

REST.

From the Argosy.

"There remaineth, therefore, a rest to the people of God."

God gave to man the earth all fair and glowing. Rich with sweet flowers and fruits, and lofty trees, And grassy vales, their pleasant shades bestowing. And thy way down to greet the summer breeze.

God gave to man the sky all star-spangled, His diamond foot-prints on the purple height. Changeless in beauty, through their maze entangled. To guide the wayworn wanderer aright.

God gave to man his nature's noble presence. His stately form and heaven-directed soul. His comprehensive mind and deathless essence. And bade all things acknowledge his control.

God gave to man his home's unbought affection. When the cross of love his answering light. Blest in fruition of his heart's selection. Gladly he homeward turns his weary feet.

God upon man all kindly gifts hath lavished. Save one, the dearly son that for and the best. With first-born love, as beams of each a sunbeams bath ravished. Yet how in vain may man demand for rest.

He finds it not in shady glades, reposing. He finds it not in starry heavens among. Nor even when his home around him closing. He lists at sunset to his child-like song.

God keeps back rest to him, that the world-wary. E'en though his cup high number to the brim. Or though his fate be desolate and dreary. May seek and find repose alone in Him!

CONFERENCE OF BELIEVERS FOR BIBLE STUDY.

CLIFTON SPRINGS, N. Y., July 21, 1879.

The fifth annual Conference for Believers for Bible Study closed its session here to-day. About one hundred and fifty came specially to attend it, and about as many more at the Sanitarium and residents of the village, have been in constant attendance upon its sessions. The object of the conference, as at first intended, was that a few personal friends, ministers and others engaged in active christian work, might come together and study the Bible for mutual help, no effort has been made to enlarge it, and the present year the call for the conference was purposely withheld from the press, lest the gathering might be too large. The first year there were but fifteen in attendance, yet the manner of study has not been materially changed. All the evangelical denominations have been represented in previous conferences as they are in the present one, and special prominence is given to no one place of Bible truth.

No one has been excluded from the conference, but those teaching and taking part in it have been confined to those who recognize the plenary and verbal inspiration of all that holy men of old wrote, from the beginning of Genesis to the close of Revelation; the co-equality of God the Son with God the Father in all the attributes and perfections of His nature; the utter ruin of man, and his loss of spiritual life by the introduction of sin into the world; the unchangeable evil of "the mind of the flesh" inherited from the fall of Adam; and the present and certain salvation of all who believe in the Lord Jesus Christ; His coming again to receive them to Himself, as the hope set before us in the Gospel; the immortality of the soul; and the everlasting punishment of those who reject the Son of God.

Five to six hours each day have been given to the conference. Opening at 9 o'clock with a praise and prayer-meeting, after which two hours were spent in study. Again in the afternoon, and an hour in the evening. Other meetings were held at different hours for those who wished for special study, usually in the chapel for patients at the Sanitarium.

Among those presiding at the meetings were Matthew Hodder, of London, Revs. Dr. Loomis, L. Bodwell, Dr. Charles Cullis, Dr. Foster, Dr. Hibbard, E. P. Adams, A. C. Junkin, and E. P. Marvin. The first five days of the Conference was given exclusively to the study of Christ under various aspects as presented under each in the Law; in the prophets and Psalms; in the Gospels and Acts and in the Epistles. The first day it was Christ our Redeemer; the second, Christ our Life; the third, Christ our High Priest; the fourth, Christ our Object; the fifth, Christ our Hope. In addition there have been presented the Typical Rights and events of the old and new Testaments.

Most prominent among the teachers is Rev. James H. Brooks of St. Louis. He is one of the best Bible students in the country, and is more familiar with the text of Scripture, and has more of it in memory on any phase of truth ready for use than any one else who is connected with these gatherings. He is clear in his exposition of Scripture, and it is entirely Scripture opening Scripture.

Rev. W. J. Erdman, of Jamestown, N. Y., is equally prominent. He is a fine Greek and Hebrew scholar, a clear logical reasoner, and as a critical Bible scholar there are few who excel him. His forte is teaching, and his hearers carry away his ideas clearly understood for future use.

Mr. D. W. Whittle, of Chicago, another leader, is well known all over the country as a successful evangelist, he has labored in most of the leading cities of the country in co-operation with evangelical ministers of every denomination. In his evangelistic work Bible study and Scripture exposition are most prominent, and in every city he has visited, the Bible has been made an active part in his work. He is an earnest speaker and a clear teacher of Bible truth.

