

Bible Echo

HOLY BIBLE

SIGNS OF THE TIMES

AND

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

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"AT JESUS' FEET."

"Mary sat at Jesus' feet and heard his word."

"At Jesus' feet;" O, sweetly hallowed place!
Where she could look upon that blessed face;
Where, filled with sacred rapture, she could sit
And hear Him speak "as never man spake" yet.

"At Jesus' feet," the feet that came and went
Through desert ways, on holy mission bent;
That never faltered for the world's harsh blame,
If they but glorified the Father's name.

"At Jesus' feet," the feet that were to tread
Along the wine-press where the blood ran red;
The feet that were to bear, e'en past the grave,
The cruel marks that our redemption gave.

"At Jesus' feet" could I but sit and hear,
As Mary sat and heard, that voice so dear,
While all my soul thrilled at its tender tone,
I would not change such footstool for a throne!

But though I know that I must toil and wait
Till hidden hand unbar the mystic gate,
Before, in very truth, be mine that seat,
By faith, to-day, I sit "at Jesus' feet!"

—M. A. Maitland, in *Christian at Work*.

General Articles.

FOLLOWERS OF CHRIST.

MRS. E. G. WHITE.

THERE was one who came to Jesus after he had witnessed some of his wonderful teachings, and said, "I will follow thee whithersoever thou goest." But Jesus read the heart and thoughts of the one who made this proposition, and knew that he was expecting to have some special honor in the esteem of Christ in his reign upon the earth, which he thought would be a temporal reign. But Christ answered him, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." And whosoever will engage to follow him whithersoever he goeth, must himself work as Christ worked. Those who engage to be partakers with Christ's glory must also be partakers with him of his humiliation and his sufferings. Not only will they have to be brought sometimes into strait and trying places in temporal things in this life, but they will meet with difficulties in spiritual things.

When two disciples came to Christ, one desiring to sit on his right hand and the other on his left, Christ said, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Now, whosoever would set

their feet in the path to follow their Redeemer, must be willing to follow him in all his self-denials, and to do others good. They must prepare their souls for trial and conflict in the same manner as Christ did,—by prayer to his Father.

After the precious Saviour had met with indifference, with opposition, with criticism, from those who needed his help, to whom he could and would do good if they would receive his words, he said, "Ye will not come to me, that ye might have life." He went away alone with his Father, and prayed that he would not give up these rebellious ones to their own perversity of spirit; and he sent up his petitions with strong crying and tears. And if the Majesty of heaven, the King of glory, found it a necessity to pray to his Father, we should imitate his example.

The enemy will seek in every way possible to obstruct the course of those who take hold of any branch of the work of God, that they may not have success. But instead of their interpreting this as an evidence that the Lord would not have them engage in individual labor, they should take it in altogether a different light, and see in the difficulties a vigilant foe; because the enemy is watching to block the way. And especially will this be the case with young men and women who would give themselves to the work of God. Satan will use every means to divert them from it. He attacks those who are doing errands for God, that they may be defeated. But those very ones who have had this difficulty to contend with, and have carried the matter to God, and persevered under discouragements, will say that it is the most valuable part of their experience.

New and inexperienced workers frequently have had an idea that they can do the work themselves, and thus they fail to seek God most earnestly for that help which they so much need, that they might see their own weakness and insufficiency, and cling to the Arm mighty in power. These things should be no discouragement to those who would take hold of the work; for God often brings into strait places those whom he would have engage in labor for him, so that they may learn lessons of dependence and trust, and know the Source of their strength. Should he make the path very easy before them, they would be liable to feel that they were sufficient and powerful, and able to do the work themselves, and not seek God or give him the glory. But every one who is engaged in the work of God should feel the importance of learning lessons in Christ's school; and Christ tells us what the character of these lessons is: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Now, the conditions are that every one shall take Christ's yoke upon him, and learn of him; and thus "ye shall find rest unto your souls."

The reason why you fail to appreciate that which comes to you in warnings and reproofs from the Word of God, is chiefly owing to your own self. You are inclined to feel your self-importance, and there-

fore your pride is wounded frequently, because you have not the meekness and lowliness of character to lie down at the foot of the cross. If you call to mind the Author and Finisher of your faith, and realize what he has suffered, that he went without the camp, bearing reproach for you that you might be saved, then you will think that you are suffering nothing. What you want is the spirit of Jesus. You need to cherish it continually; and then when difficulties shall arise, you will be hid in Christ, and will manifest the spirit of Christ on any and every occasion. You should not encourage a feeling of sympathy and pity for yourself. All self should be hid in Christ, and then you will feel such sincere sorrow and pity for souls that you will forget all about being misused.

We must bear in mind continually this fact, that the hand of Jesus reaches over every one of his sincere followers, and every blow that is aimed at you to injure you, wounds the hand of Jesus that covers you. So you are to lose self entirely, to put it out of sight as much as possible; and when you see that your words are not received by those you greatly desire to help and save, then you must flee to Christ and pray, as he fled to his Father and prayed. Christ will hear your humble prayers, and give you access to souls.

We are not one-fifth part as meek and humble as we should be. We need to study carefully what these things mean, that we are to eat the flesh of Christ and to drink his blood. We must bring Christ into our being. The care and trouble we have, are caused, to a great degree, by our own hearts not being in harmony with Jesus Christ. We must take the word of God to ourselves,—and Christ is that word,—and study all his words of advice and counsel, and make them a part of our own life and character. Whatever may have been your defects, you are not to carry those defects along with you from day to day; but you are to set your feet upon the lower round of the ladder, and climb until you reach the topmost round. "The kingdom of heaven suffereth violence, and the violent take it by force." You must hold fast to Christ. Christ is that ladder. We are to mount by the Mediator, and all the while keep hold of the Mediator, clinging to Christ, walking with Christ, living with Christ, growing in Christ, until we gain heaven. Christ is the ladder set upon earth, the topmost round reaching the throne of God.

There are great blessings that we can realize if we will only bring ourselves into harmony with Jesus Christ. It is not that you are to trust in what you can do, but what Christ can do with your efforts; and therefore the whole glory should redound to Jesus Christ, if you would meet with success. And these lessons which appear to you so discouraging, should be regarded by you as the most precious lessons you could have, because you are made through them to see that your whole success depends upon your hold upon God; and if you pray to him in faith, you may know that he will hear your prayers, and will be by your side to help you in every circumstance.

THE REASON WHY.

U. SMITH.

THE effort which some make to limit everything to the teaching of the apostles, claiming that we should believe and practice only what they have expressly re-enacted, reminds one of the anecdote of the young skeptic and the Quaker. The young man declared that nothing could be known that was not recognized by the senses; that he would not believe that anything existed that he could not see. The Quaker contemplated him awhile with mingled curiosity and amusement, and then said, "Young man, did thee ever see thy brains?"—"No." "Does thee believe thee has any?"

"The apostles," say the opposers of God's law, "taught Christians all things they were to observe." Do you observe Sunday?—Yes. Did the apostles teach you to do so?—Oh—well—er—. Such Christians should extend their list of practices and reasons therefor considerably further. Thus:—

"We Christians do not make unto ourselves any graven images, because the apostles have—well—because—they have said nothing about graven images.

"We Christians hold nothing to be idolatry but covetousness, because the apostles have given us no other definition of what idolatry is.

"We Christians keep the first day of the week because the apostles have expressly—well—oh—haven't said anything about it, 'never commanded us to keep it, nor condemned us for not keeping it.'

"We Christians do not believe the Romans sinned by violating any and all of the ten commandments from the crucifixion of Christ till A. D. 60; for we have no evidence that the apostle got around before that time to write to them and let them know what their obligations were.

"We do not keep the seventh day, because Christ spoke of some law, already in existence when he came into the world, not a jot or tittle of which was to pass away so long as the heavens and the earth should endure (Matt. 5: 17-20); and the seventh-day Sabbath was a part of that law; but nevertheless we believe that that law all passed away, and Christ gave a new law privately to his disciples, to be made known by them as best they could as the requirements of God upon men.

"Christians believe they are to worship God and serve him alone, because Christ told the devil so off in the wilderness privately, three years and a half before the same law in existence on that subject was abolished." Matt. 4: 10.

And so the list of absurdities might be extended to almost any length. But it is said that the apostles have given us an example of keeping the first day of the week. A greater hallucination never existed. But granting all that is claimed for Sunday in the New Testament, even then, as compared with the seventh day, the evidence in favor of the latter, both in the recognition and practice of the apostles, is more than ten to one.

It is indeed marvelous that any one should fall a victim to the idea that God commissioned the apostles to be his lawgivers to the world. There is *one* lawgiver says the apostle James (4: 12), and one mediator, Paul adds, between God and men, the man Christ Jesus. 1 Tim. 2: 5. The apostles, to be sure, went forth teaching as Christ had instructed them; but they based their teaching on obligations already existing, which Christ recognized, and the perpetuity of which he plainly taught.

We worship God as supreme, refrain from making and worshiping images, hallow God's name, keep his Sabbath, and maintain the relations with our fellow-men enjoined in the decalogue, because these obligations have existed from the beginning in the very nature of things; because they have never changed nor ceased to exist; because Christ taught them; and because God will not judge the world at last by a fluctuating and contradictory standard. These

reasons cannot be shaken; and no better for any moral duty could be found. Nor would there be any difficulty in persuading all men to the same view; indeed, no other would probably ever have been held, were it not for the wrong position on the Sabbath question into which they have been seduced by the great apostasy.

THE POPE OF ROME.

J. H. WAGGONER.

IT is impossible to say to what extent the facts of history might be compelled to give way in case of emergency; the papacy has always been fruitful of expedients, and the times have been when the infallibility of to-day has found it convenient to correct the infallibility of the past. But one thing is certain; the popedom cannot legally exist out of Rome. The primacy was conferred on the bishop of Rome, and on that of no other city. The only chance for evasion would seem to be this; the pope would be confessed as bishop of Rome still, but claim to be exiled from his see by force. This of course would be only a pretense, just as it is but a silly pretense that the pope has been a prisoner in the Vatican since the organization of the kingdom of Italy. He is and has been free to go and come at his pleasure; but he has refused to go, in order to impose upon the credulity of his subjects. If he were away from Rome, it would be possible for him to assume the title of king of Rome also, which he dare not do at Rome. But that would probably cause a rupture between the kingdom of Italy and the power that would give him refuge under that usurped title.

There is an important fact to be considered in connection with the location of the papacy,—a fact in direct contradiction of Catholic history, or of history as falsified by the Catholic Church. That fact is this: The primacy was not conferred by reason of any supposed or imaginary succession from St. Peter. Such an idea was never entertained by the council that established the primacy. In the organization of the Catholic Church by Constantine, the bishops were given dignity and authority according to the importance of the cities over which they were severally set. Of course the primacy was given to Rome because it was the imperial city, and for no other reason. This was decided by the Council of Nice, A. D. 325, when Constantine was at the height of his glory. It was confirmed by the Council of Chalcedon, A. D. 451, and the royal commissioners whom Marcian deputed to attend that council; though the bishop of Rome, Leo the Great, was rebuked in the action of that council for his ambition and arrogance, yet the primacy was confirmed to that see. Again it was strongly confirmed by Justinian, Emperor of the East, in his letter to Pope John II., A. D. 533, and yet again by Phocas, also Emperor of the East, early in the seventh century.

