bright, thankful talk, casting the care most fully upon, and getting an added touch of faith, and a shining in the joy of the Lord, will help one over the bad places so easily that his morning headache will be forgotten long before night.—Christian Witness.

“LET THE LITTLE ONES COME
UNTO ME.”

MRS. A. W. HEALD.

THE question is often asked, “How much can young children understand of their relations to God?” Various answers are of course given, but it is safe to affirm that many of them comprehend more than we know. The following story of a real experience will serve to illustrate this :—

Little Marie was a very wilful child ; one day she had been unusually troublesome, and at night when tucked snugly in bed, the following conversation occurred :—

“Why has my little girl done so many naughty things to-day?”

“O auntie, just because I like to do as I’ve a mind to.”

“But little children cannot do as they have a mind to. They must learn to be obedient and do as God wishes. Then God will be pleased with them, and when the blessed Lord Jesus comes, he will take them to dwell with him in heaven.”

“Well, auntie, there is one way I can do as I am a mind to, I can *want* to do just as God wants to have me.”

This little girl had, all unknowingly, grasped the great truth of the liberty which is in Christ Jesus, the perfect freedom of a life wholly conformed to the will of God.

Do we sufficiently realize our need of divine wisdom to instruct the dear children as to what God requires of his little ones? How much loving tenderness is needful on the part of parent or teacher! and how all-important it is to gain the confidence of the childish hearts, that they may freely speak their thoughts of God and spiritual things, giving us the opportunity to guide and instruct! The strong will need not be crushed, but may be so wisely directed as to render valuable aid in the service of God. The young hearts are tender and ever ready to respond to the love of Jesus, and if our Lord’s commands are rightly presented to these little ones, *how many* will say, with little Marie, “I will want to do just as God wishes.”

HOUSEHOLD HINTS.

Goods that have been spotted by lime or whitewash may be restored by washing immediately in vinegar.

Wiping glass which has finger marks on it with a little ammonia on a rag will instantly cleanse it.

Pure ammonia will take grease spots from most fabrics. Lay blotting paper on the spots and iron very slightly.

To wash paint, dissolve one tablespoonful of ammonia in a quart of hot water. Dip a flannel cloth in this, and wipe the paint. No scrubbing is needful.

Grease spots on woolen or silk may be removed by the application of a variety of substances, such as ammonia soaps, purified oxgall with yolk of egg, turpentine, chalk, fuller’s earth, soapstone, and soap bark.

An exchange says that iron-rust is readily removed from white fabrics by applying to the stains equal parts of common salt and cream of tartar moistened with water, and then placing in the sunshine. Re-apply the mixture to the spots as they become dry, for two or three hours.

Cologne water, or any other perfume, can be burned in a spirit lamp to scent an apartment. It can also be sprayed into the air by means of a spraying bottle. In using the lamp, a small ball of spongy platinum is placed above the wick, which is lighted. When this ball is red hot, the wick flame is extinguished. The platinum will draw up the perfume and burn it, sending the fumes into the air.

Useful and Curious.

It was in the Swedish Rigsdad, when the Socialist law was under consideration, Mr. Gumalius, the Radical leader, tried to defend his Socialist predilections with the stale cry, “Christ himself was a Socialist.” “Yes,” replied Mr. Beskow, the court chaplain, “but with a difference. He said, ‘What is mine is thine,’ but you say, ‘What is thine is mine.’”

THE following paragraph taken from a late American paper will be of interest to our readers as referring directly to one of the most remarkable events in history; not only remarkable in its nature, but also from the fact that its occurrence was the signal given by our Saviour in Mark 13: 24 as marking the close of papal persecution and the opening of the signs of his coming :—

“The two elm trees cut down in Lunenburg, Mass., a few days ago, were more than a century old. According to Massachusetts papers, ‘they were planted by Captain John Litch on the memorable dark day, May 19, 1780, when it was so dark that people could not see to read at midday, and many persons supposed the day of Judgment had come.’”

FROM the last report of Krupp’s establishment at Essen, it appears that in 1833 there were only 9 workmen, and in 1848, 74. In July, 1888, the establishment employed 20,960 men, of whom 13,626 were at Essen. Including the families of the workmen, they supported a population of 73,969 souls, of whom 24,193 lived in houses provided by the firm. There are at Essen 1195 furnaces of various constructions, 286 boilers, 92 steam hammers of from 100 to 50,000 kilos, 370 steam engines, with a total of 27,000 horse power, 1724 different machines, and 361 cranes. Of coal and coke, 2735 tons are daily used, and 11 high furnaces of the latest construction produce 600 tons of iron per day.

HERE are two advertisements taken from London papers of a comparatively recent date, and we give them as curiosities, which they will surely be to most people, though perhaps not entirely new to all:

“Divine Orations.—Newman Grace, Literary Professor of Vital Philosophy, 43 St. George’s Street, Peckham, London, England, will write a sacred discourse (a beautiful piece of powerful eloquence) from any text, for any occasion, and at any time, for the sum of one guinea, and he will undertake to sell no copy to any second person. All correspondence and transactions absolutely secret. (Psalm 19 chap., 14 verse.)”—*London Truth*.

The following advertisement appears in the *London Times*: “To Noblemen and Others.—A young clergyman, fond of riding, driving, shooting, hunting, cricket, and all outdoor sports, would be glad to hear of a good *living*.”

THAT was a striking scene in the Fresno court when a three-year-old girl bore testimony to her mother’s good training by saying her prayers in court. The question turned on the character of the mother, who had been abandoned by the man she had been living with. Though not a wife in name, she claimed to have fulfilled all a wife’s duties, and it was to disprove the assertion that she was not a good mother to her two young girls that she besought the Judge not to believe such charges. This Judge had a touch of Solomon’s wisdom, for he settled the disputed question by asking the little one to say her prayers. With childish earnestness and unconscious of the singular surroundings, she knelt and repeated the Lord’s Prayer. That settled it, and established the mother’s claim as the most eloquent advocate could never have done it.

THIS AGE OF THE WORLD.

THOSE who are fifty or nearly fifty years of age have probably lived, in the judgment of the *Homiletic Review*, in the most important and intellectually progressive period of human history. Within this half-century, according to that journal, the following inventions and discoveries had been made: Ocean steamships, street railways, telegraph lines, ocean cables, telephones, phonographs, photography and a score of new methods of picture-making, aniline colors, kerosene oil, electric light, steam fire-engines, chemical fire-extinguishers, anæsthetics and painles, surgery, gun cotton, nitro-glycerine, dynamite, giant powder; aluminum, magnesium, and other new metals; electro-plating, spectrum analysis and spectroscopy, andiphone, pneumatic tubes, electric motor, electric bells, type-writers, cheap postal system, steam heating, steam and hydraulic elevators, vestibule cars, cantilever bridges. All positive knowledge of the physical constitution of planetary and stellar worlds has been attained within this time.

A PECULIAR PEOPLE.

AMONG the many scattered remnants of nations in India, there are few more interesting than the Beni-Israel of the Bombay tribe. The Beni-Israel do not belong to the lost tribes, nor have they any mysterious connection with the great pyramid. Their own legends aver that centuries ago their forefathers, flying by sea from a country in the north, were shipwrecked near Kenery Island, and the survivors, seven families, took refuge at Navgoan, homeless, penniless, among strangers, and without the books of their law. The date of this hegrira is estimated from 1,600 to 2,000 years ago.

Since that date the little colony of fourteen souls has grown into a dispersed community of 10,000, not unlike the ordinary Konkán peasantry, but religiously observing the Jewish Sabbath and whatever they can remember of the Mosaical law. They have been hewers of wood and drawers of water to whatever king chanced to reign; but they are as much Hebrews to-day as they were two centuries before Christ.—*Scottish American*.

THE SENSES.

HELMHOLTZ showed that a wave of thought would require about a minute to traverse a mile of nerve, and Hersch found that a touch on the face was recognized by the brain and responded to by a manual signal in the seventh of a second. He also found that the speed of sense differed for the different organs, the sense of hearing being responded to in the sixth of a second, while that of sight required only one-fifth of a second to be felt and signaled. In all these cases the distances traversed were about the same; so the inference is, that images travel more slowly than sounds or touch. It still remained, however, to show the portion of this interval taken up by the action of the brain. Professor Donders, by very delicate apparatus, demonstrated this to be about seventy-five thousandths of a second. Of the whole interval, forty thousandths are occupied in the simple act of recognition, and thirty-five thousandths for the act of willing a response. When two irritants were caused to operate on the same sense, one-twenty-fifth of a second was required for the person to recognize which was the first; but a slightly longer interval was required to determine the priority in the case of the other senses. These results were obtained from a middle-aged man; but in youths the mental operations are somewhat quicker than in the adult. The average of many experiments proved that a single thought occupies one-fortieth of a second.

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, September 1, 1889.

A GODLY LIFE.

WE naturally contemplate "the hour and article of death" with solemnity, even though our contemplation may appear to take the range of a long intervening time. We look forward to that hour as the one great hour of life, the critical point in our existence, when we shall be called upon to face realities which we are not apt to earnestly consider until that moment arrives. There is no doubt but that a great majority of the human race postpone the most weighty and serious questions which ever suggest themselves to mortal man, until these questions are resolved unalterably in an entire life spent in indecision and procrastination. The question as to how the life may be most profitably spent, of how opportunities may be used to the best advantage, of where their liberty shall lead them, and of how their strength and intellect shall be employed,—all these questions are in the past, and only the results of life are before them. They can now only reap what they have sown.