George C. Needham, also a teacher of Philadelphia, was one of the earliest evangelists, and among those who introduced into this country what is now so popularly known as Bible readings. There are few who are so clear in bringing out Christ as taught in the psalms and types and ordinances of the Old Testament dispensations, and his illustrations never fail to fix on the mind the truth he wishes to teach.

Miss Sarah Smiley is well known all over this country and Europe, and her Bible expositions have been very instructive.

Among others who have taken part as teachers are Revs. A. M. Parsons, of Buffalo; Albert Erdman, of Morristown, N. J.; Robert Cameron, of Toronto; W. W. Clark, of Albany, N. Y.; E. P. Gardner, of Orange, N. J.; and Mr. C. Hamilton, of Ontario. All of these are well known and gladly has the conference sat to learn from each of them. Among others who are in attendance, are Mrs. H. G. Britton, the well known missionary of India, the head of the Zenana work. Miss S. M. Guthrie, Missionary from Japan. Miss Dwyer, of Chicago, who has charge of the Bible work and woman's association effort, and is secretary of the Prayer Alliance, numbering over one hundred thousand. Mrs. House, a missionary from India; Mrs. W. P. Barker, missionary from India; Mrs. George C. Needham, well known as a Bible reader, and Rev. Edward Clark, formerly of Japan, and a writer of note. Many ministers of prominence in the neighborhood were in constant attendance.

The music has been of the very best and a great addition to the conference. It has been conducted by Mr. James McGrawham and Mr. C. C. Case, assisted by Mr. and Mrs. C. M. Wilson, Mrs. McGrawham, and an efficient choir of chorists prominent in different parts of the country. In the short space of a letter it would be impossible to give a report of the matter taught, but the subjects used will give some idea of the line of teaching followed out. The gatherings have been thoroughly harmonious, and highly spiritual, and in the Praise and Prayer Meeting the special subject each morning has been The Holy Spirit. There have been many requests for prayer, and quite a number have given hopeful evidence of conversion during the meetings. On Sunday no sessions of the conference were held. In the morning, instead of the regular service in the Sanitarium, by invitation, Dr. Charles Cullis gave a report of his very remarkable work in Boston. It was very interesting, and the Scripture foundation for all he has done was very satisfactory to those present. In the evening S. H. Pratt, of Mass., conducted a gospel service; a very large audience being present.

The meetings of the conference are held in a large tent, seating comfortably 500 persons, provided by the kindness of Dr. Foster of the Sanitarium, and each evening it has been crowded. Those in attendance at the conference are quartered in the Foster House, Clifton House, and various boarding houses in the village. The charges are very moderate, \$1 per day and less, and all the advantages of the Sanitarium, its baths, physicians, gymnasium, parlors, reading-room and grounds are at the disposal of all in attendance, free of charge. The weather has been favorable, one or two warm days at the opening were followed by cool, pleasant weather, and all enjoyed the change.

Clifton Springs is a very pretty village in Central New York, on the Auburn branch of the New York Central Railroad, having a population of almost one thousand. The Sanitarium, conducted by Dr. Henry Foster, is so well known as hardly to call for mention. It is located in a large brick building, accommodating in the building 300 guests, in addition to 100 ser-

vants and attendants, and usually a hundred or more who board in the village are under treatment. While it is primarily intended for invalids, so pleasant is it that a large proportion of the inmates are very healthy looking for sick people, and during the summer it is filled to overflow by those seeking a pleasant country home. There are baths of all kinds, skilful physicians, and everything to make it a most desirable place for an invalid, yet there is a good table, pleasant rides and drives, a beautiful country, good society, and all the requirements of a delightful country resort. There has always been a religious atmosphere about the house, many ministers frequent it; many christians have been quickened in their spiritual life and many persons have been converted.

Of the remarkable cures, it were needless to speak, but suffice it to say, that many guests of the Sanitarium can bear testimony to those that they have seen, coming in very ill, and going away perfectly well. Dr. Foster and his brother have done everything possible to make the conference pleasant, and their invitation to meet at Clifton Springs next year was accepted, and the last Thursday of June was selected as the day for meeting, to continue in session till the following Tuesday.