The fact that the primacy was conferred by reason of the dignity of the city, and not by reason of any supposed apostolic succession, is confirmed by the action of the bishops of Constantinople, who continued to make efforts to have the primacy transferred to them, or at least to have the see of Constantinople raised to equal dignity with that of Rome, because Constantinople became the imperial city. Had the primacy been conferred upon the bishop of Rome because of the succession from Peter, as the Catholic Church now falsely claims, the bishop of Constantinople could have had no possible ground for his claim. But his claim was plausible, and might have been granted, had it not been for the exigencies of the Eastern emperors, who were almost compelled by circumstances to secure the influence of the West by favoring Rome in its primacy.

In connection with this point, there is another of equal interest, because it throws light upon the claim of that church that the bishops of Rome were men of great consistency and integrity; that they maintained the orthodox faith without wavering, through

all the vicissitudes and changes of those stormy times. As for the integrity of the popes of Rome, there has probably been no class of men of prominence in all history whose characters will not bear favorable comparison with those of the popes. The following comments on the lives of the popes are no exaggeration of facts. They are from Robinson's "Ecclesiastical Researches," page 160, and will refer as well to almost any period as to the centuries of which he was speaking:—

There were, in this period of three hundred years, about fifty bishops of Rome, who may be divided into three classes; the first saints, the second sinners, the third neutrals. The church has thought fit to canonize about twenty; to give up others as reprobates; and to record of the third sort nothing more than that they were born of some parents, and lived in some places, and died, in due order of succession, bishops of Rome. Of the sinners, it may truly be affirmed that they were sinners of size; for it would be difficult to mention a crime which they did not commit. To obtain the papal dignity by bribery, and to lose it by being poisoned to make room for a successor; to be so wicked, and in a wicked community, as to be distinguished for multiplicity or enormity of criminal actions, are the articles that compose the lives of these very bad men.

Now what about their reputation for consistency and integrity? The Council of Nice adopted the creed of Athanasius, and condemned the faith of Arius. Had Constantine favored Arius, and had the council decided in favor of Arius, the doctrine of the trinity would have been a heresy through all succeeding centuries. We know that the opinions of the emperors often caused an entire change in the faith of the church; the opinion of Justinian caused John II. to accept that as truly orthodox which Hormisdas, his predecessor in the papal chair, had condemned as heretical. Speaking of such changes in the faith of the church, Theodoret said it was no wonder, since they had no other rule of faith but the will of the emperor.

Constantine himself, after he professed Christianity, denied the creed of Nice, and adopted the faith of the Arians; but the bishop of Rome adhered to the faith of that council. The historian Gieseler says that even Theodoric, the Arian king of Italy, admired the steadfastness of the Roman bishops, which was in strong contrast with the vacillations of the Eastern bishops. No matter how many other bishops seceded, nor what was the opinion of the emperors, the bishops of Rome were constantly true to the doctrine of the trinity. Indeed, such was their devotion to that doctrine that for centuries it was regarded as a sufficient test of orthodoxy. Why was this so? Why was it that the Roman see, no matter who was the incumbent, no matter what was his faith in other respects, was ever set in defense of the creed of Athanasius?

We need not go far to find the sufficient reason. As Athanasius and Arius were the two conspicuous men before the Council of Nice, the question of the unity or the trinity of the Godhead was the exciting question before the council. The council adopted the doctrine of the trinity; and thenceforth, to swerve from the Athanasian creed was to discredit the Council of Nice. But the primacy of Rome rested entirely on the decision of the Council of Nice; therefore to discredit that council was to strike at the foundation of the Roman primacy. Never was found a Roman bishop who was so unmindful of the dignity of his see as to permit a breath of reproach to be breathed against the Council of Nice. This is the great controlling reason why the church and subsequent councils were bound to conform to the canons and confession of that first general council under Constantine. Other councils were larger in numbers, and the bishops were equal in ability and dignity to those assembled at Nice, and they might contradict each other in direct terms, and the contradictions were lightly passed over; but there were the most persistent efforts put forth to keep the Council of Nice as the standard of orthodoxy for all time. It is this that makes the Catholic Church emphatically the church of Rome.

WANTED.

W. A. COLCORD.

RELIGION, a religion that will not interfere with a man's business; a religion that is free from crosses and deprivations, but abounding in sports and amusements; a religion that will insure a passport into the glories of heaven with the least personal effort,—that is the sort of religion largely in demand to-day.

People have learned that they cannot be saved without religion, and they all want to be saved; so they must all have religion. But oh, what religion! Dress the ways of the world up in sacerdotal garb, and call it religion! Perform a few sacred rites over vanity and pride, and call it Christianity! Mingle a few hymns and prayers with gay and jocular operatic performances, and call it the gospel! What is it but a travesty on religion?

People must be entertained in some way. If they have not, by a genuine conversion, learned of the lasting pleasures and glorious themes for contemplation in the religion of Jesus Christ, then pleasures and themes of another kind will be required. And so it is. Everything for its sphere. If the worldling is allowed to come within the pale of the church until the body is largely composed of that class, no wonder that worldly things are in demand. Eating and drinking, social levity, ludicrous and exciting plays and entertainments,—all are freely indulged in.

Because of its extravagance, and its lack of piety and true devotion, the church keeps calling on the world for assistance. The world gives, and thus the church comes under obligation to it. But to continually present the contribution-box to the outsider, asking him to help along that for which he cares little or nothing, gets, in time, to be an old story. He finally becomes disgusted, and prefers to stay away, or go where he can spend his money for that in which he takes pleasure. The church, thus losing his support, and not having enough vitality in it to be self-supporting, is greatly cramped for means. Something must be done. Some plan must be devised by which to call back the outsider, and open the purses of all. And what is it?—A lawn social, a strawberry festival, an ice-cream party, a church supper, a grab-bag, a fish-pond, a ring-cake, an oyster supper, ten cents a vote for the handsomest girl or the homeliest man, so much a pound for the lady you wish to see home to-night, a crazy tea party, a donkey-social, a masquerade party, or a fair.

Yes; these are the means commonly employed. But what more has the world? And what must we say of a church that will thus pander to the world? The Romish Church, which adopted so many of the ways and ceremonies of the pagans, the church historian has styled, "paganism baptized." Of this can we say less than, "the world baptized"?

Truly, the religion of Jesus Christ has fallen upon strange times, if its maintenance is dependent upon such things. We cannot imagine St. Paul or any other of the apostles getting up an ice-cream party, a strawberry festival, or a grab-bag entertainment, for the support of the gospel, nor even of their tolerating such things in the churches with which they had to do. No; their teachings directly oppose all such things. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate." "Flee youthful lusts." "Love not the world, neither the things that are in the world."

Many do not fully indorse all these questionable means for supporting the church; but they fail to raise their voices against them, and by their presence will often give them their sanction. A dance was to be held by a party, in which all or a part of the pro-

ceeds were to go for the benefit of the Methodist church. Two sisters in the church were questioning whether they should go or not. They finally decided that they would go, to give the thing "tone and respectability," but said they would not "dance." Think of giving tone and respectability to sin! Think of the church sitting under the eaves of the world to catch the drippings of sin! Verily the glory is departed. Babylon is fallen, is fallen!

 JUDEA AND THE JEWS IN THE TIME OF CHRIST.

HISTORY tells us that the age in which Jesus Christ lived was a transitory one—an age of doubt and uncertainty. Jesus himself called it a "wicked and adulterous generation." The broken columns and half-buried capitals which one stumbles over when walking in Galilee tell how the Idumean tetrarch robbed the Jew of his scepter, how the Roman procurator tampered with the priesthood, how the Sanhedrim fell into the toils of the subtle Herodian and heartless Sadducee. The shrines at Cæsarea Philippi and elsewhere prove how Jesus, as was his custom, drew upon facts for his assertions; how paganism misled the faithful by its hideous excesses. All along the line of the Jordan and of the Dead Sea are the caves where the wearied and worn Essenes hid and waited for Messias to come. Atheism wrestled with Philosophy; Crime captured Remorse and blindfolded it; hearts grew so stony that even the heathen began to feel that a second flood was impending. Insolence, cruelty, extortion, massacre, the destruction of the synagogues and the erection of heathen temples in their places, maddened a people already wild with fanaticism. The sects were subdivided until there was no hope for any.

It was a dark day for the children of Israel, and they caught at any straw which offered them the least hope of freedom. Among their subdivisions the strictest sect was the Essenes. They seemed to supply the only sound segment in the whole rotting Jewish circle. Sadducees they were not, of course. Neither were they content with the loose observance of the law winked at by the Pharisees. To avoid the responsibilities of an active life, they fled to the caves of the oases and the desert, and led a purely religious and contemplative life. For further purification, they were addicted to much bathing; they let a little light into their lives by nursing the sick, but they drew down a screen over them by a mysterious silence. To them the synagogue became "the world"—of the earth earthy, to be avoided. Therefore they built convents and became monks. They abandoned sacrifices, for they detested them. They never went up to Jerusalem, but held themselves aloof from all who were not "pure" like themselves. They were the extreme religionists, the "perfectionists," of their day—"perfect Jews, fulfilling the whole law." They were communists. If one fell ill, the others cared for him at the common expense. All were supported from the general purse. Sober, virtuous, and unselfish, their conduct was exemplary. They went out from each other only to heal and to help.

Jesus was not an Essene, but he evidently knew of them and met them. If John was not an Essene, he was moved by similar desires to be free from the world; and when the time came, he spoke. Then suddenly a ray of light came to Israel—"The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." The frantic people came like an avalanche to catch the warnings of this "voice." The Roman tax-gatherer trembled, the hired soldiers called upon their gods for protection, Pharisees and Sadducees listened and threatened, and thousands of the populace found rest in a new hope.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of

John in Jordan." Then began the healing of the blind, the restoration of the palsied, the cessation of the leper's cry, the blessing of the little children, the driving out of the money-changers, the preaching in the synagogues of Galilee, and the denunciation of the "wicked and adulterous generation." The corrupt rulers and the wicked priests who perverted the law grew afraid, the hands which became full by grinding the widow and the orphan to dust held back, and the roaring voices of the Pharisees were lowered in the market-places. But these changes were followed by evil machinations to make the "blasphemer" unpopular and to kill him. They knew that their downfall would follow if sincerity, contentment, gentleness, chastity, and kindness ruled, and Jesus reigned. They *wished* wars and contentions. The soft delights of peace and justice and mutual deeds of love, the sincere worship of God, and the fulfillment of the Mosaic law, were all contrary to their desires.

And the followers of Jesus also began to waver. The seed had fallen among thorns. They had followed Jesus long enough, and they had seen miracles enough, to be assured of his goodness and of his fitness to be their king. But he was not the sort of king they wanted. The Christ of God he might be, but he was not the Jesus to out-Herod Herod. Worse than all, he did not seem to agree with the prophets. They would not receive him as a redeemer of mankind from sin. They wanted a king to reign over them on the throne of Israel. So they gave him up to his enemies and he was destroyed. It was an age of strange contrasts, and the strangeness is not all over with. For every year hundreds go to Palestine to end their days that they may be buried in the scanty soil, hundreds go down into the "wilderness" to see the place whence came the "voice," and each year thousands and tens of thousands of pilgrims come from all lands to bathe where "Jesus . . . was baptized of John in Jordan."—*Edward L. Wilson.*

 NOVELS.