It is only from what life appears to be at its close that we can form any correct estimate of the comparative success or failure of an individual life. But it is not impossible for us, who stand in the enjoyment of life's noontide of strength and privileges, to anticipate that most interesting point in our career, when life's books shall close. It is not alone for those whose sun is nearly set to decide the profitableness or unprofitableness of life. Even those who are just awakening to the morning of manhoods' or womanhoods' brief day, may quite clearly contemplate its close, and judge by the present what that close is likely to be.

Happy is the individual who with seriousness settles the question of what his life shall be, guided by the impressions of that hour when he will view its history written out, and in the hands of the Judge of all the earth. In so doing, we shall all say as one said in olden times: "Let me die the death of the righteous, and let my last end be like his."

The close of life is frequently brought before us in Scripture narrative and admonition. We look upon Abraham, Joseph, Moses, Elijah, Daniel, and many others like them, as those whose lives were grandly successful. We admire their righteousness, the purity of their lives, and the vigor of their faith, and the calm serenity with which they could meet the termination and results of their lives. In life they learned to trust in God; in death he was still their support. There was the martyr Stephen falling asleep in the arms of his faith in Jesus. Paul the aged laid aside the habiliments of strife and toil with these words, expressive of a peace which passeth knowledge: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only; but unto all them also that love his appearing." Afflictions, persecutions, and hardships were his portion; but he said to his brethren at Ephesus, "None of these things move me, neither count I

my life dear unto myself, so that I might finish my course with joy." Moses made his choice with respect "unto the recompense of reward."

In what plain contrast is the life of him whose ground "brought forth plentifully," and who enlarged his barns, and finally got ready to enjoy life at the very time when he must yield it up with no preparation to meet God. If there is a sad picture on this sad earth, it is seen in the many representations of godless old age. A man with locks grown grey, whose days are almost spent. He knows his race is nearly run. He looks backward upon a track marked by many monuments of sin and selfish gratification; a life of grasping after the vaporous pleasures of sense, but destitute of God and Christ,—no conflicts with sin, no victories won. He looks forward a few steps, and there is the grave; and after that the Judgment, and then its awful consequences. Failure, *failure*, is written at the finis. Men there are within the circle of our knowledge whose hands tremble and feet totter with age, and whose lives have been and are still devoted to the work of dealing liquid death over the bar to their fellow-men, to blight them with a curse, and bury their families in sorrow and ruin; and still they pause not for a moment in view of that bar *before* which they shall soon stand, and from which God shall measure out infinite justice. How can such a one break off the habits which have become chains? How can he desert the devil, whom he has served so long and well? How can he seek God, whom he has so long abused?

No one who reads these lines can too soon ponder the solemn issues of life. Before us are set life and good, death and evil. The solemnity of death is eclipsed by the responsibilities of life. The sting of death is sin; and he who chooses the godly life has already solved the problem of death, and can say, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

CHRIST'S KINGDOM NOT OF THE WORLD.

THERE was a constant expectancy upon the part of Jesus' followers that he would take to himself regal power, and reign as king. Human power was inseparably connected with their ideas of success; and this expectancy often found expression in queries which plainly show the shape their hopes had taken. But the Saviour did not encourage the idea of associating his work with the kingdoms of this world. Exactly the opposite. He taught the doctrines of brotherhood instead of lordship; he called his disciples "friends," not servants; he taught meekness instead of "the manly art of self-defence;" humility, instead of pomp and pride. He taught that it was better to suffer wrong than to commit it; that it was better to be aggrieved than to be the aggressor; that mercy and forgiveness should prevail over justice, which was to be committed to Him who judgeth righteously.

These characteristics plainly mark both his teachings and his life from beginning to close. When Peter resorted to the sword, he rebuked his spirit, and substituted kindness. When James and John suggested that the argument of fire from heaven be used upon those Samaritans who would not receive him, Jesus said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Luke 9: 51-56.

He held at his disposal "more than twelve legions of angels;" but he never invoked the physical constraint of one of them to defend his cause or enforce his creed.

"Learn of me; for I am meek and lowly in heart," exclaims the great Author and Finisher of the Christian faith. It would have been well for the cause, and for its adherents since that time, had they fully comprehended the real spirit of the cause they profess, and possessed more of the spirit of its Master. But from that time until the present, men have sought to place the cause of Christ upon the support of civil power. Legislatures and rulers have been petitioned and besought to take the interests and institutions of the church under the fostering wing of legal protection; and wherever this has been tried, the result has been most disastrous to pure and undefiled religion. The Saviour says, "My kingdom is not of this world." Nor is this world any part of Christ's kingdom.

SPIRITUALISM AND THE CHURCHES.

SPIRITUALISM, under that name, is not sustained by the admiration of the popular churches. They look upon the system as a delusion either of crafty men or the devil, or both. But at the same time the very soul and substance of the spiritualistic theory is freely endorsed and taught by the great body of professed Christians. It is embodied in the idea of the conscious state of the dead; that death, instead of confining its victims, releases its fortunate subjects into an infinitely more active sphere. Following out a common basis, that man is possessed of an "immortal soul"—an entity which carries on the essential functions of life in spite of death, we find, as might be expected, that Spiritualists and many religionists are arriving at common conclusions that the spirits of the dead are busily engaged in our present affairs. And this common sentiment comprises the essential elements of the Spiritualists' belief.

Here are a few extracts from celebrated Christian (?) teachings of the present day, to which hundreds of similar ones might be added. These are taken from an article in the *Review and Herald*:—

"In a sermon delivered April 14, 1889, and published in the *Times* of Los Angeles, Cal., on April 15, Dr. Talmage, of Brooklyn, said:—

"Yes, I believe it [the conversion of the world in this century] can be done, if we get prepared for it, because the whole air and the whole heaven are filled with willing help. 'Are they not all ministering spirits sent forth?' We make an awful mistake if we calculate only on the forces we can see. The mightiest army is in the air. . . . The mighty souls that have gone up to the flying armies of the sky have left all imperfection behind; and these souls are with us, and without a fault, and with perfect natures, are on our side. You cannot make me believe that after toiling here for long years for the redemption of the world, until from exhaustion some of them fell into their graves, they have ceased their interest in the stupendous conflict now raging, or that they are going to decline their help. Irenæus Prime! honored on earth, but now glorified in heaven, have you forgotten the work toward which you gave for more than half a century your gracious life, your loving voice, and your matchless pen?—No! Then come down and help. Alexander Duff! have you forgotten the millions of India for whose salvation you suffered in Hindoo jungle, and thundered on missionary platform?—No! Then come down and help. . . . Hovered over we are by great clouds of witnesses and helpers! Clouds of martyrs in the air, led on by Stephen! Clouds of prophets in the air, led on by Isaiah! Clouds of patriarchs in the air, led on by Abraham!"

"The *Sunday School Times* of August 29, 1885, says:—

"Much of the best work of the world is done through the present, personal influence of the dead. . . . As a practical fact, and as a

spiritual truth, our dead do for us as constantly and as variously as they could do for us if they were still here in the flesh; and they do for us very much that they could not do unless they were dead. Our living friends do much for us, but perhaps our dead friends do more.'

"Before the Presbyterian General Assembly, Dr. T. L. Cuyler said:—

"The spirits of the mighty dead, whose achievements we have rehearsed, seem to hover around us, and to join in our songs of thanksgiving. For amid the entrancing splendors of paradise, they cannot have lost the memories of the church to which they consecrated their earthly lives, or have lost their interest in its welfare.'

"Dr. Henry M. Field, as reported by the *Christian Union* of Nov. 3, 1888, thus invokes the familiar spirits:—

"Oh, may the dead ever be with us, walking by our side, taking us by the hand, smoothing the cares from the troubled brow, and pointing us upward to the regions of everlasting light and peace.'

"According to the *Southern California Christian Advocate* of Sept. 29, 1888, Bishop Bowman, of the M. E. Church, said before a large assembly of ministers and laymen:—

"I doubt not that Senator Maclay, when God shall call him home, will come in his spiritual body flying around these halls and homes, and see the work of the young men who have gone out from them, to see what is going on as the result of his generous gift to God and to his work.'

There is an unspeakably sad sight when great and good men become drunk with the wine of Babylon's false doctrines. But what else can we call it when we witness their staggering theology, which goes so far wide of what the Bible plainly declares? In that book we learn that "The dead know not anything, neither have they any more a [an earthly] reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; *neither have they any more a portion forever in anything that is done under the sun.*" Eccl. 9:5, 6. Again, in verse 10, "For there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." The psalmist, in speaking of man, says, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. In the New Testament the dead are represented as being asleep. See John 11:11; 1 Thess. 4:13, 14, and many other similar passages.

There is no support in the Bible for the vagaries of Spiritualism, and it is lamentable that many who are ready to denounce the name and system should occupy grounds so nearly in common with it, instead of looking to Christ through the resurrection for the boon of immortal life.

TIME AND EXTENT OF THE THIRD ANGEL'S MESSAGE.