POPULATION, CLIMATE, AND PRODUCTS OF MEXICO.

The republic of Mexico lies between the fifteenth and thirty-second degrees north latitude, and the eighty-sixth and one hundred and seventh degrees west longitude. It is divided into twenty-three states, one district and one territory. The population is estimated at eleven millions, and the republic covers an area of eight hundred and fifty thousand square miles. The principal cities are Chihuahua, with a population of 15,400; Colima, 35,000; Durango, 24,000; Guanajuato, 53,000; Guadalajara, 70,000; Morelia, 28,000; Monterey, 15,000; Saltillo, 19,000; Oajaca, 28,000; Puebla, 100,000; Queretaro, 20,000; San Luis Potosi, 45,000; Merida, 45,000; Mexico, 250,000; Vera Cruz, 9,000; Orizaba, 20,000; rising from the level of the sea at Vera Cruz to an altitude of 9,000 feet at Boca del Monte, on the line of the railroad from Vera Cruz to the city of Mexico, on one portion of which the elevation is 4,700 feet in the short space of twenty-five miles, in which distance the traveler passes from the region of perpetual summer to that of perpetual frosts—from the land of flowers, tropical fruits, and vegetables to the coniferous pines, hemlock and timbers of the frigid zone, descending again to the altitude of the city of Mexico, 7,500 feet. The table lands of Mexico rise from five to nine thousand feet above the level of the sea, and furnish all the productions of the temperate and polar zones. These table lands are crossed by mountain ranges, some of which attain a height of seven thousand feet, and are higher and broader on the plateau on which the city of Mexico is situated, surrounded by a wall of porphyritic mountains, among which are the famous volcanoes of Popocatepetl and Iztaccihuatl—the former 17,880 and the latter 15,790 feet above the level of the sea—and with its neighboring peaks, Orizaba and Nerote, covered with an almost perpetual head of snow. Jorullo, a volcanic cone on the Pacific slope of these table lands, rose suddenly from the surface on the night of September 29, 1759.

Differences of climate in this wonderful land depend more on altitude than nearness of approach to the equator. Ice is frequently formed in the city of Mexico one half inch thick during the course of a single night. In general, the republic enjoys an even and temperate climate, free from extremes of heat and cold—vegetation even in the colder regions being perennial. The seasons are divided into two great divisions—the wet season, and the dry; the former commencing in June and lasting some four months. During the dry season, large crops are raised by means of irrigation, a practice universally observed throughout the country.

The products of Mexico are as varied as her climate and soil. Corn, rice, sugarcane, bananas, pineapples, manioc, sarsaparilla, jalap, vanilla, olives, grapes, coffee, cocoa, indigo, yams, capicum, ipecac, dragon's-blood, copaliba, india-rubber, valuable timber and dye-woods, mahogany, cedar, fustic, lignumvita, and innumerable other products abound in this vast and favored region, while all the cereals, fruits and vegetables of the temperate and frigid zones are found side by side with all those of tropical growth. Her mountains, hills and valleys abound in gold, silver, copper, iron, zinc, tin, lead, arsenic, quick-silver, sulphur, cobalt, antimony, etc., while the diamond, ruby, topaz, emerald, opal, garnet, chalcodony, amethyst, and lapis-lazuli sparkle in the rays of her brilliant sun, and the "dark, unfathomed caves of her ocean" bear the pearl, the margaritas that were placed in the crowns of Ferdinand and Isabella as among the first trophies from the newly discovered

world laid at their feet by Columbus. During the year 1874-75 there was coined at the several mints of the republic, in silver, \$16,886,958; in gold, \$882,610; in copper, \$21,712—making a total of \$20,271,289. It is estimated that the entire coinage of the country, from the establishment of the mints up to 1875, amounts to \$2,984,488,167.

The local interior trade of the republic of Mexico amounted in the year 1876 to \$400,000,000. Taking from this the amount of imports from foreign countries, leaves a domestic commerce of agricultural products and manufactures of \$325,000,000. Such is the land that extends a welcome to American enterprise and capital, a large share of whose trade and commerce is to be had for the asking.—Western Manufacturer.

PROCRASTINATION.

BY REV. CHAS. E. WALKER.