OF the making of books there is no end, and books of some kind the people will have. This is the age of the novel. The men who figure most largely in the literary world and are admired and flattered by the masses are novelists. Dickens and MacDonald are better known, than McCosh and Dean Alford. The works of Bulwer, Cooper, and Maryatt circulate more widely, and are more generally read, than the productions of equal or greater genius which are calculated to inform the mind and elevate the heart.

The influence of this reigning spirit is felt even in the pulpit and in religious literature. The sermon must be imaginative, descriptive, sensational; the religious book must abound in stirring narrative, excite the imagination, and stir the emotions. Blessed gospel truth is uncurrent with many unless it come in the garish dress of fiction. If the noble fathers of the 17th century were to reappear in our day, they would not receive the approbation accorded them by their contemporaries, whilst not a few who failed to secure the attention of rugged, honest inquirers in that day would meet a more flattering reception in this.

At the same time we admit that fiction has its province, and may be useful. Fiction and truth are not necessarily antagonistic. The parables of Jesus were fictitious, and full of heavenly wisdom. Bunyan's Pilgrim's Progress is fictitious, and yet a truer picture of Christian experience was never drawn. The Schoenberg-Cotta Family is fictitious, but it furnishes beautiful and truthful portraits of home-life in the glorious land and time of Luther.

There are other works of fiction, such as Walter Scott's, which may be read as an occasional harmless recreation, and convey useful information concerning

the manners and customs of the past. But the number of such books is small. As a class, novels are worse than worthless. The most of them are written by persons who have no sympathy with evangelical religion. They are false in principle, sensual in spirit, and pernicious in influence. They ordinarily present false views of life, and introduce the reader into an imaginary world. They misrepresent God, his word, and his works. They exalt vice, and sneer at virtue. They weaken a Christian's abhorrence of sin, and tempt to its commission. Many of them only use God's name that they may profane it, or speak of the Christian faith that they may ridicule it, or introduce a religious character that they may malign it.

They dwell on the pleasures of the card table; the hilarity of the evening party which reaches into the small hours; the sparkle of the wine cup, and the delights of the German, careful to say nothing of the shame, wretchedness, and everlasting death whose doors swing open as the unwary pass. Then their influence cannot be otherwise than evil.

And why, if intellectual pleasure or mental relaxation be desired, turn to such books as these, when profitable knowledge may be united with refined enjoyment? There are Prescott, Bancroft, and Motley among historians; Hamilton, Guthrie, and McDuff among religious authors; Cowper, Wordsworth, and Whittier among poets, who will regale you with sweet sounds, and feed you with nutritious food, not inflicting the least injury on your moral feeling, perverting any noble principle, or exciting any evil passion. How much better to commune with such men as these than throw ourselves into the embrace of godless men, who, with foul tongues, tell of the "romantic villainy of London," the "elegant debauchery of Paris," or the dark mysteries of the Quaker City.

"Had I read Sterne more and Voltaire less, I should have known that the world was wide enough for Hamilton and me," were the weighty words of Aaron Burr, as he was about to pass into eternity, his hand thicker than itself with brother's blood. Many a youth, lost to virtue and all hope of heaven, might say, "If I had read the Bible more, and Bulwer, Byron, and Eugene Sue less, I might have escaped perdition and found the way of life."

Especially let me commend to all my readers that old-fashioned book, the Bible; the Book which brings comfort to the troubled, answers to the questionings of the perplexed, records God's wonderful works in the past, and tells of a better world and endless life awaiting all who believe and obey.

How remarkable the fullness of the Bible, the variety of its style, and its adaptation to all tastes and intellects. Infidels have paid unwilling homage to the literary merits of the Book of books. The admirer of Homer will find loftier poetry in the writings of Isaiah, the seraphic prophet. The artistic beauties of Virgil are surpassed by the visions of the Apocalypse. No modern composer of odes can compare with David, the sweet singer of Israel, and no profane history furnishes records so fraught with interest and momentous importance as those which trace the journeyings of Israel from Egypt to Canaan and from the inheritance to the world-wide dispersion. Well did Walter Scott, dying at Abbotsford, around him the wealth of ancient and modern literature filling the long shelves, exclaim, "There is no other book."—*Rev. Robert F. Sample, D. D.*

THERE is an old saying that "knowledge is power." This is not true. Action is power, and when guided by knowledge produces the largest measure of results. There were men in the late American war who knew more of military science than Grant, Meade, or Hancock, who could not have been intrusted with a picket guard,

INFIDELITY.

V. H.

THOU who scornest truth divine,
Say what joy, what hope is thine?
Is this world from sorrow free?
Is this world enough for thee?
No; for care corrodes the heart.
Art thou willing to depart?
No; thy nature bids thee shrink
From the void abyss' brink.
Thou may'st laugh in broad sunshine,
Scoff when sparkles the red wine;
Thou must tremble when deep night
Shuts the pageant from thy sight.
Morning comes, and thou blasphemest;
Yet another day thou deemest
Thine; but soon its light will wane;
Then thy warning comes again.
There's a morrow with no night—
Broad and blazing, endless light!
In that day no warnings come,
Mercy's gone and conscience dumb,
When this dawn thy dreams o'ertake,
Better thou didst never wake.

RELIGIOUS QUALIFICATIONS FOR OFFICIAL CAPACITY.

THE religious press with vehement zeal is wont to advocate or reprobate the political aspirations of candidates from a standpoint of their religious qualifications. Not only this, but they go further, and claim that a man's religious bias is a paramount consideration in the question of his fitness, and that the laws should be so framed as to make this appear.

Macaulay, in his Essay on Leigh Hunt, speaks directly on this point, and we give the following extracts from the mind of this eminent historian and philosopher. Referring to the reign of Louis XIV., the former part of which was a time of great license, he says:—

"But in his old age he became religious; and he determined that his subjects should be religious too. He shrugged his shoulders and knitted his brows if he observed at his levee, or near his dinner-table, any gentleman who neglected the duties enjoined by the church. He rewarded piety with 'blue ribands, pensions, invitations to Marlé, governments, and regiments.' Forthwith Versailles became, in everything but dress, a convent. The pulpits and confessionals were surrounded by swords and embroidery. The marshals were much in prayer; and there was hardly one among the dukes and peers who did not carry good little books in his pocket, fast during lent, and communicate at Easter. Madame de Maintenon, who had a great share in the blessed work, boasted that devotion had become quite the fashion.

"A fashion indeed it was; and like a fashion it passed away. No sooner had the old king been carried to St. Denis than the whole court unmasked. Every man hastened to indemnify himself, by the excess of licentiousness and impudence, for years of mortification. The same persons who, a few months before, with meek voices and demure looks, had consulted divines about the state of their souls, now surrounded the midnight table, where, amidst the bounding of champagne corks, a drunken prince, enthroned between Dubois and Madame de Parabere, hiccoughed out atheistical arguments and obscene jests. The early part of the reign of Louis XIV. had been a time of license; but the most dissolute men of that generation would have blushed at the orgies of the Regency."

Upon the same point, of England under the Commonwealth, Macaulay says:—

"It was solemnly resolved by Parliament 'that no person shall be employed but such as the House shall be satisfied of his real godliness.' The pious assembly had a Bible lying on the table for reference. . . . To know whether a man was really godly was impossible. But it was easy to know whether he had a plain dress, lank hair, no starch in his linen,

no gay furniture in his house; whether he talked through his nose, and showed the whites of his eyes; whether he named his children Assurance, Tribulation, and Maher-shalal-hash-baz; whether he avoided Spring Garden when in town, and abstained from hunting and hawking when in the country; whether he expounded hard scriptures to his troops of dragoons, and talked in a committee of ways and means about seeking the Lord. These were tests that could easily be applied. The misfortune was that they proved nothing. Such as they were, they were employed by the dominant party. And the consequence was that a crowd of impostors, in every walk of life, began to mimic and to caricature what were then regarded as the outward signs of sanctity."

HOW LOVE IS TESTED.

A. C.

THE Christian, when engaged in presenting unwelcome religious truth to others, often has to contend with indifference, prejudice, misrepresentation, and opposition; but knowing that our Lord and Master met with the same discouraging influences, and has promised his continual presence, we take courage and say, "With us is the Lord our God, to help us, and to fight our battles." Let us not forget, too, that if "we suffer with him," we shall "be also glorified with him." And we are called to suffer; for after the gospel has been promulgated nearly 1900 years, it is still a reproach to be a faithful follower of the lowly Nazarene.

This exhortation has always been needful, "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings." During the Dark Ages, millions suffered persecution for their allegiance to that holy law. In our day the reproach and revilings are not suffered by those who merely have the ten commandments inscribed upon their church walls, but by people, who, according to divine promise, have the law written "in their hearts," and who render loving obedience to its precepts. Nevertheless, believing that "all men should honor the Son even as they honor the Father," they continue to commemorate Christ's creative work (Col. 1:16) in the divinely appointed way. Ex. (20:8-11). The Son of God "abolished in his flesh the enmity, even the law of commandments contained in ordinances" (Eph. 2:15); but just before doing so, he in the most emphatic words declared that not a letter of his Father's law on the tables of stone should ever be altered. Our Saviour when uttering the statement recorded in Matt. 5:19 did not then allude to what would follow as a consequence of being obedient to God; but he did afterwards in these stern terms: "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

Thus our love to him is to be put to the test in a special manner during the few remaining years of this dispensation, and we seem to hear once again the heart-searching question, "Lovest thou me more than these?" Many are showing by their conduct in reference to the Sabbath, that they do love earthly friends and family ties more than their Redeemer. He looks for obedience as a proof of affection; for even Christ, "though he were a Son yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." What a noble example for us!

Let all who desire to do right consider this matter as in the light of eternity, and so order their conduct by the sacred Word that when Jesus comes they may be received into his kingdom.

THE WORKINGMEN AND THE SUNDAY MOVEMENT IN AMERICA.

It is a favorite claim of the parties who are seeking to secure a religious amendment to the Constitution of the United States, that they are working in the interests of the laboring classes, who are in danger of losing their day of rest. In the following extract, taken from an outspoken labor-reform paper, the workman speaks for himself; but let it be remembered that the 14,000,000 petitioners in favor of the Blair bill sink to an insignificant number when the actual facts are known:—

"Fourteen million people have petitioned Congress, asking for the enforcement of a Sunday law. This is evidently preliminary to an attempt to unite the church and state. A halt should be called at once. Religion by faith in God is good, and no Christian, under our Constitution, is deprived of the privilege of observing Sunday as strictly as he desires. Religion, by law, by force, without conversion, is bad, and contrary to the principles of good government. . . . The United States Constitution says, 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' Our petitioners would in substance say, 'Do away with the Constitution, and give us a law that we may imprison or fine every one whom we have been unable to convert to our faith, and who does not give tribute to our support.' Now, if this clamor for a Sunday law, coupled with the Blair Educational Bill—which advocates the teaching of the Christian religion in public schools—is not an attempt to unite the church and state, neither was the act of Constantine in making Christianity the recognized religion of the Roman empire. It is hardly time to allow 14,000,000 people to dictate how 60,000,000 people shall worship, in a free country like ours."

THAT MISSING LINK.