S. N. H.

FROM what has been proved in previous articles, and from its relation to the two preceding messages, the third angel's message must follow the proclamation that "the hour of God's judgment is come," and also the "fall of Babylon." These angels symbolize great religious movements in the world. The work of warning men against the mark of the beast cannot be confined to any one nation or people on this earth. The warning is against the beast and his image. The influence of the beast has extended throughout the entire world. In every portion of this earth's surface where the gospel has in any way been introduced, the influence of Roman Catholicism has been brought to bear upon the people. It has not confined itself simply to the most civilized

nations; and in these countries it does not seek the advancement of civilization so much as the establishment of a system of worship peculiar to itself. It is idolatry Christianized. With Christ, it presents the Virgin Mary, the apostles, and various images, simply giving them names different from those which the heathen gave their idols before receiving the impression of the Catholic Church. Consequently, as this warning is to all who worship the beast, it must go to every place where the influence of the beast has gone; and it will gather a people from all those countries, to shine as stars in the kingdom of glory. It will be the greatest triumph the gospel has ever had since man fell. Its extent, therefore, cannot be limited. It belongs to no one people, nation, or country.

If we are asked concerning the facts relative to this point, we can only answer that at the present day this proclamation *has* found its way to the different nations of the earth. We are aware that one argument that is often brought up, is that this message is to go to the whole world in the future age, when Jerusalem will be settled up, and a people sent forth from it. To this we have but one remark to make, and that is, that the Scriptures teach that the thousand years in the future will be the time that the saints will be in heaven, and not on this earth. The earth remains desolate during that period. We wish to state that whether or not there be such a future age as is usually believed, this message precedes it. It will be noticed in the warning of the third angel that it is a warning against the worship of the beast and his image. From Rev. 15:2, it will be seen that those who endure this conflict, and come off victorious, are seen upon the sea of glass, having the harps of God. By comparing these scriptures with Rev. 20:4, we find that these very individuals who had not worshiped the beast were among those who lived and reigned with Christ a thousand years. Consequently they had gained the victory before that period, and during that period they were reigning in glory with our Lord Jesus Christ. This reign is in heaven.

In no more glorious time could we live than when God is gathering his jewels for the adorning of the New Jerusalem. Although there is before us a conflict so severe, and a time of trouble so terrible, that it has never been appreciated by man, yet there is a reign of glory just beyond it, the fullness of which man's heart has never yet conceived.

We ask then, Is the strength sufficient to enable God's people to go through? Is it worth while to withstand the scoffs, temptations, and trials of this life? Will it pay to live for Christ? Is it worth while to be a Christian now, and keep the commandments of God, if it brings us where we have to forsake houses, lands, and friends? We ask, Will it pay even to go into prison cells, and if need be lay down our lives, for the truth of God, as the martyrs did, if thereby we gain a victory which will enable us to shine as the stars forever and ever? We think it will pay. Each day brings us nearer the end, nearer to the time when the final battle will be fought, the victory gained, and destruction come to this world.

May the Lord give his people courage to endure, faith to submit, and a heart that will yield to all his requirements, until the crown of glory shall be placed upon their heads by our Lord Jesus Christ. They will come from every nation, kindred, tongue, and people. In nearly all civilized nations on the earth, the message has already been given; but the work is but fairly commenced in comparison to what it will be.

There are witnesses everywhere, and through these witnesses, and publications, the attention of the masses is to be called to it. It is but a short time since this Sabbath reform first secured believers in Australia and New Zealand; but the sound has gone forth from colony to colony, and from city to city. At the same time, the work has been spreading in other colonies and countries. The earth was to be lightened with the glory of the angel messenger.

"O glorious day! O blest abode!
We shall be near and like our God;
Fly swifter round, ye wheels of time,
And bring the welcome day."

THE DIVINITY OF CHRIST.

E. J. W.

THE first text that we quote on this subject is that one so familiar to every one who knows anything of the Bible, John 1:1: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." That this refers to Christ is evident from verse 4: "In him was life; and the life was the light of men;" and from verse 14: "And the Word was made flesh, and dwelt among us, full of grace and truth." Indeed, we never heard of any one who doubted that the evangelist has reference to Christ in this passage. From it we learn that Christ is God. That text alone, if we had no other, is sufficient to establish the divinity of Christ; for the word "divinity" means "the nature or essence of God." We believe in the divinity of Christ, because the Bible says that Christ is God.

In the book of Isaiah, which is full of prophecies of the Messiah, we find the following words spoken in anticipation of Christ:—

"For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of peace." Isa. 9:6.

It would be impossible to find titles which would more completely show the exalted nature of Christ than these: "The mighty God, The everlasting Father." But we read again from the beloved disciple:—

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1:18.

This text shows the closeness of the relationship between Christ and the Father. He is "the only begotten Son," and he is "in the bosom of the Father." No matter where Christ may be in person, he is "in the bosom of the Father;" that is a statement that is universally true, showing the unity of the Father and the Son. "He hath declared him." That is, no man has seen God, but they know his character and attributes, because they have seen him set forth in Christ. This truth is well indicated by the words of Christ to Philip:—

"Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" John 14:8, 9.

So perfectly did Christ represent the Father, that for one to say that he had not seen the Father was equivalent to saying that he had not seen Christ. For this we have the words of Christ himself; therefore those who refuse to accept him as divine, do so simply because they cannot believe his word. Those who do not believe that Christ, as he was here on earth, was divine, do not give him credit for being even an honest man. The very name that was given to

Jesus—Emmanuel—signifies, “God with us.” See Matt. 1 : 23.

The writer to the Hebrews, speaking of Christ's superiority to the angels, says that it is because “he hath by inheritance obtained a more excellent name than they.” Heb. 1 : 4. What name is it he has by inheritance? It is “the mighty God.” As the *only begotten Son* of God, he has that name by right. It is most natural that the Son should inherit the name of the Father. That he has this name, is shown still further by the words of the Father himself, who addresses the Son by it. Speaking of God the Father, the apostle says : “But unto the Son he saith, Thy throne, O God, is forever and ever ; a scepter of righteousness is the scepter of thy kingdom.” Heb. 1 : 8.

Perhaps as strong an argument for the divinity of Christ as can be found in the Bible, aside from positive statements, is contained in Matt. 19 : 17 ; for it is Christ's own claim that he was God. It is even more emphatic than John 14 : 9. A young man, a ruler, came to Christ and said, “Good Master, what good thing shall I do, that I may have eternal life?” and Jesus replied, “Why callest thou me good? there is none good but one, that is God ; but if thou wilt enter into life, keep the commandments.”

What did Christ mean by his counter question?

Did he mean to reprove the young man for calling him good? Did he mean to disclaim that epithet? Not by any means, for he was absolutely good ; he was goodness personified. Paul states that he is “holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” Heb. 7 : 26. There can be no question but that he was good.

He meant to impress upon the young man's mind the fact that the one whom he was addressing as Master was not a mere man, as one of the rabbis, but that he was God. He claimed for himself absolute goodness, and since there is none good but God, he thereby identified himself with God. And with this we may connect the statement of the apostle Paul, that “in him dwelleth all the fullness of the Godhead bodily.” Col. 2 : 9.

The following passages undoubtedly refer to Christ, and give to him all the power and glory of the Godhead :—

“The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence ; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me ; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness ; for God is judge himself.” Ps. 50 : 1-6.

This text describes the second coming of Christ. Another somewhat similar is Hab. 3 : 3-6 : “God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light ; he had bright beams coming out of his side [margin] ; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth ; he beheld, and drove asunder the nations ; and the everlasting mountains were scattered, the perpetual hills did bow ; his ways are everlasting.”

Here we have unmistakable reference to the coming of the Lord. His power and Godhead could hardly be more sublimely presented. Note

the words, “He had bright beams coming out of his side ; and there was the hiding of his power.” It was from the side of Christ that the mingled blood and water flowed, which showed that his heart had been broken for sinners. The wounds of Jesus are the pledge of his love for sinners. From his side flowed the blood which “cleanseth us from all sin.” But if that blood is despised, those wounds become as powerful for wrath as for salvation. By his great sacrifice he showed his infinite power to redeem and to destroy. That the sight of the wounds of Jesus will deepen the fear and anguish of sinners is indicated by the words : “Behold, he cometh with clouds ; and every eye shall see him, and they also which pierced him ; and all kindreds of the earth shall wail because of him.” Rev. 1 : 7.

But perhaps the strongest language of all, as showing the divinity and majesty of Christ, is found in Isaiah. The prophet says :—

“In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim ; each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts ; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me ! for I am undone ; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips ; for mine eyes have seen the King, the Lord of hosts.” Isa. 6 : 1-5.

We should not know to whom this refers, if our Saviour himself had not, in John 12 : 40, 41, quoted Isaiah's words in the tenth verse of this chapter, and applied them to himself. From these texts we have proof not only that the inspired writers call Jesus the divine Son of God, but that Jesus himself claimed to be God.

THE BLESSEDNESS OF THE SABBATH.

GEO. I. BUTLER.

THE soul which has submitted to God finds great delight in the holy hours of the Sabbath. Periodic rest and activity is the law of nature, which cannot be ignored without great injury. This has often been demonstrated by actual experience, and the result has shown beyond question that the law of rest upon the Sabbath meets the wants of our natures, the God of nature and of the fourth commandment being the same.

Opposers of the seventh-day Sabbath often speak of it as a yoke of bondage, a burden hard to be borne, a hardship, a heavy cross. But to the true child of God who has accepted the Sabbath in the spirit of its institution, it is anything but a hardship. Granted that there are inconveniences, even many, of a worldly nature, growing out of the observance of a different Sabbath from the one kept by the mass of our fellow-men ; that it interferes with our business somewhat, and marks us as peculiar, there are blessings which counterbalance, yea, far more than make up for, these losses. These blessings are of a *spiritual* nature. Our spiritual good is the highest possible good, because the spiritual pertains to the *eternal*. This world is transient, rapidly passing away. How soon all these earthly scenes will be over ! How short seems the time as we look back over our lives ! Many of us are rapidly nearing the goal where all pertaining to the present life will cease forever. How small, therefore, the importance of the earthly compared with the heavenly. We should not attach great importance to the temporal, transient things of

this world, but should value those interests relating to our spiritual well being as far greater in importance.