A FEW days ago a gentleman came to me with the request that I should visit a skeptical friend of his, then near unto death. I went immediately, calling in a social way, and thus preparing the way for an occasional visit. During my second call the conversation took a religious turn, and it was my privilege to present Christ as the only and a mighty Saviour. The sick man seemed interested, entered freely into the conversation, spoke of doubts that had heretofore clouded his mind, but of a present consciousness of his need of Christ to sustain him in his days of sickness, and prepare him for the hour of death. But hesitated to accept him.

He failed more rapidly than I was aware, and within a few days this gentleman came to me again, requesting me to visit his sick friend that day and urge him to give his heart to God immediately. I found him apparently very near the end of life and exceedingly anxious to be saved. To the best of my ability I directed him to the Saviour, and, at his request, prayed with him, he seeming to enter into the spirit of the prayer and making audible responses to each petition. A few hours later he passed from the world, but leaving no other evidence that he had received Christ or was saved.

The morning after his death I met upon the street the gentleman at whose request my visit had been made. I related to him all the circumstances attending the last one, and the conversation that passed between us. He listened with deep emotion, and remarking, "I am afraid he waited too long," sorrowfully turned away. With all his interest for the salvation of a friend he himself was unsaved. He was repeating the mistake of his friend, which had caused him so much sorrow, putting off the day when he would seek God; was fully conscious of his need of Christ and of his lack of preparation for death, judgment, and eternity; yet, presuming upon length of days, was waiting for some convenient season when this lack should be supplied.

How many are making the same mistake! Lured at some time to receive Christ into their hearts as their Saviour, but, waiting too long, are lost forever. Perhaps the disposition to procrastinate has its origin in the mistaken idea that we only need Christ as a preparation for death, consequently, while that event appears only in the dim and distant future, there is apparently no occasion for haste. But we need Christ to sustain us amid the sorrows and disappointments which are incident to this world, to give us victory over ourselves and to enable us to live as becomes our high origin and immortal destiny. The great need of multitudes is a preparation for a true life. Well would it be for them did they but realize this. When we are prepared to live, to meet life's responsibilities and discharge its high and holy trusts, we are ready also for death, judgment and eternity. We utterly overlook the idea of service; that God has a right to our service in this world; that the highest exercise of our powers and faculties is in doing his will. Through the service which God calls upon us to perform in this world we are to fit ourselves for the more exalted service which awaits us hereafter. We have not a moment that we can afford to lose. We should begin this service to-day. Death will soon place us where it will be too late to make a beginning.

CAUSES AND CURE FOR DEPENDENCY.

BY REV. R. S. PADDINGTON.

SOME persons are subject to depression of spirits. They have fits of dependency. Some can drive them away easily, and others cannot. They may arise from various causes. The influence of the body is not trifling. We boast of the supremacy of the mind over the body—of spirit over matter. Yet it is often true that the body rules the mind; that the matter is superior to spirit. There is frequently bodily derangement. That long and fatiguing journey—that threat of his life by Jezabel, had everything to do with the fit of depression which came on Elijah, and which led him in despair to throw him-

self down under a juniper tree and pray for death. Irritability—crossness, is not always born of ugliness, but frequently results from diseased liver. Oftentimes in such cases a skilled physician with his medicine chest can do more than the skilled pastor with his Bible or pocket ritual. A patient diagnosis will often locate the cause in a morbid liver, head and stomach. To correct these derangements and restore the proper circulation of the blood is to make right the mind's equilibrium. Sunlight is a valuable specific when the causes of dependency are physical. The sun is one of God's best gifts. It paints the landscape—its power is wonderful. Yet we plant our shade-trees—lower our blinds to exclude his rays with as much care as though we were shutting out a pestilence. Bad cases of nervous prostration and depression of spirits have been cured by sunlight without the aid of medicine.

It may arise from religious speculations. Men have always sought to solve the problems of this life. The discouraging thing is they cannot be solved by man while in this narrow sphere of existence. The very attempt to solve them and to find out the mind with doubt and fear. "Why did God permit Adam to fall and so plunge the race into misery?" "If the gospel is the only power of God to save, why is it not as universal as sin?" "Will God save all or only a part of the race?" "Will He sustain me?" "Will the Christian religion prove a support to me in the hour of death?" These and other questions of theology and speculation fill the mind. Milton in his "Paradise Lost" makes the tortures of fallen angels to consist in puzzling themselves with discussions of fate, free-will and foreordination. Fallen angels are not the only beings who have been tortured by these dark questions.