A CERTAIN lecturer uttered nonsense the other day, when in a lecture before the Academy of Anthropology, this city, he took the ground that man being evolved from the monkey, there is need for a missing link, the necessity for a man with a tail being done away with, since there are three or four species of monkeys without tails. It isn't at the tail end, but at the head end, where the trouble lies. We don't care about the tails at all. But it has yet to be explained how the anthropoid apes, with an average of twelve ounces of brain, are connected with man having an average of forty-eight ounces. It has yet to be shown that anthropoids with weight proportion of brain 1 to 186, bear direct relation to man, whose proportion of brain weight is as 1 to 36, and that without any middle link being produced to bridge the chasm. Not only so, but as Professor Huxley admits, the average European child of four years old has a brain twice as large as an adult gorilla, whose weight is over four times as great. The brain end it is, and not the tail end, that demonstrates the necessity for a missing link if any relationship to the anthropoids is to be established. It is inconceivable that by any evolutionary process, a 12-ounce-brained anthropoid evolved himself into a 48-ounce-brained man. Till that hiatus is bridged, it will be idle to talk about the proofs of evolutionary descent of men from apes, while to seek to establish the relationship of the two mammals, from the fact that men are without tails, as some monkeys are also, is to indulge in child's play at science, and to make a jest of reason.—*Christian at Work, New York.*

THERE is an intellectual covetousness abroad just now which is neither the fruit nor the friend of a scientific age—a haste to be wise, which, like the haste to be rich, leads men into speculation upon indifferent securities.—*Drummond.*

Timely Topics.

A CORNER IN WHEAT.

AN old man sat in a dingy room,
And a queer old man was he:
He was angle and point from his elbow-joint
To the cap of his awkward knee.
His legs were long and his face was long,
And as sad as a face could be,
But his eyes were bright with a dangerous light,
As he hummed with ghoulish glee;

"Only a penny a loaf,
Only a penny a loaf,
'Tis only a penny a loaf to the poor,
But 'tis millions of dollars to me!"

He bought all the bread in the town one day,
And the poor man cursed amain;
But little he cared how the eaters fared—
He was not in a caring vein.

For the golden wheat that was made to eat
To him was a thing of gain,
So his features then wore a ghastly grin
As he hummed this merry strain:

"Only a penny a loaf,
Only a penny a loaf,
'Tis only a penny a loaf to the poor,
But 'tis millions of dollars to me!"

The poor man sat at his meagre board,
With his wife and children near;
Oh, they saw not, I wean, the phantom lean
That gazed on their face with a leer;
And they never thought that a guest unsought,
The wraith of an old man queer,
Stood silent and grim in a corner dim
And whispered this chorus drear:

"Only a penny a loaf,
Only a penny a loaf,
'Tis only a penny to you, my dears,
And 'tis millions of dollars to me!"

—George Horton.

A WRONG THAT OUGHT NOT TO BE TOLERATED.

It is a shameful story which comes from Tonga. There no Wesleyan can be a Government officer or employé, schoolmaster, teacher, magistrate, or town-ruler; eighty Wesleyan ministers and people have been exiled to Fiji, and a large number have been sent to the island of Tapua for long periods of banishment. The Government of Tonga have built places of worship against all the Wesleyan chapels, and services must never be held in the latter while they are going on in the former. A Wesleyan must never speak of a man of the new religion, or else he is punished for libel. Thus one man underwent a sentence of two years because he remarked that "the Premier was once a Wesleyan." For this outrageous state of things, Mr. Shirley Baker, Premier to King George of Tonga, is responsible. His proceedings resemble more an extract from the days of Judge Jefferies than a page of nineteenth-century history. He has persecuted some of his victims even unto death. He has brought desolation into hundreds of homes. For these offences he will have to give an account to Him who listens to the sighing of the oppressed. Our business is not so much with him as with the victims of his tyranny. It is intolerable that a British subject should be allowed to play such pranks. Sir Charles Mitchell declared, two years ago, that there was good reason for deporting Mr. Baker. He left him, however, on the understanding that he would mend his ways. But he has not mended them. It is time, therefore, to end them. The question at issue in this Tongan affair does not concern Wesleyans merely. It concerns all Protestants. If Wesleyans can be persecuted for their religion to-day, Presbyterians or Independents may be similarly treated to-morrow. It is enough to bring a blush of shame to the cheek of every Protestant to know that in Tonga Roman Catholics are allowed to worship God after their own fashion without molestation, while Protestants can only do so at the risk of legal or social penalty. Were the facts concerning Tonga put fairly before the Melbourne public, we believe that such a burst of indignant remonstrance would be addressed to the Home authorities as ought to lead to the removal of the disturber of Tonga's peace.—*Australian Christian World.*

DOCTRINE OF ETERNAL TORMENT.

FROM English papers we learn that something of an interest has been created in the reply of Dr. Hannay, a leading Congregationalist, who has lately visited Australia, to a question on the doctrine of eternal torment. The learned doctor replied that in England the doctrine is practically dead.

The *British Weekly* addressed a circular to Congregationalist ministers for the purpose of testing the truth of this statement, and it is claimed that the replies were "very satisfactory and reassuring." Dogmatic universalism is being forsaken. But it is added that there is great dissatisfaction with the orthodox view of the question, and many leave it altogether out of their discourses.

There is a fierce struggle going on in the minds of many who desire to believe the Bible, and yet, having been indoctrinated with the idea of an eternal conscious hell, find it hard to reconcile this hoary error from the Dark Ages with their natural sense of justice and with the Word of God. Many find relief in the "larger hope" of probation in the future life; while others are opening their minds to the reception of the truth that "the wages of sin is death;" that "yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10.

MR. CAINE AND THE MISSIONS.

SOME months since, the orthodox Christian world was profoundly stirred by an indictment of the present work and methods of foreign missions, from the pen of Canon Taylor. The storm of indignation arose violently about his devoted head, until assuaged in some measure by his half begging pardon, and by the circumstance of Mr. M.S. Caine, M. P., going on a tour to India for the main purpose of investigating the missions from an impartial standpoint. Inasmuch as Mr. Caine was a Baptist, and a well-known friend of the missions, it was apparently decided to wait until the words of criticism could be put to confusion from one on the field.

The return of Mr. Caine was briefly preceded by a letter in which his views of missionary operations are given in a manner at once plain and unmistakable, but not at all to the liking of the religious press. Those pertinent but ill-received remarks from Canon Taylor are but a preface to the sterner facts which this visitor to India now furnishes. But lo, Mr. Caine does not appear to be the man the papers took him to be. The facts which he furnishes do not sustain their cherished idea that the heathen world is being rapidly Christianized. In eight years past, the gain in the Baptist missions throughout India has been 746 members. There are 495 salaried workers. One and one-half converts to each laborer in eight years. In many instances the work is retrograding, and Christian churches are diminishing instead of increasing. At one station, where the corps of laborers consists of four missionaries and over fifty preachers, teachers, and assistants, the loss in membership is over twenty-five per cent.

Many of the missionaries separate themselves from the people by their methods of life, rather than draw the heathen to them. The operations of the Salvation Army and the Jesuits are commended as worthy of emulation.

As might be expected, the traveller had to meet a storm of words and refutations on his return, for which he declares he is fully prepared. He professes to be the friend and not the foe of foreign missions, but the truth compels him to speak. But there is no doubt that much that passes for missionary intelligence "will not wash." Its principal use is to mislead people to believe that the universal triumph of Christianity in the conversion of the world is about to be realized.

The Home Circle.

"SOME DAY."

"SOME day" the dreariest road will turn
And wind through landscapes fair and green,
By sparkling waters fringed with fern
And gardens bright with fragrant sheen—
"Some day," you say, "some day."

"Some day," you say, the weariest feet
Will pause, and loose their sandal ties,
And rest where shadows, cool and sweet,
Shut out the burning noon-tide skies—
"Some day," you say, "some day."

"Some day," the busiest hands will let
Their stint of work slip from their hold
Unfinished; and the stain and fret
Of labor from their waxen mould
Fade out, you say, "some day."

"Some day," ah, well, I'm glad 'tis so!
Else heart and hand would fail—"some day."
Life holds so much of pain and woe
Ere yet we find the fair, glad way,
That blooms for all—"some day."

"Some day," ah, yes; I hold the Hand
That in its hollow holds life's sea;
And what I do not understand
Of life and life's long mystery
Shall be revealed—"some day."

—Selected.

A LITTLE BURDEN-BEARER.

"BEAR ye one another's burdens, and so fulfill the law of Christ."

Bessie repeated the words slowly with a somewhat puzzled expression on her bright childish face.

Her last birthday gift had been a tiny blue and gold book with illuminated texts for every day in the year, and each morning she learned the verse for the day, and repeated it to her father and mother at the breakfast table. Better than that, she took each day's text for a watchword, and all through the day tried to remember and put in practice its teachings.

"I don't believe this text was ever meant for a little girl like me," she said to herself, after a few moments of thought.

"Of course grown-up people could bear other people's burdens, that means, help them with their troubles, I know; but a little girl couldn't do anything. I guess I will have to ask mamma to find me another text for to-day."

After breakfast, while she was waiting for the lunch her mother was preparing for her to take to school, she asked the question over which she had been pondering: "Mamma, I couldn't bear any one's burdens, could I?"

"What do you mean, darling?" asked her mother.

"Don't you remember my text? 'Bear ye one another's burdens, and so fulfill the law of Christ.' I can't take that for my watchword to-day if I can't bear burdens."

"But you can, dear," answered mamma.

"Why, mamma, what can I do for anybody?" queried Bessie in surprise.

"Suppose you try to-day to find out for yourself in how many ways a little girl can lighten others' burdens, and if you cannot find any, I will help you to-morrow; but I am sure you will succeed," answered mamma, as she packed the dainty slices of bread and butter into Bessie's pretty little lunch-basket.

"But, mamma, I haven't any money."

"That doesn't make any difference, dear. There are many burdens besides those of poverty to bear; and if you carry a loving, helpful spirit, you will find many ways to fulfill the law of Christ."

"Well, I'm going to try," answered Bessie, as she gave her mother a good-bye hug and kiss, and started off toward school.

A few blocks from the school-house she came in

sight of a poor old cripple, who was slowly and painfully making her way along by leaning on a stout oaken stick.

Some boys were chasing each other along the sidewalk, and as they passed her, one of them carelessly brushed against her, and knocked the stick from her hand.

Before she could painfully stoop to recover it, it rolled slowly away and did not stop till it reached the street, where it lay across the gutter. Bessie hastened her steps that she might give the stick to poor old Margaret, whom she knew to be almost helpless without it; but before she could execute her kindly purpose, a butcher's cart rattled around the corner, and in a moment the stout stick was broken in two pieces.

Tears of distress stood in the poor old woman's eyes. "What shall I do? what shall I do?" she cried, as she held on to the fence for support.

"Can't you get home without your stick?" asked Bessie, when she overtook her.

"No, and I'm in such a hurry to get to my daughter's, too. She's sick, and I thought if I could only get round there I could help her a good bit by minding the baby. There ain't much I can do, but that would be a little help."

Bessie looked up at the clock on the church tower. Twenty minutes of nine. A little struggle went on in her heart. She had plenty of time before school to help old Margaret to her daughter's house, and if she let the old woman lean upon her shoulder she would not miss her stick; but the little girl could not bring herself to make the kindly offer at once, and she stood irresolute for a moment. She wanted so much a little fun before the opening of school. Just then another and a better thought came to her: "Bear ye one another's burdens." It almost seemed as if some one whispered it to her. Here was surely a golden opportunity to fulfill the law of Christ; and she resolved that no selfish reasons should prevent her from making use of it.

"Lean on my shoulder, and I will help you go to your daughter's," she said, stepping close to old Margaret's side, and the old woman overpowered her with voluble thanks, as, resting her hand upon her new support, she hobbled along.