In our experience in seeing souls embrace the true Sabbath, thousands have said, “How much more sacred the Sabbath seems than Sunday did.” There is a blessing goes with it to those who keep it from proper motives. The reflections of such a mind will run something as follows : We now keep a day for which we have the *command* of the God of heaven. There is a “*thus saith the Lord*” for it, a precious rock by the way, upon which to place our feet amid the sliding sands and roiled waters of human tradition and man-made customs. God's blessing is placed upon *this* Sabbath. It is one of his “ten words,” spoken with the voice of the Most High. Yea, and our blessed Saviour honored it by keeping it, doing good upon it, holding religious meetings and teaching the people during its sacred hours. Apostles and holy men kept it. The Bible calls it *the Sabbath*. We know we are right *now*, for we have the divine sanction. No Sunday-keeper can have such certainty. In his inmost soul, if he has ever examined the subject, he must feel the great lack of the divine element. Thousands who have embraced the Sabbath truth, have confessed that they *did* feel such a lack.

There is an intimate connection between the mind and the body. A satisfaction of heart affects even the health. Disappointments, worry, and sadness weaken the physical powers. There is nothing that strengthens and builds up more than to feel sure we are right and have the approbation of God. The blessedness of true Sabbath rest affords great peace to the soul, and a satisfaction this world cannot give. So even physically speaking we are likely to receive greater good from keeping the true Sabbath of the Lord. But spiritual blessings are to be expected in far greater ratio. How sweet and pure are the reflections of the heart which has submitted to God, in the calm and beauty of a lovely Sabbath morning ! Worldly cares are laid aside and put out of the mind. The springs of true devotion are open. The heart pours out its gratitude to its Maker. The day seems blessed. All nature seems imbued with a heavenly influence. The goodness of God appears marvellous. His mercies in the past come up before us. The heart is melted in tenderness and love to that blessed Saviour, our Creator, who has borne so long with our weaknesses and so graciously pardoned our mistakes and sins. It seems that we can pray better and lift our hearts more easily to God. We can spend the day in reading and meditation or in the worshipping assembly, and God's goodness passes before us, elevating and purifying all our affections. To such a soul the idea that the Sabbath is a cross, a hardship, a yoke of bondage, seems most revolting. On the contrary, it is to him a “delight,” “the holy of the Lord,” “honorable,” the chiefest and best of all the days. We freely grant that none but the converted can see such blessings in it. The worldly-minded will be hankering for their money-getting, their business ; and the inconveniences will seem great. The grovelling thoughts of earth are their chief delight. But not so the heavenly-minded. Personally, we feel that the Sabbath is most precious, a relic of Eden, a blessed day, the “best of all the seven.” Could it be possibly shown that it had no claims upon us, it would be a source of great sorrow, so precious have its hours been to us. The Sabbath makes us think of heaven. Yes, the Sabbath will be observed there in its purity, and all will then assemble before God to keep it. Precious thought !

Bible Student.

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

Editor BIBLE ECHO:—

Will you give the meaning of "Cir." used before the marginal date throughout the greater part of the Old Testament and to some extent in the New.

Also will you kindly reply to the following: If the signs spoken of in Matt. 24: 29, 30 take place "immediately after the tribulation," does not Christ's advent follow in quick succession? If so, then as Christ has not yet come, these signs cannot have yet taken place.

T. W. P.

THE abbreviation "Cir." stands for the Latin word *circa*, meaning *about*. It indicates that the exact date is more or less indefinite, and that the figures given are as nearly correct as the author can approximate.

The darkening of the sun and moon and the falling stars are repeatedly spoken of as signs premonitory of the coming of the day of the Lord. See Isaiah 13: 10; Joel 2: 10, 30, 31; Rev. 6: 12, as well as the text referred to. If they were designed to warn the world of a coming event of such importance, they would fail to be of any use if given in immediate connection with the event itself with no intervening time for preparation. But the Saviour does not leave us in doubt about it; for he says, verse 33, "When ye shall see *all* these things, know that it [margin, he] is near, even at the doors." How near? "This generation [who sees all these things, or the last of them] shall not pass, till all these things be fulfilled."

First occurred the great Dark Day of 1780, and the moon was darkened the night following. This opened the eyes of the people to the word of God. Fifty-three years after, and the grand meteoric shower took place. Then people generally accepted the phenomenon as a fulfillment of this sign. And the generation which saw that sign will not pass away until the final fulfillment takes place.

According to Luke, when the Saviour spoke these words he also said, "When ye see these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

What we have seen is sufficient to show that these events were designed to be heralds of Christ's second coming and not concomitants of that event. "Immediately" after the papal tribulation, the sun was darkened, and the other events are following in the train.

As to the events of the darkening of the sun and falling stars having yet transpired, we present a very brief portion of the historical testimony on that point.

The American Tract Society bears testimony:—

"In the month of May, 1780, there was a *very terrific dark day* in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the Judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed and shining brighter than ever amidst the *unnatural darkness*. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."

—Tract No. 379, *Life of Edward Lee*.

Pres. Dwight says:—

"The 19th of May, 1780, was a *remarkably dark day*. Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the *general opinion* that the day of Judgment was at hand. The Legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned."—*Conn. Historical Collections*.

Dr. Tenney, in 1785, wrote to the Historical Society concerning it. He says:—

"Although the *uncommon darkness* which attracted

the attention of all ranks of people in this part of the country on the 19th of May, 1780, was a phenomenon which several gentlemen of considerable literary abilities have endeavored to solve; yet, I believe, you will agree with me that *no satisfactory solution has yet appeared*."

Webster's Dictionary says, "The true cause of this remarkable phenomenon is not known."

The celebrated astronomer and meteorologist, Prof. Olmstead of Yale College, says:—

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history.

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west; and from the northern coast of South America to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. This is no longer to be regarded as a terrestrial, but as a celestial, phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as *visitants from other worlds*, or from the planetary voids."

THE BIBLE CONFIRMED.

FROM a valuable paper on the important cuneiform inscriptions found at Tel-el-Amarna, Upper Egypt, by Professor Sayce, the following is an interesting extract:—

The tale of these tablets is a truly wonderful one, showing that in the fifteenth century before our era—a century before the Exodus—active literary intercourse was going on throughout the civilized world of Western Asia, between Babylonia and Egypt, and the smaller states of Palestine, Syria, Mesopotamia, and even of Eastern Cappadocia. This intercourse was carried on by means of the Babylonian language, and the complicated Babylonian script. In fact, Babylonian was as much the language of diplomacy and cultivated society throughout those regions, as the French has been in modern times. This influence explains, among other things, the existence of Babylonian names in Palestine while "the Canaanite was still in the land." The newly-found tablets confirm the conclusions already arrived at by Egyptologists, that Palestine was Canaanite at the close of the eighteenth dynasty, the founder of the nineteenth dynasty being "the new king who knew not Joseph." The towns of the country were, moreover, garrisoned by Egyptian troops, and, though its governors bore Semitic names, they were officials of the Egyptian king.

One of the most interesting passages in the paper dealt with the question of the antiquity of writing. It has long been tacitly assumed by the critical school that writing was not only a rare art in Palestine before the age of David, but was practically unknown. Little historical credence can be placed, it has been urged, in the earlier records of the Hebrew people, because they could not have been committed to writing until a period when the history of the past had become traditional and mythical. This assumption is now triumphantly shown to be opposed to facts. Long before the Exodus, Canaan had its libraries and scribes, its schools and literary men. The annals of the country, it is true, were not inscribed in the letters of the Phœnician alphabet on perishable papyrus; the writing material was the imperishable clay—the characters those of the cuneiform syllabary. A new light is thus thrown on royal lists like that contained in Genesis 36. Why should not this be an extract from the chronicles of Edom, originally written in the cuneiform syllabary of Babylonia? In what is asserted by the critical school to be the oldest relic of Hebrew literature—the song of Deborah—reference is made to the scribes of Zebulon "that

handle the pen of the writer" (Judges 5:14), and we have now no longer any reason to interpret the words in a non-natural sense, and transform the scribe into a military commander.

Professor Sayce's paper concluded with some words on the rich reward which still awaits the explorer's toil beneath the soil of the Holy Land. Workmen and funds are found for exhuming the buried history of Greece, but little or nothing is done to secure the treasures that lie beneath the surface of the sacred land of our faith. The tablets of Tel-el-Amarna are, Professor Sayce holds, an earnest of what is yet to be unearthed in the Holy Land.

THE REVELATION.

U. SMITH.

THE translators of our common version of the Bible have given this book the title of "The Revelation of St. John the Divine." In this they contradict the very first words of the book itself, which declare it to be "The Revelation of Jesus Christ." Jesus Christ is the Revelator, not John. John is but the penman employed by Christ to write out this Revelation for the benefit of his church. But the matter of this book is traced back to a still higher source. It is not only the Revelation of Jesus Christ, but it is the Revelation which God gave unto him. It comes, then, first, from the great fountain of all wisdom and truth, God the Father; by him it was communicated to Jesus Christ, the Son; and Christ sent and signified it by his angel to his servant John.