The truths of the Bible constitute the framework—the basis of the Christian life, but speculations about such questions as are of no good to a man's intellect or heart. I once heard a minister try to prove to an audience how fast an angel can fly. Give the people the truths of the gospel and their souls will grow and develop into a full-orbed Christian manhood. Try to feed them on idle speculations and their souls will shrivel up. Men and women want to be fed, not puzzled. To a dependent person the very heavens wear an unnatural blue. A perpetual nightmare is on such. An anxious wears them down. Forebodings of evil distress them. Things are going wrong generally. If the man is a merchant, he is going to fail anyway. If he is a farmer, the crops will fail. If he is a minister the world is going to be bad—growing worse and worse. The gospel is a balm. Moses grew discouraged when he saw the iniquity of the people, and threw down and brake the tables of stone. The disciples lost heart and followed us Master mar of, when Christ was on the cross they all forsook him and fled.

It is a good deal better to cultivate the spirit of hope and confidence. What is the use of uttering prayers, they will grow spontaneously. If your health is poor, rest, eat, don't imagine that all the ministrations and typhoid and rheumatism are affecting you. Never be so foolish as to waste your time in borrowing trouble. Arise from your couch, go forth to activities, don't stop to think about what may be. O preacher, don't find fault with the people, or speedily your spirit will infuse itself among your people. Stop distilling poison—dig no more graves; fill the earth with hallojubus; make it as much like heaven as you can.

What is the remedy? David said, "God is our refuge and strength, a very present help in time of trouble." His people had often realized this. Faith in God lifted him and steadied him in the midst of all the calamities of his times. In these modern times we need never fear that the enemies of God will destroy our faith. A Strauss failed; an Ingelsoll shall come to naught. The long attacked Bible shows no scars—not a leaf is gone. Like the armor of the knight after many conflicts it shines with intenser light. No amount of destructive criticism shall destroy it. It is God's word still, and with all our hearts we will rely on it.

Never fail to believe that God is a very present help. Our human life needs a support. Shocks comes on us and we cannot evade them. The folly or treachery of another may defeat your best plans. An avalanche of adversity may sweep away in an hour your fortune. Some enterprise in which you are deeply involved may totter and fall. There are times when you can do nothing but wait. Be hopeful. Never let hope fall prostrate in your heart: the moment you suffer it you dig your own grave. The battle of Gilboa was lost by Saul before it was begun. Saul was haggard—depressed in spirit—the fire of courage had left his eye; he had no chance for victory. "God is a very present help in time of trouble"—a man can have no better conception of God than that. God is omnipresent and omniscient. That view of God makes it perfectly logical that He should be present at every point of the universe and cognizant of everything in it, however minute. He

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INTER BIBLE

SECOND QUARTER-TEST

A. D. 59. LESSON DEATH; OR, Cor. 15. 50-58.

EXPLANATORY

Verse 50. This I tains an emphatic gument concerning resurrection-body asserted will be—rutable. 3. Glor power. 5. Spiritu While in Paul's wri is generally employ of sinfulness "flesh and blood" mortal nature. C not able to inherit. I not be crowded into limits of the physical the eternal. Kings gospel kingdom here but the heavenly and after. Corruption. laws of its being is d not possess immorta ly bodies are noble, heavenly estate.

51. Behold. An special attention to up your eyes upon present.—Wisdom you. As if answe "What shall become the resurrection take A truth hitherto con first time made kno truth, not all at one folding, as the minds receive it. 3. Th that Paul, in common of that period, looked Christ and the resurr time, yet this word is to the whole church in spiration does not imp ledge. 4. The humble ed in the thought that the apostle's "we." In the New Testament of as dead; but the de ple is always called sle God may fall asleep, b The reference here is t who may be living on time of our Lord's appe There will be a transf the pangs of death, f decaying state, to the ition body.

52, 53. A moment, atom, or instant of tim As trumpets are sounde mias, so at the close of the final trumpet blast s nations of the living, at able hosts of the dead, to men now may be a command then must be rutable. The flesh which swathe the souls shall beyond the reach of d And we shall be change rection of the sleepi the glorification of the 1 Thess. 4. 15. Must necessary" because the not endure the weight of mortality. Put on "with." The resurrecte seated as a new garb spirit. 7. We must becl here, if we would be clo hereafter.