That walk was quite a trial to Bessie, and she had to remember for whose dear sake she was helping old Margaret bear her burden, to keep herself from regretting her offer. So many people passed her whom she knew that it made her bashful, and even some of her schoolmates overtook her. Then old Margaret leaned so heavily upon her that her shoulder ached long before they reached the door of the house where the sick daughter lived. She had to run as swiftly as her little feet would carry her to reach the school-house before the bell sounded its last stroke, and she was tired and breathless when she reached her desk. At recess, she found a burden of sorrow that she could share. One of the scholars had come back to school that day for the first time since her mother's death, and her black dress and sad face spoke of her grief.

"Come out and let's have a game of 'I spy,'" exclaimed Bessie's desk-mate, as recess was announced.

"Let's ask Bella, too," suggested Bessie.

"Oh, it's no use! She looks so dismal that I don't suppose she would want to come."

"I'm going to stay with her then," said Bessie, pitying her lonely little schoolmate from the depths of her childish heart, and when the other scholars had trooped noisily out to the playground, she went over to the corner where poor little Bella was sitting crying, with her head bowed on the desk, and tried to comfort her. Her whispered words of sympathy and love gladdened the sorrowing child, and Bella's tears soon ceased to flow.

"Thank you for staying in with me, Bessie," she said gratefully, as the bell rang for the scholars to

come in. "You don't know how much better you have made me feel."

As Bessie went back to her seat, there was no room in her heart for regret that she had lost the game the other girls had enjoyed, she was so glad to think that she had helped bear a burden of sorrow. Nor was this her only opportunity. Many times that day she found a chance to lighten other's burdens, and at night when she was cozily tucked up in her little white bed, and her mother sat down beside her for their evening talk, she said,

"Mamma, you were right this morning. I think I did help bear some burdens, and I think I will take that text for my watchword always. I would rather be a little burden-bearer than anything else. It is so nice to make people happy when they are sorry."

Mamma kissed her little girl very lovingly.

"I could ask nothing better for you than that, dearest, and may you have grace always to fulfill the law of Christ."

Bessie's gift from her mother on her next birthday was a beautiful illuminated text, in a handsome frame, which she hung at the foot of her bed, that her last look at night and her first in the morning might be at the words of her life motto:

"Bear ye one another's burdens, and so fulfill the law of Christ."—*Minnie E. Kenney.*

DIFFICULT PEOPLE.

CERTAIN moral qualities are very much to be desired, if we are to be easy to live with, amiable, gentle; agreeable comrades, in short, on the road of life. One of these is unselfishness, a habit of thinking first of others, and second of ourselves; a sweet willingness to abate our own rights, if they interfere with the comfort of our neighbors. Patience is another estimable attribute; self-control another.

I overheard Louisa talking with Annie one day, not long ago, and she remarked, evidently as a matter of course, "I have the family infirmity of an uncertain temper. We Browns are all noted for our impulsiveness. We fly up in a moment, but then, we get over it quickly, and never bear malice." It happened that, a little while after, in a public conveyance, a gentleman, conversing with his friend, gave utterance to a similar sentiment, "I have a long memory for injuries. I can carry a stone in my pocket seven years, and send it whizzing home at last, to the weak spot in my antagonist's armour."

In both cases, the amazing thing, considered from the Christian standpoint, was the complacency of the individuals who were actually boasting of a defect. It was very much as though some unfortunately short-sighted person should plume himself on exclusiveness, because he could not see everybody within long range; or a cripple should declare his lameness a mark of distinction. Not to control one's impetuosity of anger, not to be able to pardon an offence, are signs of ingrained weakness of character, and should make one ashamed rather than conceited. Ill-tempered people are difficult people.

Difficult, too, are those who, in all circumstances, insist on having the last word. When I was a girl, I had a wise old friend over whose snowy hair more than eighty winters had sifted whiteness. Once, in a moment of irritation, I spoke in that serene presence of the impossibility of convincing some hard-headed body or other that his opinion was founded on mere prejudice, and declaimed as to the superiority of my own view. "Whisht, honey," said the good old lady; "keep your ain mind on the subject. Ye hae a perfect right; but let ither folk talk on. Dinna be sae bound to hae the final word. Ance ye have said your say, let it rest there!" Oh! the common sense of that "ance." Once we have said our say, let it rest. It is the everlasting determination to have the last word which makes people difficult.

But worse still are those crusty souls who are ready to deem themselves affronted when nothing is further from the intentions of their friends than a wound to their vanity. *Amour propre*, as the French have it, is in some very easily hurt. What a world of misery and wretchedness would be spared if nobody were ever on the lookout for slights. They who are fancying a lurking innuendo, or veiled insinuation, in every innocent speech, are far from pleasant companions to themselves, or to those whom they meet socially. And when one is not on good terms with himself, he is very sure to be difficult.

I was describing a certain household, not long since, in the hearing of a clergyman whose good sense I hold in honor. "It would be such a happy home," I said, "if Mr. — were not such a bear that his wife and children are forever in fear of stirring him up. He is a Christian," I added, and got no further, for my friend interrupted me with: "Humph! I am in some doubt. A Christian should not conduct himself so as to keep the domestic atmosphere at boiling point, nor habitually act as a check on the gaiety of his dearest on earth. I'm afraid the man needs to be re-converted."

Now, we older ones are apt to be rather set in our ways, and it is hard for us to reform if we have acquired bad habits. The petrification will break rather than bend, but there was a time when it was soft and pliant. That pliant time may be yours. You can make yourselves what you will, under God. You know what discipline does for the soldier, how it transforms the raw recruit into the marvel of precision and grace. Try what discipline will do for you, and when you are in danger of being less than noble, sincere, and gracious, hold yourselves well in hand. Prayer and pains will keep any one from being difficult.

In Mrs. Muloch-Craik's "Mistress and Maid," there is a certain personage who despotises the little household by periodical displays of unreason and acerbity, spoken of with bated breath as "Miss Selina's way." You and I have perhaps encountered Miss Selina's double. Now it is a mother, who, poor thing, has had so much to worry her that worry has grown to be her normal condition; now it is a maiden aunt, and again a young girl, who indulges in whim and caprice, fails to keep the law of kindness, so behaves as to alienate instead of attract, and to be a killjoy everywhere. She is difficult to get on with; young people dread and old people avoid her, and the angels probably behold her with pity. From difficult people we humbly pray, "Good Lord, deliver us!"

But the good Lord intends that we shall deliver ourselves from preventable evils, and on our own consciences lies the blame, if we do not cultivate the temper from which the fruits of the Spirit may spring.—*Margaret E. Sangster.*

INK STAINS—May be removed from silk or woollen goods by saturating the spot with spirits of turpentine, and letting it remain several hours, then rubbing it between the hands. To remove ink stains from cotton and linen goods, apply alternately a strong aqueous solution of oxalic acid and chloride of lime; then rinse well in clear water.

COMPOTE OF APPLES.—Pare, and extract the cores from fine, juicy apples, medium tart. Put them into a deep pudding-dish, with just enough water to cover them. Cover the dish, place in a moderate oven, and stew until they are tender. Remove the apples, and place in a deep dish to keep hot. Turn the juice into a saucepan, adding a cupful of sugar for each cup of juice, season with a few bits of lemon rind, and boil up until thickened almost like a jelly. Pour this, while scolding hot, over the apples, and cover until cold.

Useful and Curious.

THE remarkable fact is noted in the *Evening Post* that mountaineering in the Swiss Alps has cost one hundred and thirty-four lives during the last quarter of a century. Of these victims eighty were tourists, forty guides or porters, eleven workmen journeying over the heights, two St. Bernard monks, and one was a crystal seeker. Most of the fatal accidents arose from slipping on rocks or grass; avalanches were the next chief cause, while the deaths from falls over precipices or through thin ice, and from exhaustion, were about equal. Many disasters again were due to imprudence; for in sixteen cases the climbers were not roped, no guides were taken in twenty-eight instances, and on twenty-two fatal occasions the mountaineers knew nothing of the state of the snow. Mont Blanc was ascended 673 times between 1859 and 1875, and twenty-five of these ascents proved fatal—about one death to every twenty-six ascents.

ABOUT INDIGO.

INDIGO comes from a plant which grows in Asia, Africa, and South America. The plant is not exactly alike in these different countries, but it is everywhere very pretty with long, slender green leaves and rose-colored blossoms. The plant grows very tall, often as high as six feet. The coloring matter is found in the leaves, and is made apparent as the leaves dry. When the plant has arrived at the proper stage, it is cut off and cast into a sort of vat with other plants, and after being covered with water they are left to ferment. During this fermentation, the indigo is deposited in the water. It has to go through several processes before it is ready for the market.

PHOTOGRAPHING BULLETS.

THE interesting process of photographing rifle bullets in motion by means of the electric light presents some remarkable phenomena, judging from the experiments made by Mach, the Austrian chemist. In this operation his plan is to illumine the bullet by letting it break an electric current formed, but the velocity of the bullet must exceed that of sound in order that the condition of the air before and behind the projectile can be shown. After various experiments he succeeded in his efforts to photograph projectiles fired by Wernal and Jurde guns, having respectively an initial velocity of 438 and 520 meters per second. The photographs obtained in this manner showed the air formation in front of the bullet having the form of an hyperbola, while behind it almost a vacuum was formed, in which, when the initial velocity was very great, there were some curious spiral motions. From the description given, there appeared from these photographs to be a great similarity between the motion of a body through the water and that of a projectile through the air.—*Pittsburg Dispatch.*

BIRTH OF ICEBERGS.

THE birth of a huge iceberg, a phenomenon that has been seen only once or twice by a European, and to a certain extent has remained a matter of theory, was observed by the Danish explorers on the east coast of Greenland a few years ago. The bergs are formed by breaking off from the end of glaciers extending from the perpetual ice of the unexplored interior to the coast and into the sea. The water buoys up the sea end of the glacier until it breaks by its own weight, with a noise that sounds like loud thunder miles away. The commotion of the water, as the iceberg turns over and over in the effort to attain its balance, is felt to a great distance along

the coast. The natives regard it as the work of evil spirits, and believe that to look upon the glacier in its throes is death. The Danish officers, when observing the breaking off of the end of the great glacier at Puissortok through their telescopes, were roughly ordered by the Esquimaux escort, usually submissive enough, to follow their example and turn their backs on the interesting scene. They had happily completed their observations, and avoided an embarrassing conflict with their crew by a seeming compliance with the order.

ANOTHER ROBINSON CRUSOE.

A GENTLEMAN who came out as a naturalist on a recent expedition to the archipelagoes which stud the South Pacific, reports the discovery of a new "Robinson Crusoe." The place of his habitation is Charles Island, one of the fifteen which form the Galapagos Archipelago. In 1829 the Ecuador Government utilized the group as a penal colony. Charles Island was the principal settlement, having at one time a population of several hundred inhabitants. By 1871 this number had been reduced to about a dozen. One day these revolted, murdered the governor, and then made their escape, leaving the flocks and herds behind them. From that time the island was supposed to be entirely deserted and no one set foot upon it till quite recently, when Professor Lee, the gentleman before alluded to, paid it a visit of exploration. In his rambles he came across a man "nearly naked, with long, flowing hair and patriarchal beard." At first the man exhibited great dread of the visitors, but he gradually gained courage to tell them his strange story. It appears that he landed upon the island with a boat-load of companions in search of a valuable species of moss used as a dye. The fancy seized him to make his home on the island, and, accordingly, he deserted his comrades, who sailed away without him. For years he had lived the life of a veritable "Robinson Crusoe."