The character of the book is expressed in one word, "Revelation." A revelation is something revealed, something clearly made known, not something hidden and concealed. Moses, in Deut. 29: 29, tells us that "the secret things belong unto the Lord our God; but those things which *are revealed* belong unto us and to our children forever." The very title of the book, then, is a sufficient refutation of the popular opinion of to-day, that this book is among the hidden mysteries of God, and cannot be understood. Were this the case, it should bear some such title as "The Mystery," or "The Hidden Book;" certainly not that of "The Revelation."

Its object is "to show unto his servants things which must shortly come to pass." His servants—who are they? Is there any limit? For whose benefit was the Revelation given? Was it given for any specified persons? for any particular churches? for any special period of time?—No; it is for all the church in all time, so long as any of the events therein predicted remain to be accomplished. It is for all those who can claim the appellation of "his servants," wherever or whenever they may live.

WITH regard to the origin of the Sabbath, Dr. Lange, the great German commentator, says: "If we had no other passage than this of Gen. 2: 3, there would be no difficulty in deducing from it a precept for the universal observance of a Sabbath, or seventh day, to be devoted to God as holy time, by all of that race for whom the earth and its nature were specially prepared. The first men must have known it. The words 'hallowed it' can have no meaning otherwise. They would be a blank unless in reference to some who are required to keep it holy."

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."—*James White*.

Missionary.

"THE NIGHT COMETH."

AN angel passed through a busy street;
His step was swift and his smile was sweet,
And he sped in the path of the rising sun,
Saying softly, "The day is begun,
The night cometh."

He met a child who laughed and ran,
Chasing the butterflies with her fan,
A circlet of lilies, white and fair,
Crowning her waving yellow hair;
And, stooping, he asked, in a gentle tone,
"Do you love the Master, my little one?"
She raised her beautiful, sunlit head,—
"I am one of his little lambs," she said.
"Then do," said the angel, "as he commands;
Your work is ready, it waits your hands!"
The child made answer, "I'll not forget,
I shall do my work ere the sun has set;
But 'tis going to be such a long, long day;
It is morning now, and I want to play!"

The angel watched her in sad surprise,
As she flitted away with the butterflies;
And he sped in the path of the rising sun,
Whispering oft, "Will the work be done?
The night cometh."

An hour flew by, and the child lay dead,
A stain on the beautiful, sunlit head,—
A stain which the lilies could not hide,
Though they spread their waxen petals wide;
And the weepers heard, in a voice divine,
Like the solemn moan of a wind-stirred pine,
"The night cometh!"

The angel passed through the busy street,
And met a man with hurrying feet;
"Stay!" he cried; "are you one of those
Who love the Master and hate his foes?"
"Oh, yes!" he replied; "my name is enrolled
In the books of the church. I am safe in the fold."
"Then do," said the angel, "as he commands;
Your work is ready, it waits your hands!"
"Good sir," said the man, "I shall do my work
All in good season; I'm never a shirk.
Just now I am busy, as you must see;
But sometime—yes, sometime—I hope to be free
To work for the Master. I'm still in my prime
With life before me; there's plenty of time!"

The angel watched him, speeding along
With a troubled brow through the jostling throng;
And he followed the path of the setting sun,
Whispering soft, "Will the work be done?
The night cometh."

The years rolled on. Through a city street
A man walked slowly, with tottering feet;
His form was bent, and his face was old,
And his heart was as hard as his silver and gold;
But he seemed to hear, like a mournful rhyme,
"Life is before me, there's plenty of time!"
And those who were nearest him heard him say,
"It is growing dark,—I have lost the day!
The night cometh!"

—Emma C. Dowd.

NEW ZEALAND.

At the close of the general meeting held in Auckland last May, I returned to Napier, having been absent six weeks. I was pleased to find that the work of God had not been standing still. The regular weekly services had been kept up, and a Bible-reading had been given to the public each Sunday evening. The Lord truly blessed these efforts. From two to three hundred attended the readings, and fifteen signed the covenant to "keep the commandments of God and the faith of Jesus."

Our experience in Napier has been different from any we have had hitherto. When we closed our tent-meetings last January, it was my intention to remain a few weeks to establish the work more fully, and then hold a series of tent-meetings in another town. I engaged a hall that would seat about three hundred people, but this proved too small for Sunday evening services, so I rented the largest public building in the town. Up to the present, this place has been filled every Sunday night. Some who became

interested in our views during the tent-meetings have since united with us, and others who did not go to the tent have been attending the meetings in the hall and taken their stand for the truth. There are now ninety names on the covenant. A few who united with us at first have given up; but there are a number keeping the Sabbath who have not signed the covenant, so that we have at least ninety Sabbath-keepers in Napier.

Some weeks ago we organized a church of twenty-eight members. We were rather careful in this step, wishing to take those only who were in earnest and manifested evidences of a change of heart. The membership has since been increased to fifty. Last week thirty were buried with their Lord by baptism. A large number of citizens were present, some of whom were deeply impressed by the solemn ordinance.

The Lord has touched the hearts of a large number of young people. Young men have taken their stand amidst opposition from every quarter. Their associates have ridiculed them, and their employers have threatened to dispense with their services, but to no purpose except to strengthen them in their new life. Ministers have sought them out with a view to overthrowing their faith, but they have met them with the word of truth. Some have had to sever business relations; but the majority have obtained permission from employers to be absent on the Sabbath. One young man was given a week's notice by his employers. When the week was up, he told them he was still determined to keep the Sabbath. He then began gathering up his tools; but before he had them all packed, he was told that he need not leave, that he could remain in their employ. So far, the Lord has worked wonderfully for those who are in the employ of others. A few weeks since, a young man engaged himself to a business man for four years, making a special agreement that he should be allowed to keep the Sabbath. Yesterday his employer told me that he had fully decided to unite with us, and that he would this week advertise to close his shop hereafter on the Sabbath day.

There are many interesting cases which I would be glad to mention, were it not for making my report too lengthy. But there is one case which I must relate. Last December one of our canvassers for "Daniel and the Revelation" made a delivery in a town about one hundred miles from here. One of the persons who purchased the book was pleased with it, and loaned it to a friend, who, having read it, was convinced of the truths it taught. He was a professing Christian, and felt convicted of sin for working on the Sabbath. Not aware that there was a Sabbath-keeper this side of Battle Creek, where the book was printed, he wrote to that place for light. While waiting for a reply from America, he decided to take his stand for the Sabbath of Jehovah. But before taking the step, he happened to see the BIBLE ECHO, which I have been sending to the public reading-room in his town. He saw that it was published by the same people who published the book he had read. In one of the copies there was a report from me, respecting my work in Napier. He has since told me that no one can tell the joy that filled his heart when he learned that there was a Sabbath-keeper in New Zealand. He wrote me at once. Being away from home at the time, my wife answered, urging him to take his stand without delay. He did so, and came over a hundred miles to see us; and last week he came the same distance to be baptized. The blessing of God seemed to fall upon him as he was laid beneath the water. Some of his former friends turned against him, and it was generally reported that he had gone insane; but none of these things move him. He left us truly happy. He has joined our tract society, and has circulated scores of papers and tracts.

In another town one of our brethren delivered vol. 4 of the "Great Controversy." One man who read it was convinced of the Sabbath question, and

began to obey before he really knew there was another person in New Zealand keeping the seventh day. Another of our brethren happened to find him while canvassing the town for another book. He told him of our work in Napier, and advised him to come and see me, which he was not slow to do. He has since been baptized, has joined the tract society, and is working and rejoicing in the truth.

Three of our young men have decided to devote their lives to the advancement of this message. They leave this week for America, to spend a few years at the Battle Creek College to fit themselves for the work. We shall miss these dear young friends; but we are glad to have them go and fit themselves to aid in the dissemination of the greatest truths ever committed to man.

The work has grown so that it seems imperative that we erect a house of worship. At a meeting convened a few days since to consider the matter, the members expressed a feeling that the work should be started at once. They pledged nearly £200, and elected a building committee. We have purchased an excellent building site in the center of the town. Plans of the building are now being drawn, and by the time this report appears in the ECHO, we shall very likely be at work on the building. The task seems rather great, but we feel that God will bless the effort.

Our canvassers have of late met with greater success than at any previous time since they entered the field. The secretary of our tract society has just entered upon her duties. A general agent for the canvassing work is being instructed to take charge of the field at the close of the canvassers' drill, which is to be held Sept. 13 to 30. As hitherto, we find many cares and perplexities connected with the work; but we have nothing to complain of. God is good. He is working for us as never before. This fills us with hope and courage.

A. G. DANIELLS.

THE AUSTRALIAN TRACT SOCIETY.

REPORT FOR QUARTER ENDING JUNE 30, 1889.

No. of members	...	...	...	171
" " reports returned	...	...	...	105
" " members added	...	...	...	7
" " members dismissed	...	...	...	2
" " letters written	...	...	...	489
" " letters received	...	...	...	72
" " missionary visits	...	...	...	871
" " Bible-readings held	...	...	...	118
" attending readings	...	...	...	335
" subscriptions for periodicals (yearly)	...	...	...	11
" " " " (less than a year)	...	...	...	172
" of periodicals distributed	...	...	...	5063
Pages of books and tracts sold	...	...	...	9622
" " " loaned	...	...	...	34,989
" " " given away	...	...	...	38,933
Fourth Sabbath contributions, £11 6s. 4d.; First-day offerings, £11 5s. 7½d. Amount received on Publication Fund, £48 10s. 2d.; on Periodical Fund, £52 3s. 9½d.				