But the charms of solitude soon palled upon him. One of his first expressions, when he gained courage to address the visitors, was, "I am glad to see men again." At his own request, he was taken to Chatham Island, the principal settlement of the group.—*Selected.*

WHY IT IS SO.

THE following explanation is given why the year 1900 will not be counted among leap-years. The year is 365 days, five hours, and forty-nine minutes long; eleven minutes are taken every year to make the year 365¼ days long, and every fourth year we have an extra day. This was Julius Cæsar's arrangement. Where do these eleven minutes come from? They come from the future, and are paid by omitting leap year every hundred years. But if leap year is omitted regularly every hundredth year, in the course of 400 years it is found that the eleven minutes taken each year will not only have been paid back, but that a whole day will have been given up. So Pope Gregory XIII., who improved on Cæsar's calendar in 1582, decreed that every centennial year divisible by 400 should be a leap-year after all. So we borrow eleven minutes each year, more than paying our borrowing back by omitting three leap-years in three centennial years, and square matters by having a leap-year in the fourth centennial year. Pope Gregory's arrangement is so exact, and the borrowing and paying back balance so closely, that we borrow more than we pay back to the extent of only one day in 3,866 years.

THE lowest average temperature known in the world was observed at Workuojanek, Siberia. For 1885 it was 1 deg. F. For January of that year, 56 deg. below zero was the average, 90 deg. below zero being the *maximum* of coldness.

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, May 1, 1889.

LOVE IS THE FULFILLING OF THE LAW.

To very many minds the moral teachings of the Bible appear so complicated as to involve actual doubt of the inspiration of the sacred Book. Such have come to regard the precepts and principles taught as being, in their relations to each other, complex and contradictory. But such an impression is entertained only by those who study to doubt, or to magnify the supposed discrepancies into insuperable mountains of difficulty.

The opposite is exactly true of the Bible. No book the world has ever seen is so unanimous in the declaration of its great objective principles; and no set of principles, so comprehensive in their application, can be as concisely stated as those taught in the Bible. The tree of Bible virtue has for its trunk the principle of LOVE. This the Saviour separates into two grand principles of love to God and love to man; and adds, "On these two commandments hang all the law and the prophets." Thus every precept of the Scriptures is declared to be tributary to the love we owe our Maker, or to that which we owe our fellows. With his own voice, God has subdivided these, the first into four, and the second into six precepts, forming ten words, or commandments, which are recognized as the basis of all just laws and jurisprudence. These form a law which the writers of the Bible pronounce "perfect," "holy," "the truth," "righteousness," "spiritual." Springing out of these ten commandments, we have all the principles which regulate moral and Christian life. For instance, the first commandment exalts the reverence and service of God above every other object or consideration. It is therefore directed against covetousness, pride, arrogance, self-exaltation, and the whole brood of selfish vices. The Saviour analyzed some of the ten precepts in his sermon on the mount. He makes them apply to the thoughts and purposes of the heart. They not only forbid the outbreaking sin in which a course of transgression will end, but they recognize every desire and thought which is tributary to the crime. And every such lust or impulse becomes sinful. To violate the sixth commandment it is not necessary to murder; but hatred, envy, unkind words, and epithets of reproach are violations of the command which says, "Thou shalt not kill." Unclean words and thoughts are sin in the light of the seventh command. Under such teaching, we begin to realize what the psalmist felt when he said, "I have seen an end of all perfection; but thy commandment is exceeding broad." Ps. 119:96.

Thus the branches which spring from the ten commandments reach in every direction, and in a beautiful and symmetrical manner cover the whole field of human character. We now have before our minds the figure of a perfect tree. When the enlivening influence of the Spirit of God gives life and force to these principles in human nature, humanity displays to the admiring world, to angels, and to God, the lovely adornment of Christian virtue and perfection. And this is quickly succeeded by the golden "fruit of the Spirit," which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." All these graces spring from the grand central principle of love, and are exemplified either in love to God or to man, and may be traced through one of the ten commandments, and perhaps through one or more lateral branches.

We believe that all can see the beauty and harmony that there is in this picture which is drawn out in God's Word. Now, let us suppose for a moment that we cut out of this beautiful tree these ten main stems. What is the result? The destruction of the entire framework of Christian character. And this is what many would have us do. It cannot be, however; for Jesus has said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18.

A religious contemporary flings out a vituperation in the hackneyed style of these latter days of antinomianism, against those who thus trace the will of God through

specific acts of obedience. The following is an extract from the article:—

"How pitiable the spectacle presented of Christians called into liberty, going back to the slavery of literalness, as witnessed in the observance of Saturday as their rest-day, many even going so far in their literalness as to drop the smile and recreation and mirth at sunset because 'the evening and the morning,' and not the morning and the evening, formed the Genetic day. And then what sticklers for the bare letter of the decalogue we meet with—as if those ten laws laid down for the primitive Hebrews were the Alpha and Omega of the Christian duties to-day—as if perfect love was not as far above these ten specific commands as heaven is above earth."

This religious acrobat represents a large class which jump from a life of sin to "perfect love," without yielding obedience to God's commandments. Their self-complacency is complete, and is greatly magnified by their contempt for those who read, and believe what they read, that "This is the love of God, that we keep his commandments; and his commandments are not grievous." How the following God-dishonoring words, taken from the article alluded to, grate on the ear when compared with these peaceful words of filial trust and practical love: "So it is, men prefer darkness and call it light; they forge their own chains, and raising their manacled hands exclaim, 'Behold the liberty unto which we are called!'" This writer makes darkness a synonym for obedience to God's commands, and obedience a manacled slavery, in the bondage of which the deluded-victims insanely boast of liberty. He immediately adds, "How long, O Lord, how long?" We can but echo these words, as we witness the high-handed manner in which modern religious teachers, with Pharisaic pride, set aside God's holy Word, and substitute a standard of holiness adapted to their own ways, and fashioned after the traditions and commandments of men. From this height of self-righteousness they look with commiseration upon the deluded souls who are feeding humbly upon the words of God, and showing their love to God by obeying the ten commandments, literally, and in spirit too.

"Love is the fulfilling of the law." But modern theology, in its easy, drifting-with-the-tide sentimentalism, seeks to substitute what it calls "perfect love" for law and commandments. And while following the tendency of the natural heart and popular world by carefully observing Good Friday, Easter, and Holy Week, Sunday, and the whole catalogue of human and heathen traditions, excuse their making void the commandments of God by protesting their exalted love.

The very best proof of love is obedience. The Lord says, "Why call ye me, Lord, Lord, and do not the things which I say?" And again: "In vain do they worship me, teaching for doctrines the commandments of men." That devotion and love which professes to be heaven-high above the law of God, which it proudly disdains, is simply human righteousness standing on the stilts of presumption. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22.

None can exalt the principle of love above its true degree. It is heavenly, divine; it is perfection; it is God's own character. But there is a self-love which chooses only to sit at God's table and eat of his bounties, rather than to faithfully serve in God's holy will. Let us beware of that kind of love; it is abroad in the land. The prophet describes it: "They pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets." Zech. 7:11, 12.

THE RESURRECTION.

(Concluded.)

THE apostle Paul, when accused before Felix, stated in very few words the fundamental points of his faith as follows: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." For this faith he had the very best of evidence in the words of the Lord Jesus Christ, who said that it was "easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17; Matt. 5:17. And also said: "The hour is coming in

the which all that are in their graves shall hear his voice; and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

That this hope formed no inconsiderable part of the religion taught by Christ and his apostles is entirely evident to all who study their words. There is no future reward promised prior to that event. The Bible says nothing about the Christian entering at once upon his reward at death. No theme upon which Paul wrote aroused in his heart the fire and glow of holy eloquence as did this theme of the resurrection. No more sublime passage can be found in literature, sacred or secular, than the fifteenth of first Corinthians. And it is a worthy theme. What hope lies nearer our hearts than that of final victory over death? As the inspired writer sought to encourage the hearts and strengthen the faith of his children in Christ, his own heart received the holy unction, and his glowing words burn with heavenly glory as he contrasts this life with that to come, the natural body with the spiritual. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power." And finally, drawing us more closely to his heart, the great apostle exclaims, "I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." And the rapture of his thoughts finds a fitting climax in that glorious song of victory penned by inspiration in Isaiah 25, "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" A glorious victory that will be over the last dreadful enemy, death; it is won through our Lord Jesus Christ.

It is sin that gives to death's arrows their dreadful sting. The blood of Christ cleanseth from sin; and his voice at last will call his children from the tomb and the ocean's wave, clad in glorious immortality.

Another graphic description of the events attending the resurrection of the just is given in Paul's epistle to the Thessalonians: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18.

One fact will have impressed itself upon the minds of all careful students of the Bible, which is that when Christ comes the second time the distinction between the righteous and the wicked seems to have been fully determined previous to his coming, and in the event this distinction is clearly observed. They that have done good come forth to the resurrection of life, and they that have done evil to the resurrection of condemnation. In Rev. 20, we have two resurrections plainly brought to view. In verse 4 John sees the company of the faithful saved in heaven, and then says: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." Verses 5, 6.

The period here mentioned is that thousand years which has given to the Christian world the word "Millennium," and concerning which many erroneous ideas exist. It occurs between the two resurrections, and during this time the saints live and reign with Christ, while the earth lies desolate and lone, the sole and dreary abode of Satan, who is confined to this dark abyss, "bottomless pit," and the wicked are sleeping unconsciously in their graves, or strewn upon the face of the desolate earth. But this branch of the subject will concern more particularly the next point in our investigation, the final punishment of the ungodly.

THE RELIGIOUS ASPECT OF THE UNITED STATES.

S. N. H.

(Concluded.)

For over twenty years there has been in the United States an organization known as the National Reform Association, whose object it is to "secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land." This speaks for itself. In the first few years of the history of this organization, but little attention was paid to it. Like other organizations of the kind, it was thought that it would soon pass by, without becoming sufficiently prominent to make any one fear that the religious liberties of this people would be taken away; but it has been entirely otherwise. It has enlisted into its ranks the leading Protestant ministers, statesmen, and men of influence from the Atlantic to the Pacific. It has extended the arms of its local organizations throughout the entire country, until at the present time it has over one hundred vice-presidents. The list of vice-presidents embraces many of the leading men of the nation, both churchmen and statesmen.

The point they have in the amendment of the Constitution is to enforce, as the first religious ordinance, the observance of the first day of the week as the religious rest-day. They have called to their aid every religious organization that had any influence in the country, and that observed the first day of the week. The Woman's Christian Temperance Union, which has wrought a glorious work in favor of temperance, has been brought to aid them in their work, and the interest of the workingmen has been solicited and enlisted.

Seventh-day Adventists believe that not only are the nations of the Old World subjects of prophecy, but that the United States also is made prominent in the prophetic word. They believe the beast brought to view in Rev. 13 to represent papal Rome; and this embraces the old Roman kingdom, which includes the principal nations of modern Europe. In Rev. 13:10, we read that this beast was to go into captivity. In the year 1798, Berthier, a French general, took the pope captive, and placed him in prison, where he died the next year. John then beheld another beast coming up out of the earth, having two horns like a lamb, yet speaking like a dragon. The characteristics of this power, the manner of its rise, and the nature of its work, are such as would not apply to any nation on the earth but the United States of America. This they believe is the power referred to by the prophet. This power, it was said, was to "make an image to the beast which had a wound by the sword, and did live." The image must consist in laws and institutions similar in nature to those enforced by the beast power before it. The government must sustain a similar relation to its subjects, religiously and politically. But the Constitution, as it now stands, is directly opposed to any such laws.

But the prophecy said that this power would make an image to the beast, would perform its work in the presence of the beast, and cause those who dwelt upon the earth to make an image to the beast whose deadly wound was healed. What further shows this power to be a republican form of government is the fact that it says "to them that dwell on the earth that they should make an image to the beast which had the wound," etc., indicating clearly that it was the people who were to make the change in the form of government. Further, it was the people who were to give life to the image when it was thus made. Those who were interested in this movement have sent forth their petitions to every state and territory in the United States, and have secured, as they claim, six and one-half million names petitioning Congress to change the Constitution, and engraft in it the religious observance of the first day of the week as the Sabbath of the Lord. Why do they do this? Many of these leading men themselves acknowledge that there is no scriptural authority for its observance.

During the eleventh, twelfth, and thirteenth days of December, a large mass meeting was held in the city of Washington, to arouse such an influence as to compel Congress to pass the Sunday bill. Around the inside of

the church where they were assembled was this large list of names, attached to a scarlet-colored cloth half a mile in length, fittingly illustrating the scarlet-colored beast of Rev. 17. With this list of names they decorated the church. Speeches were made by leading first-day observers, meeting, as they supposed, the various objections which had been raised.

It was upon the 13th day of December that the representative men of the different organizations appeared before the committee appointed by Congress, and presented their claims. Senator Blair, the chairman of the committee, was the author of the bill, and was evidently determined to have it pass. Opportunity was also given for representative men who had any objections to present them. Some of these questions were answered, and others were ignored, or at least not answered.

Not only has the Protestant element in this country gone thus far in making the image to the beast, but the Catholics themselves have been enlisted in behalf of a national religion. Cardinal Gibbons, representing seven and a half million Roman Catholics, has fully endorsed this move, and is in sympathy with the enforcement of the first day of the week as the Sabbath. Not only this, but they have appointed Roman Catholics on the committee to execute the plan laid for this work. Thus the wide chasm that has heretofore existed between them is forever bridged, and they meet, clasp hands, and send up one grand shout for the amendment of the Constitution and the enforcement of religious dogmas upon the people.

Will the United States become a persecuting power? To answer this question, we have only to pass the bill now before Congress, or one similar to it. But will it pass? Prophecy says it will, the leaders of the enterprise say it will, and the Catholics, of course, say it will, and why should not Protestants seek the aid of Catholics in this enterprise? The Protestants themselves admit that Sunday, as a day of rest and worship, is not enjoined in the Scriptures, and the Roman Catholics claim that it is not in the Bible, but that they themselves christened it and enforced its observance in past ages. A decree in its favor was the first universal ordinance which the bishop of Rome ever attempted to enforce. It was the stepping-stone of the papacy, the entering wedge of church and state, and the germ of that persecution which God's people suffered in every way that human demons could invent; and there are none who understand how to bring this state of things about better than the Catholics themselves. The Protestant churches of the United States could obtain no better allies than they.

We do not say that this bill will pass the present Congress; but its supporters are determined that it shall. We do not know when it will pass; but it is only a brief question of time; and when it does, there will then be a bond of union existing between the Protestants and Catholics to enforce the observance of Sunday upon tens of thousands who conscientiously observe the seventh day of the week as their Sabbath. Will this result in persecution? Perhaps they will claim that it does not, as it was claimed by the Catholics in the old countries that they were not carrying on religious persecution; it was simply a law of the land, a police regulation, which was being enforced. But those who are religiously persecuted care not what name is given to it; to them it is religious persecution. Therefore we can see by the light of prophecy, by the demands of the people, and by the present condition of things, that ere long the United States of America will act a prominent part in persecuting a class of its peaceable citizens for exercising the divine right of conscience, and worshiping God according to its dictates.

THE CALL OF ABRAHAM.

E. J. W.

Soon after the flood, as men began to multiply upon the earth, they again forsook the Lord, and gave themselves fully over to the service of Satan. In a very short time, we find them so filled with rebellious pride that they began to build a city and a tower, thinking that thereby they could protect themselves against any judgments that God might bring upon them. Gen. 11:1-9. This impious attempt was brought to nothing, and the people were scattered abroad upon the face of all the earth, yet they did not

forsake the service of Satan. Within about four hundred years after the flood, the people of the earth were once more sunken in idolatry and superstition.

At that time the Lord came to Abraham, one of the descendants of Shem, and said to him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Gen. 12:1-3.

The Lord saw in Abraham a willingness to serve him, although all his people were idolaters (Josh. 24:2); and he separated him from them, so that he might not become contaminated by them, but might become the father of a people who should be fit to inherit the earth. If we closely examine this promise, we shall find that it comprehends a great deal. "In thee shall all families of the earth be blessed," means nothing less than the possession of the whole earth by the descendants of Abraham. But this will appear more clearly as we pass on.

In Gen. 13:14-17 we find the promise renewed more in detail, in these words: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

Here we have strong proof that the promise to Abraham included nothing less than the whole earth; for his seed were to be multiplied as the dust of the earth. The length and the breadth of the land was to be theirs.

At that time Abraham had no child, and in all human probability could never have one. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." Gen. 17:1-5.

Again, when God was about to destroy Sodom, he said: "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:17-19.

This gives us to understand that the promise was made to Abraham with so much positiveness, because the Lord knew that he would keep his commandments, and that he would command his children and his household after him to do likewise. From this also we may learn that the promise to his seed was only to those who should serve the Lord.

Once more we find the promise renewed when Abraham had shown his faith in God by proceeding to offer up his only son, through whom the promise was to be fulfilled. The Lord then called to Abraham and said: "By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22:16-18.

In the expression, "thy seed shall possess the gate of his enemies," we have the promise of conquest. Bear this in mind, while we consider a few other points. In Gal. 3:13-17, we have a scripture that has an intimate connection with the subject under consideration: "Christ hath redeemed us from the curse of the law, being made a curse for us; . . . that the blessing of

Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men: Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law . . . cannot disannul, that it should make the promise of none effect." From the above scripture we learn that the seed to whom the promise was made is Christ,—the same that was promised at the time of the fall.

Now in connection with the promise to Abraham that his seed should possess the gate of his enemies, read the following words of God the Father to his Son Jesus Christ: "Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:7-9.

When this shall have been accomplished, then "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." For the meek are they who have come to Christ and have learned of him, yielding themselves to him to be his servants; and Paul says, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. From this, together with the statement that "they which are of faith, the same are the children of Abraham, and the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:7, 8), we may conclude, even at this stage of our study, that the promise to Abraham, and to his seed, was nothing less than the promise of the earth to all who, through faith in Christ, should gain the victory over sin. And this is further confirmed by Paul's statement that "the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

In the twenty-sixth chapter of Genesis we find the promise once more repeated, this time to Isaac; and in the twenty-eighth chapter it is renewed to Jacob.

FACTS CONCERNING THE FIRST DAY OF THE WEEK.

G. I. B.

1. God commenced his work of creating the world by working on the first day of the first week of time, thus distinguishing the first day as a "working day."

2. Not an instance can be found in the Bible where Sunday was ever observed as a rest-day, or a hint given that its character as a "working-day" was ever changed to that of a rest-day. Indeed, God, in the fourth commandment (Ex. 20:8-11), permits or commands men to work upon it; and the prophet Ezekiel calls it one of the "working days." Eze. 46:1. Can it be a sin to treat it as God expressly permits in his own law?

3. Not a command in all the Bible can be found to observe Sunday as a rest-day, or a day for religious worship; no record of its ever being blessed or set apart for any sacred use whatever; no command to break bread upon it; no hint of any change of the Sabbath in any way; nor the slightest proof that the sacredness of the original Sabbath was ever transferred to it.

4. Jesus worked at the carpenter's trade (Mark 6:3), till he was nearly thirty years old. He rested on the Sabbath, and worked six days; hence he performed many days' works on Sunday. Is our Saviour's example safe to follow?

5. The apostles and early church also worked on the first day of the week, and not an instance can be found where they treated it in any other way than as a "working day."

6. There are only nine instances in all the Bible where the first day of the week is mentioned: Gen. 1:5; Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2. These instances refer to only three different days, the first being the day when God began to create; the next six referring to that first day on which Christ was raised from the dead; while the one in Acts 20 is the last particular

day referred to; and the direction concerning the "laying by in store," in 1 Cor. 16:2, not referring to any one first day, but to a duty to be done on all of them. It is remarkable that in every instance here referred to, the Scripture record gives plain evidence that it was a "working day."

7. The first instance we have already noticed, in which God commenced his work of creating. On the day of Christ's resurrection, the disciples went out with their embalming materials to do a work which they would not do on the day previous. It was a hard day's work to embalm a body. When they did not find Christ, they spent the time hurrying here and there, inquiring of one another concerning the strange occurrences. Two of them walked fifteen miles on that day, out to Emmaus and back, and Christ himself walked much of the way with them. Thus we have the example of Christ and the disciples for treating the first day as a working day since the resurrection of Christ.

8. So also of the last specific instance in which the first day is mentioned, Acts 20:7. Paul walked nineteen and a half miles from Troas to Assos on the first day of the week. And though there was one religious meeting held in the dark part of that first day, the only case of the kind brought to view in all the Bible, yet this fact plainly proves that Paul regarded it simply as a "working day." We have also his explicit statement that he had "committed nothing against the people, or customs of our fathers." Acts 28:17. Hence he must have kept the ancient Sabbath.

9. The recommendation of Paul to the Corinthians,—for every one to "lay by him in store, as God hath prospered him," on the first day of the week,—proves the same thing. This laying by him was "by himself at home," as many versions render it. Their doing this as God had prospered them would imply a reckoning of their accounts, a business inconsistent with the sacredness of a Sabbath, but every way consistent with a "working day."

10. After the death of the apostles, during the second century, we find some *voluntary* regard being paid to Sunday, with Good Friday and other festival days, for which no command of Scripture was ever assigned, after which "custom" was quoted as additional evidence. After a time some held religious meetings upon it, and finally the Catholic Church favored it, calling it the Lord's day, about A. D. 200. At last Constantine, a heathen, passed a law (A. D. 321) commanding a portion of the people to rest from labor on "the venerable day of the sun." This heathen law was the first ever made requiring cessation from labor on Sunday. And we have clearly proven from a variety of first-day historians that the seventh-day Sabbath was still observed by the mass of Gentile Christians, more or less sacredly, for centuries after the death of Christ, until, by the machinations of the Roman Catholic Church, it was treated with indignity and contempt. Finally, all who observed it were placed under a curse by the Catholic Council of Laodicea, A. D. 364. We have also learned from history that the true Sabbath continued to be observed by Christians whom the Catholic Church could not control. It denounced them as heretics, persecuted and killed even those who were remote from its influence during all the Dark Ages of papal supremacy.

11. From various first-day authors we have shown that Sunday was a heathen "memorial" of sun worship, the first form of idolatry; hence the name *Sunday*. It was regarded all through the heathen world as a weekly festival; hence Constantine calls it "the venerable day of the sun." This fact enabled the Catholic Church the more readily to exalt it among the vast body of heathen nominally converted to Christianity.