MRS. JOSIE L. BAKER, Sec.

NEW YORK CAMP-MEETING.

THIS meeting, held at Rome, June 11-18, was one of the best, if not the very best, we have ever enjoyed in this State. We were favored with the presence and labors of Sister E. G. White, her son W. C. White, Elders E. J. Waggoner and A. T. Jones from abroad, and S. H. Lane, who has lately come to work in this Conference. The preaching presented the faith of Jesus in its simplicity and perfect efficacy, by which alone we can be justified from sins that are past; and the warning of the coming test upon the commandments of God was faithfully set before us. It was clearly shown, from their own words, that the object of the so-called National Reform Association is equivalent to a conspiracy against civil and religious liberty in our country; and that the logical and inevitable result of the success of their movement will be persecution.

Union and harmony prevailed in the meeting. All seemed united in seeking the Lord. All were

rejoicing in hope. Several of the youth started in the service of the Lord, and some of those who had been on the background began anew. About a score were baptized. A young brother, F. M. Wilcox, was set apart to the gospel ministry. The scene of the ordination was most solemn and impressive. After a solemn and fervent prayer by Bro. Lane, and the laying on of the hands of the eldership present, the charge was given by Brother Jones almost entirely in the language of the Scriptures in several passages, only modifying the tense in some so as to correspond with facts of the present time. It was a solemn and affecting scene. Tears witnessed the interest felt throughout the large congregation. All brethren and friends present were glad to be there, and only wished that others had been present to share the joy. All were blessed, and encouraged to go on their way rejoicing in hope of the heavenly meeting. R. F. COTTRELL.

CALIFORNIA.

FROM June 14 to 20, in company with Brother Ings, I visited the companies of believers in Sonoma County, this State, holding meetings one day in each place. These were among the first places where an effort was made to introduce present truth upon the Pacific Coast. As we passed over these grounds, it was a source of rejoicing to us to see those who first embraced the truth still holding on firm to the faith. Seeing these old places called up many scenes of the past, with the trials, conflicts, and victories connected with the first meetings to promulgate the truth in California. As we thought and talked over these, we were led to render praise and thanksgiving to God for what has been wrought for his work upon the Coast.

Petaluma was the first place in California in which we pitched our tent. That was twenty-one years ago the 13th of August. As I passed the old tent ground I could but say, "Praise God for the privilege enjoyed in introducing the truth to the people in this then entirely new field," and "Praise God for what has been wrought in its spread since those days."

At nearly every point I was introduced to some who were just newly coming to the faith. May the Lord bless them, and may his work still be advanced gloriously in Sonoma County.

After leaving that county, it was my privilege to spend a Sabbath with the church in Oakland. I am glad to see that there is a stability to the work in this important church. There has been a growth in grace with many since the revival last winter, and the good work, both in the church, and in the mission school which is being conducted in Oakland, is onward.

I have been privileged to spend two days each with the tent companies in Sacramento and Wheatland. I was glad to find in the former place that a number have already identified themselves with the work since the tent was pitched. In the latter place the tent has not been up so long, but there seems to be a fair attendance with good attention and interest on the part of those who come. Although the laborers there are comparatively new in tent work, the Lord is blessing them, and giving them favor with the people.

J. N. LOUGHBOROUGH.

TENT-MEETINGS.—We have received most encouraging reports from our brethren who are engaged in tent work in different parts of the State. Brethren Hollister, Caldwell, and McKibbin write from Wheatland that their meetings have opened with very good prospects of success. There seems to be a good degree of interest to hear the truth. Brethren Scott and Courter send a similar report from San Jacinto, while Brother Hickox writes that "the

Lord is blessing in the work in Sacramento, both in the hearing and presentation of his precious truth." Some souls are already obeying, and others are interested. We hope to be able to publish fuller reports in a short time.—*Signs of the Times.*

News Summary.

English capitalists are making extensive investments in the United States.

The yield of gold from Queensland mines for the past half year is 390,000 oz.

London is considering the erection of a tower similar to the Eiffel Tower in Paris.

Malietoa, Samoa's exiled king, has been welcomed back to his island dominion.

Work on the Nicaragua Canal is to begin in August, and will be pushed on vigorously.

In London, 30,000 dock laborers and stevedores have left work, and the strike is increasing.

Wm. Stoddart, of Modery, Scotland, born March 19, 1787, is said to be the oldest minister of the gospel in active service.

Ireland is no doubt poor enough; but her 5,000,000, more or less, of inhabitants, manage to pay about £11,000,000 annually for intoxicating drinks.

The sentence of death in the case of Mrs. Maybrick, who was found guilty of the murder of her husband, has been commuted to imprisonment for life.

According to the *Gospel in All Lands*, more than twelve hundred adults were baptized last year by members of the North India Methodist Episcopal Conference.

Sir William Robinson, acting Governor of Victoria, has accepted the Governorship of West Australia. The appointment is highly acceptable to the inhabitants of that colony.

Signor Crispi, the Italian Prime Minister, says that the Vatican now bases its hopes for a revival of the temporal power on foreign intervention and a European conflict.

Lieutenant Marix, who was connected with the United States commission to the Melbourne Exhibition, is preparing a detailed report of the Exhibition for Congress.

Documents brought forward in the Boulanger trial have implicated many officers of the French army in that movement, and as a consequence about a hundred of them have been summarily dismissed.

As one result of the German Emperor's visit to England, it is considered probable that England will become a member of the "triple alliance." The Emperors of Germany and Austria are re-arranging the terms of the treaty to that end.

A sensational shooting affair recently occurred in the United States. A barrister named Terry attacked Chief-Justice Field at a railway station, and was immediately shot dead by Deputy-Marshal Nagle, who was with Judge Field.

The Rev. Wm. Samuarez Smith, Principal of St. Aidan's College, Birkenhead, has been appointed Dr. Barry's successor in the Anglican See of Sydney and Primacy of Australia. The appointment is not regarded with favor by some of the Australian bishops.

It is believed that the rebellion against Turkish rule in Crete was fomented by Greece, with a view to obtaining possession of that island. The Powers have refused to interfere in the matter, and Turkey has dispatched 30,000 troops and eight war ships to the scene of disturbance.

Mr. Edison is reported as saying in a recent conversation with an interviewer that he has no "less than seventy inventions under way." The most wonderful, if not the most important of these, is a "far-sight machine," designed to increase the range of human vision by hundreds of miles.

The Victorian Parliament is agitated over a motion to increase the duty on cattle, grain, etc., imported into this colony. The Government, considering that the measure would be a death-blow to intercolonial free trade, accept this as a want-of-confidence motion, and the result is awaited with interest.

Japan is supplanting Australia in the San Francisco coal market. The yearly output of coal from Japan is at present 1,500,000 tons.

It is reported that a rich deposit of coal oil has been struck on the summit of the Rocky Mountains, 4500 feet above sea level.

Vanderbilt is pushing on a scheme for the consolidation of thirty-five railroads in the United States. The proposed company would control 100,000 miles of track and 1,000,000,000 dollars (£200,000,000) capital.

A terrible murder is reported from Pakenham, in this colony. The victim was a young man named Fry, and the murderer a middle-aged man named M'Namara. Both were on a drinking bout, and it is believed that M'Namara committed the crime in the frenzy of delirium tremens. Another ghastly triumph for King Alcohol.

The editor of a Japanese newspaper recently collected statistics of growth from all the Protestant churches of Japan, showing their increase during the last three years. From thirty-eight churches they have grown to one hundred and fifty-one, and from thirty-seven hundred members to eleven thousand six hundred.

North of Persia there is a tract of 300,000,000 acres of desert land which has recently been brought under Russian control. This land was once irrigated, and very fertile; and the Czar has sent a commission to America to study the system of irrigation employed there with reference to the practicability of applying it on these arid plains.

General Boulanger, M. Henri Rochefort, and Count Dillon have been found guilty of conspiracy and attempted treason by the High Court of the French Senate, and the General on an added charge of misappropriating 125,000 francs (£5000) of the public money. A sentence of expatriation for life has been pronounced against each of them, and prominent politicians hope that Boulangism will no more threaten the life of the French Republic.

Cardinal Lavignani is waging a very commendable warfare on the barbarous slave traffic in Central Africa; and the astute and vigilant "Mother Church" is bringing his name forward as the probable successor of Leo XIII. in the pontifical chair. It has been suggested also that his appeals for aid will afford a pretext for the restoration of the papal zouaves. So convinced is Signor Crispi that the Cardinal is more a political agent than a missionary, that he has not hesitated to denounce him in unsparing terms in the Roman Senate.

The Roman Catholic Church in Great Britain is well organized. In England and Wales there is one cardinal archbishop, sixteen bishops with two suffragans, and one cardinal (Newman); there are 2380 priests, serving 1306 chapels, churches, and stations, with a considerable number privately employed. In Scotland there are two archbishops, four bishops, and 341 priests. Ireland has four archbishops, with twenty-eight bishops. And, as is generally the case, Rome is making its influence felt not only in religious but also in political circles.

The Hindus have three hundred and thirty millions of gods, of many of whom the most revolting stories are related, and these are the tales which are often told in the zenanas to the children. The women, having nothing else to cling to, cling tenaciously to their superstitions, their godesses, and their Brahman priests. While the wives have no influence, the mother's influence over her sons is almost unbounded; and the zenanas, where the women are supreme, are said to be the strongholds of Hinduism. The word "zenana" (*zenan-khanti*) means "the house of the women."

Recently the Verrugas viaduct on the Moya Railway, forty miles from Lima, Peru, and connecting the coast with the wealthy interior, was destroyed by a water-spout. A water cloud suspended over one of the mountains broke, precipitating an immense column of water, which carried with it in its downward course huge boulders and granite rocks, hurling them against the entire column of the viaduct. "The ruin was complete, and the whole work of destruction did not occupy ten minutes. It will take a year to rebuild the structure, and in the meantime Lima and Callao will be deprived of their customary supplies of water, and the disaster is a severe blow to the mining region."

Health and Temperance.

THE DEAD MARCH.

TRAMP, tramp, tramp, in the drunkard's way
 March the feet of a million men ;
 If none shall pity and none shall save,
 Where will the march they are making end ?
 The young, the strong, the old, are there
 In woeful ranks as they hurry past,
 With not a moment to think or care
 What is the fate that comes at last.

Tramp, tramp, tramp, to a drunkard's doom,
 Out of a boyhood pure and fair,
 Over the thoughts of love and home,
 Past the check of a mother's prayer ;
 Onward swift to a drunkard's crime,
 Over the plea of wife and child,
 Over the holiest ties of time,
 Reason dethroned and soul gone wild.

Tramp, tramp, tramp, till a drunkard's grave
 Covers the broken life of shame,
 Whilst the spirit Jesus died to save
 Meets a future we dare not name.
 God help us all, there's a cross to bear
 And work to do for the mighty throng !
 God give us strength, till the toil and prayer
 Shall end one day in the victor's song !

—Selected.

A GENERAL VIEW OF THE HUMAN MECHANISM.

THE human body may be considered as a machine constructed for the purpose of thinking, feeling, and acting ; at any rate, these three things comprise all the capabilities of any human being. For the performance of these functions there is necessary,—

1. A set of organs capable of thinking and feeling. This we have in the *nervous system*. Certain of the nerve cells of the brain are undoubtedly endowed with the power to think. Their activity is thought. By means of certain accessory apparatus, the organs of sense, which comprise hearing, sight, taste, smell, touch, the sense of weight and the power to distinguish temperature, the thought or mind cells of the brain, are able to take cognizance of external things ; in other words, to feel or receive sensations. Through the almost infinite ramifications of the delicate nerve fibrillæ, all parts of the body are not only made tributary to the brain, but are brought under its domination.

2. There is needed a special set of organs by means of which motions of various sorts can be executed. This want is exactly supplied by the *muscular system*, acting in connection with the bones and the nervous system. The bones serve as points of attachment for the muscles, by which they are employed as levers. The nervous system furnishes the impulse, and the muscles execute the order by contracting in accordance with the directions given to them through the nerve telegraphic communications from the brain.

If the human machine operated without friction or wear, this would be all we should require to perform all the necessary functions of individual life ; but every thought, every sensation, every motion or muscular action, is at the expense of tissue. The vital machinery wears and wastes, as do all other mechanisms. This necessitates a constant supply of fresh material, and a system of repair. The new material is supplied by the *circulatory apparatus*, which comprises the heart and the blood-vessels, the chief object of which is to distribute the material for repairs wherever it may be needed throughout the system, the nutrient fluid, the blood, being itself replenished through the *digestive apparatus*, which is specially designed for the purpose. Unlike any machine of human invention or construction, this wonderful mechanism possesses the power, within certain limits, to repair itself and keep its own parts in order. Each particular part possesses the power to repair and renovate itself ; and so long as this

power remains intact, provided the proper amount of new material is furnished, so long will the machine continue to run.

But our machine is not yet wholly complete. The waste products which result from the wear and tear of the tissues in action must be disposed of. If allowed to remain in the system, they would very soon obstruct the delicate machinery so that proper action would be impossible, and activity would speedily cease. This necessitates a special set of cleansing organs to dispose of waste and worn-out particles. This want is supplied in the *eliminative system*, comprising the lungs, which throw off a pound of gaseous filth every day, the skin, which is almost equally active, the kidneys, the liver, and the bowels. These five active organs are constantly at work removing from the body substances that are of no use, and which will obstruct and retard vital action if retained. The human machine clears itself of obstructions. The blood also plays an important part in this work, since in addition to distributing nutriment where needed, it bathes and washes every tissue free from the obstructions which may have accumulated in or about it, and hurries them off to the proper organ which is designed to eliminate or remove them.

As a certain temperature is necessary for the perfect action of this delicate mechanism, nature has so planned that all the various processes named shall result in the production of animal heat, so that this want is supplied at the least possible expense to the vital economy. As uniformity of temperature is also necessary for the proper performance of the various bodily functions, special means are provided by which a deficient supply of heat may be economized and a superabundance rapidly dispersed, so as to protect the body from extremes.

So far as the individual man is concerned, the mechanism is now complete ; but as the machine ultimately wears out, it is important that there should be some means provided for the perpetuation of the race. This necessity is met by the *reproductive apparatus*, by which new individuals, possessing essentially the same qualities and capable of performing the same functions, may be produced. In this function, man approaches nearest to the Creator, though in this he only uses a power delegated to him by the Creator in common with all other living things.

Thus we have complete, in every detail, this marvelous human machine, which stands as an unanswerable argument against all the sophistry that can be invented to sustain atheism, establishing beyond the possibility of cavil that there must have been at some time at work an intelligent power as much superior to the highest type of human power and intellect as this delicate mechanism is above the most ingenious piece of workmanship the most skilled mechanic has ever produced.—*J. H. Kellogg, M. D., in Home Hand-Book.*

THE TEN COMMANDMENTS AND INTemperance.

THE following thoughts were suggested upon hearing the intimation that intemperance was not forbidden in the ten commandments.

By intemperance men break the first commandment by making rum a god before the God of heaven. They break the second by making themselves without sense—in the likeness of a fool.

If men use the name of God in such a condition, they certainly use it in vain ; thus the third commandment is broken.

If men form intemperate habits, they usually go to the beer shop on Saturday, buy drink, get drunk, forget the God that made heaven and earth, and all that in them is, and the Sabbath that he sanctified ; thus they break the fourth commandment. Men dishonor their parents by getting drunk, and break the fifth command. Rum fires the blood and makes

men unable to control their passions, and the sixth is often broken by murder, and still oftener by self-destruction. So the seventh ; heated, diseased blood and inflamed passions result in adultery. Eighth, by intemperance men steal away their God-given faculties, the peace and bread of their families, and their baby's shoes. What intemperate man has not borne false witness, broken the ninth by saying, "It is for medicine." And tenth, intemperate men covet rum, etc. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Has not God in his ten commandments forbidden intemperance ? Yes, ten times, yes.—*Selected.*

TEA-DRINKERS' DISEASES.

It is not a little curious that the diseases arising from the wrong use of tea should be met with in greater frequency in countries foreign to its growth, asserts the *London Lancet*. The diseases due to tea are well known to doctors, but the public seem to be strangely indifferent to the teachings of their medical advisers in these matters. Recently, in France, M. Eloy has reminded medical men how vast is the number of diseases owing an allegiance to the dominion of Queen Tea. England and America are the two countries that are afflicted most with the maladies arising from the excessive consumption of tea. Individuals may suffer in a variety of ways. It is customary to speak of acute, subacute, and chronic "theism"—a form that has no connection with theological matters. The predominance of nervous symptoms is a characteristic of theism ; general excitation of the functions of the nervous system may be observed ; or the weakness may be noted more especially in the brain as distinguished from the spinal cord. Perversion of the sense of hearing is not at all an uncommon symptom—patients hearing voices that have no real or objective existence. The irritability that overtakes women so frequently may sometimes be clearly traced to an excessive indulgence in afternoon tea. There is hardly a morbid symptom which may not be traced to tea as its cause.—*Selected.*

SMOKING BOYS.

Science gives the following significant facts concerning the results of smoking by boys :—

"In an experimental observation of thirty-eight boys of all classes of society, and of average health, who had been using tobacco for a period ranging from two months to two years, twenty-seven showed severe injury to the constitution and insufficient growth ; thirty-two showed the existence of irregularity of the heart's action, disordered stomachs, cough, and a craving for alcohol ; thirteen had intermittency of the pulse, and one had consumption. After they had abandoned the use of tobacco, within six months' time one-half were free from all their former symptoms, and the remainder had recovered by the end of the year."

The prevalent juvenile smoking is one of the greatest evils of our time. It is of such magnitude, and is so much on the increase, that it should awaken solicitude and vigilant opposition on the part of all good men and women.

APPROVED statistics show that the people of England pay annually £125,000,000 for drink, £13,000,000 for tobacco, and £1,250,000 for missionary work. Couple with this the statement made by missionaries in Africa that the victims of drink are far more numerous than converts to Christianity, and it will be seen how terribly active is Satan as a missionary worker. The course of this world is downward, and it is easy to drift with the current.—*Present Truth.*

THE Iowa Messenger says:—

“The prohibitory law of Kansas does not prohibit. Of course it does not. Nobody expects it to. But, somehow or other, the liquor sellers despise it. Two of the don't-prohibit kind were fined 300 dollars each and sent to jail for ninety days, recently, at Leavenworth. They told the judge they would quit the business entirely if he would let up. The judge mildly informed them that they would pay the fine and go to jail for ninety days, and then they might quit or go to jail another ninety. At present they are in jail meditating on ‘Prohibition doesn't prohibit.’”

If prohibition is a humbug, how does it happen that the Bay State liquor tax is one dollar and five cents to each person, and Maine's tax is only four cents to each person?—*The Issue.*

HINDOO VEGETARIANS.—It may be noted as a fact worth remembering by those who are opposed to a vegetarian diet, that three-fourths of the stalwart, powerful native Indian officers who were seen in London on the occasion of the Jubilee festivities were vegetarians of the strictest kind.—*London Echo.*

PUBLIC SERVICES are held each Sabbath, seventh day, in the following cities, to which all are cordially invited:—

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BALLARAT—Societies' Hall -	2 p.m.	3 p.m.
HOBART—Baptist Chapel, Harrington St. -	2:30 p.m.	11 a.m.
NORTH FITZROY—Federal Hall, 14 and 16 Best Street -	9:30 a.m.	11 a.m.
PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall -	2 p.m.	3:15 p.m.

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Bible Echo and Signs of the Times.

Melbourne, Australia, September 1, 1889.

CONTENTS OF THIS NUMBER.

POETRY.	
Burdened	267
Just for To-day	260
As the Wings of a Dove	262
The Night Cometh	268
The Dead March	270
GENERAL.	
The Character of God as Revealed in Christ	257
Eternal Life the Hope of the Ancients	258
Stanley	258
The Poor Man's Lawgiver	259
Blessings for Sabbath-keeping	259
"I am the Resurrection"	260
A Point of Time	260
Across the Ocean	260
Noble Sentiments from Great Minds	261
TIMELY TOPICS.	
Religion in the Home	261
Father Ignatius	261
THE HOME CIRCLE.	
Miss Chapin's Experiment	262
Don't Talk about Your Troubles	262
"Let the Little Ones Come unto Me"	263
Household Hints	263
USEFUL AND CURIOUS.	
This Age of the World	263
A Peculiar People	263
The Senses	263
EDITORIAL.	
A Godly Life	264
Christ's Kingdom not of the World	264
Spiritualism and the Churches	264
Time and Extent of the Third Angel's Message	265
The Divinity of Christ	265
The Sabbath Rest	266
BIBLE STUDENT.	
The Bible Confirmed	267
The Revelation	267
THE MISSIONARY.	
New Zealand	268
The Australian Tract Society	268
New York Camp-meeting	268
California	269
NEWS SUMMARY	
HEALTH AND TEMPERANCE.	269
The Ten Commandments and Intemperance	270
Tea-drinkers' Diseases	270
Smoking Boys	270
PUBLISHERS' DEPARTMENT	
.. .. .	271

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

We learn that the next meeting of the General Conference of S. D. Adventists will be held in Battle Creek, Michigan, Oct. 18 to Nov. 2. In view of the rapid increase and advancement of our work, and the nature of the times, the meeting will be one of great importance. Let all friends of the cause of truth pray for God's especial blessing upon that council.

OUR young folks and the Sabbath-schools will be interested to learn that arrangements are being made to substitute the *Youth's Instructor for Our Australasian Youth*. Still, no doubt many will feel loth to part with our good little paper, to which we have all become attached. But we trust that the *Instructor* will soon more than fill the place. There will be a satisfaction in knowing that all our Sabbath-schools are visited by the same paper. Besides, the *Instructor* will come every week, and we hope to be able to furnish it at the same price as the *Youth*. More about it in our next.

WE have received a supply of pamphlets entitled, "Replies to Elder Capright," which we will be glad to send to any one who may desire to look at the right side of the question. The book contains 200 pages, and will be sent, post-paid, for six pence.

THE last American mail also brought us a very neat volume, entitled "Here and Hereafter," by Uriah Smith. This volume is a remodelling of "Man's Nature and Destiny," by the same author. The book has hitherto had a wide influence in favor of truth, and in this convenient and attractive form it is sure to increase its usefulness. In company with the above volume came another which is "Thoughts on the Revelation," by U. Smith, in the Holland language. The book is well

made and presents an excellent appearance, and in addition is beautifully illustrated.

This work is now published in six languages, and is being distributed all over the earth, and is doubtless doing more to shed light on this hitherto mysterious part of the Scriptures than all other agencies combined.

It is with no small regret that we have to announce that we were disappointed in not receiving Testimony No. 33 by the last boat. All orders are booked as received, and will be supplied on the arrival of the books. And the same announcement is due in reference to the S. S. song book, "Joyful Greetings."

WE learn with very much pleasure that that our force of workers is soon to be augmented by the arrival of Bro. Charles Driver of Oakland, Cal., who is an experienced stereotyper and electrotyper. And we hope soon to have these important branches added to our growing business.

WE are glad to announce the safe arrival of Sister E. M. Morrison from the Healdsburg College in California. Bro. Morrison remains in New Zealand for a few weeks longer. Sister Morrison has for some time held a place in the faculty of this college, and we hope that her arrival in Melbourne will soon be followed by the inception and final establishment of a school where the principles of Bible truth may be taught in connection with other branches of education.

THE church at this time should have the faith once delivered to the saints, which will enable them to say boldly, "God is my helper;" "I can do all things through Christ, which strengtheneth me." The Lord bids us arise and go forward. Whenever the church at any period have forsaken their sins, and believed and walked in the truth, they have been honored of God. There is in faith and humble obedience a power that the world cannot withstand. The order of God's providence in relation to his people is progression,—continual advancement in the perfection of Christian character, in the way of holiness, rising higher and higher in the clear light and knowledge and love of God, to the very close of time. Oh! why are we ever learning only the first principles of the doctrine of Christ?

The Lord has rich blessings for the church, if its members will seek earnestly to arouse from this perilous lukewarmness. A religion of vanity, words devoid of vitality, a character destitute of moral strength,—these are pointed out in the solemn message addressed by the True Witness to the churches, warning them against pride, worldliness, formalism, and self-sufficiency. To him that says, "I am rich, and increased with goods, and have need of nothing," the Lord of heaven declares, "Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked." But to the lowly, the suffering, the faithful, the patient, who are alive to their weakness and insufficiency, are given words of encouragement: "Behold, I stand at the door, and I knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—*Mrs. E. G. White.*

WE have received from Bro. N. F. Burgess a Honolulu paper of August 2, containing an account of the recent insurrection there. Robt. Wilcox, half-caste, a military man, at the head of one hundred men, entered the royal palace enclosure at an early hour in the morning with a view, as is supposed, of obtaining possession of the king's person, and extorting from him some radical changes in the administration of the government. But Lieut. Parker, in command of about a dozen guards, refused to surrender the domain, and gallantly defended it until he was reinforced, and the rebels were driven to the cover of a bungalow, where they shortly surrendered, after five of their number had been killed, and several wounded.

The king in the meantime was not at his palace, but was in another part of the city, and remained in a safe place until the affair was settled.

Wilcox and his comrades are now under arrest, and will have a trial for treason as the next phase of their exploit.

WE have received some queries for the "Bible Student" which came too late for this number, and will be noticed in our next. Sound and practical questions are always welcome, and we shall always try to hold ourselves in readiness to explain the positions taken in the BIBLE ECHO. We do not say, as some papers do, that we do not hold ourselves responsible for what appears in any department of the paper; for we do. And even if we did not, God would hold us accountable, and so we intend to teach only the truth. If anything else appears, it will be for want of understanding on our part, or possible inadvertency. Hence, while we are willing and glad to notice candid queries, we do not undertake to publish communications that are opposed to sound doctrine. We intend to stand only on one side of great questions, not on both sides, and may God help us all to stand on the right side.

KNOWLEDGE INCREASES.

IT is well to look on the bright side of every prospect as far as the truth will admit; and the optimism of some of our cotemporaries is almost sublime, towering, as it does, above Scripture, facts, and common sense itself. It pictures Utopian blessedness as a condition to which this generation is rapidly drifting. It may seem hardly philanthropic to discountenance any such happy illusions under which good men may be dreaming; but there is more safety in looking at matters as they really are.

There are many evidences of advancement, especially in matters of science. Everything is being reduced to science now-a-days. Industries and business, domestic economy and social life, come under the censorship of our savants. Science too has laid its hand upon religious creeds, and regulates the faith or credulity of the believer. No matter how the Bible fares. Faith must no longer assert its claims to control the mind in its acceptance of the Bible. And he who finds a faith that accords with the latest discovery of geology is reckoned happier than he whose doctrines rest upon a "Thus saith the Lord."

But Science has other worshippers. The faithless wife, guided by its light, gradually poisons to death a confiding husband, and gains a world-wide reputation as a toxicologist. Science aids and fosters war, murder, burglary, and every crime in the catalogue. Every avenue of education open to the human mind is entered at once by evil-minded men and emissaries of Satan. Dynamite, which was evidently intended to assist the delving miner, is used to destroy life and property and frighten the Czar. The art of printing and engraving, so well calculated to enlighten and ennoble, is made to pander to depravity, until the presses fairly reek with the vileness which passes through them.

Undoubtedly, God is at work, and knowledge is being increased at his sovereign will. In many respects a benign influence is seen from the rapid steps of advancing light. But the devil is neither dead, nor asleep to these advantages. Wickedness and crime take to themselves deeper malignity and more diabolic forms as the mind is able to grasp new expedients.

THE Editor will be in Beechworth Sept. 2 and 3, and in Sydney from the 5th to the 11th. Our Sydney address will be 127 Darlington Road, Darlington. We shall be glad while at either of these places to see any and all friends of the cause. Meetings will be arranged for by the friends in these places.

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