12. The Roman Catholic Church continued till the Reformation to exalt the Sunday, fining and whipping men who would not keep it, appealing to base frauds and false miracles to sustain it, till its partial observance became general, while the ancient Sabbath was put down. Yet it was nearly a thousand years before the first day was called a Sabbath, even by the Catholic Church.

13. Those who were engaged in the Protestant Reformation came from the Catholic Church, and brought Sunday along with them, though many of the Reformers regarded it simply as a festival day, like the other church festivals.

14. The doctrine of a Sunday Sabbath, as now taught, was never promulgated in its present form, claiming divine authority for the change and sustaining

itself from the fourth commandment, until put forth by Rev. Nicholas Bound in 1595, and hence is an entirely modern doctrine. It has been extensively taught in Great Britain and the United States, but has not been generally adopted on the continent of Europe. It is a doctrine having no foundation whatever in Scripture.

15. The Catholic Church everywhere claims to have changed the Sabbath, and the facts of history abundantly sustain the claim. The prophet clearly foretold the change (Dan. 7:25), and the final reform (Rev. 12:17; 14:12), when this heathen "memorial," entrenched by the power of the Catholic Church in the very "temple," or church of God, should be cast aside by the people who are preparing for the coming of Christ. These will "keep the commandments of God" as the Father gave them.

It has been shown that in the last great reform entered upon by God's people just before Christ comes, *God's ancient Sabbath*, trampled upon for ages by the great apostasy which has thought to "change" God's law, and which has exalted itself "above all that is called God" in the very church, or "temple of God," shall once more stand forth in its pristine glory, and be observed by the people of God as the *great memorial of his creative work*. Thus we see that the people whom Christ will translate at his coming, to reign with him in glory, will agree in practice concerning the seventh-day Sabbath with God the Father, Christ the Son, all the faithful patriarchs and prophets of ancient times, the apostles of the Lord Jesus, the early apostolic church, and all others who take the Bible for their authority and obey the law of God. And finally, the prophet Isaiah, in a glorious view of the new heavens and earth, after all rebellion, sin, and death shall be forever abolished, beholds all the children of God observing the original, ancient Sabbath of the great Jehovah, meeting together every time of its recurrence to worship him for whom that day is the *great memorial*. Isa. 66:22, 23. How, then, can men believe that the day has lost its sacredness and importance?

Dear reader, on which side of this last conflict will you place yourself? Which of these days will you keep? Will you take God's ancient Sabbath, ever recognized in the Holy Scriptures as his holy day for more than 4000 years? Or will you take the festival of pope and pagan as your day of rest, and still trample under foot the law of the great Jehovah? "Choose you this day whom ye will serve."

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.]

"There are several of us in Hobart that would be glad if you could give us some light on two texts of Scripture; one is Rom. 9:18 and the other Isa. 65:20. J. L."

The second of these texts was noticed in our last number of the Bible Student. The other is an important step in the favorite runaway of the old-time election doctrine: "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." But this doctrine in its extreme application arises from a misapprehension and misapplication of the plan and purposes of God as expressed in the Scriptures.

God has ordained a plan by which men may be saved, and has elected all such as conform to this plan to be saved. In Rom. 8:29 we read: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." He chose the Jewish people because their father Abraham conformed to this image, and kept God's commandments, statutes, and laws; and because the Lord said, "I know that he will command his household after him." He reprobated the heathen because they chose an opposite course. And the same principles hold good to-day. Now God tells us upon "whom he will have mercy" in Ps. 103:17, 18: "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's

children; to such as keep his covenant, and to those that remember his commandments to do them." God *wills* to have mercy on all such.

In reference to the hardening of the heart, the experiences of two men may be contrasted to illustrate, Pharaoh and Job. Both were tried and afflicted. One feared God, the other knew him not, and would not listen to his voice. Job says, "Though he slay me, yet will I trust in him;" Pharaoh says, "I know not the Lord, neither will I let Israel go." The dealings of God with the two men compare very closely, while the effects were exactly opposite. God hardened one heart and softened the other. When an individual chooses to be obdurate, every circumstance may be made to contribute to that obduracy. And the Lord never chooses for any one. Each one must decide how he will relate himself to God.

There is the fact of God's power and prerogative still remaining, as illustrated by the potter and the clay; but we are not taught that he uses this power arbitrarily until we have chosen the path we will take.

ISAIAH 65:17-25.

WE have been shown a letter from one who has read the *ECHO* for a short time. After speaking in a commendatory way, the writer says:—

"The views put forward regarding the future of Judah and Israel do not seem to me to meet the requirements of the teaching of the prophets, Isa. 61:4-11, and 65:17-25, and such passages, that seem to set forth a condition of things far grander than has ever yet been experienced in the land given to Abraham and his seed forever. I know all that can be said about the spiritual seed, etc.; but I do not think that is the question here. P. McH."

In replying to the above we can hardly repress our regret that the notion of the return of the Jews as it is commonly held has been permitted to blind the eyes of so many to the truth of God's Word. One of the passages referred to, Isa. 65:17-25, refers expressly to the new earth which God will "create." And every passage of similar import has its application in that perfect state described in the last two chapters of the Bible. The land which was "given to Abraham" was not simply the land of Canaan, but he was made "heir of the world." Rom. 4:13.

There are many predictions of a restoration of the Jews made by the prophets, which met their fulfillment at the "return" in Nehemiah's time. Let it be remembered that all the prophecies from Isaiah to Malachi, except the latter, were written prior to the desolation by the Babylonians, or during that captivity. While these contain many references to the restoration after this desolation and captivity, with these prophecies are blended many passages which relate to the complete restoration of God's heritage, the earth made new.

OLD TESTAMENT HISTORY.—NOTES ON SABBATH-SCHOOL LESSONS.

LESSON FOR MAY 4.

UPON the infliction of each successive plague the iron of affliction sank deeper into the rebellious hearts of the Egyptians. And the last, the slaying of the eldest born, filled the cup of suffering to overflowing. And in their anguish they hastened the departure of the Israelites, on whose account they were enduring all these things. For many long years they had wickedly and cruelly oppressed God's people, and now their refusal to relinquish their grievous hold upon them brought these retributions.

But no sooner did they realize that they had lost their profitable service than they reproached themselves, saying,

"WHY HAVE WE DONE THIS?"

All the natural wickedness of Pharaoh's heart revived, and mustering an army of chariots and horsemen, he pursued the flying slaves. They were overtaken while encamped by the border of the Red Sea.

The Lord had led Israel almost directly away from the land of promise, and now while the mount-

ains enclosed them on either side, and their murderous enemies were close behind them, they found the sea lying directly in the only path they could take. This was designed of God for their good, though they had not faith to discern it, or to restrain their murmurings. But in a marvellous manner

THE SEA OPENED UP BEFORE THEM

by the evident power of God.

The Egyptians triumphantly prepared to follow. But the Lord caused their chariot wheels to run off, and in various ways impeded their progress until his people were all safely through. It required faith to enable them to enter this watery path; but the Egyptians were prompted by presumption. And it seems that their rashness dawned upon their minds when they were in the midst of the waters; for they exclaimed, "Let us flee from the face of Israel; for the Lord fighteth for them." But it was too late. The flood enveloped them, every one.

Moses and the people rejoiced in a song of deliverance. A similar song will be sung by those, who, shielded by the truth of God, pass through the seven last plagues, and stand victorious on the sea of glass. Rev. 15:2-4.

LESSON FOR MAY 11.

The provision which the children of Israel took into the wilderness did not last very long. The first want they met was for water. And at the first pang of thirst they forgot all about God's wonderful deliverances, and began to murmur, crying, "What shall we drink?" When at last water was found, it was too bitter for use. The waters were sweetened by casting a tree into the fountain, after the Israelites had demonstrated how short was their faith. God then graciously promises that if they will hearken to his voice, and do that which is right in his sight, obeying his commandments, he will shield them from the terrible evils which have come upon the Egyptians.

But after another stage in their journey, their bread failed them, and there was no visible source whence any might be obtained. Instead of looking to God, who had hitherto helped them,

THEY WICKEDLY REPROACHED MOSES AND AARON as the authors of their calamities, and actually longed for the bondage and degradation of Egypt. Quails were sent to satisfy their cravings for flesh, and the sweet and nutritious manna was found upon the ground and continued to fall each night, except upon the Sabbath, for forty years. Each one gathered as he would; but when it was measured, all shared alike. It must be gathered fresh every day. It appeared in little white grains, thickly strewn upon the ground. It must be gathered before the hot sun melted it. Only on the Sabbath could it be preserved from the preceding day, and for this holy rest-day they were upon the sixth day to gather twice the usual amount.

The Sabbath was thus unmistakably pointed out in a manner which it was impossible to misunderstand. And the occurrence of this event one month prior to the giving of the law at Sinai, proves that the observance of the Sabbath did not originate at that place.

THE MANNA WAS TYPICAL OF CHRIST,

the Bread of Life. "This is the Bread which cometh down from heaven." Every day we must partake of Christ. The blessings of yesterday will not answer for to-day. And there is a fullness for each one; none need lack any good thing. And the blessings of Christ do not surfeit. Had the Israelites refused the manna, they would have perished. So now, "Except ye eat the flesh of the Son of man, . . . ye have no life in you."

LESSON FOR MAY 18.

Thus far we have seen the hand of God in delivering his chosen people from the plagues in Egypt; from the army of Pharaoh at the Red Sea; he

turned the bitter waters of Marah to sweetness; and when their food was exhausted, he supplied the quails and the manna. It would seem that henceforth they should have felt perfect confidence in God. At the close of the next march, there was again no water. It will be readily understood that for this great multitude to be deprived of water in that burning wilderness was a severe ordeal; but God would have them learn to trust in him. This they seemed to be incapable of doing, and instead of prayers for water we read of renewed complaints and fault findings. In fact,

THEY WERE ABOUT TO STONE MOSES

as the author of their troubles. Their course of action was not only a great unkindness toward Moses, but an affront offered to God, who had redeemed them and led them. They questioned as to whether God was among them or not, and thus virtually said that all the wondrous miracles they had witnessed were deceptions. But God's mercy still followed them. Moses was commanded to strike the rock with the wonderful rod, and from it abundant waters gushed out.

The rock becomes a type of Christ. He was the smitten rock. He it is who has the water of eternal life to give to thirsty souls. While here in Rephidim, they were attacked by the Amalekites, and the events of the battle show the direct interposition of God in their behalf. Indeed, as afterward expressed by Moses, as an eagle stirreth her young in the nest, and when they fall beareth them on her wings, so God in tender mercy dealt with these simple children of bondage whom he purposed to take to himself.

It is an easy matter for us to reproach their ungrateful murmurings; but it would be profitable to consider whether, with our greatly increased light and blessings, we do not often manifest the same want of faith in God. If so, let us take heed lest we fall through the same example of unbelief.

BAPTIZED BY FIRE.

E. J. W.

How often do we hear people ask the Lord to baptize them with the Holy Ghost and with fire! But they do not know for what they are asking. They connect in a vague sort of way Matt. 3:11 and Acts 2:3, and suppose the latter to be the fulfillment of the former. But even though the cloven tongues were as of fire, and although they were upon all, the disciples were not in any sense baptized with the tongues or the fire. Baptize means to immerse, not to sit upon. They were on the day of Pentecost baptized with the Holy Spirit. The room in which they were, was filled with the divine, life-giving influence, and they were literally immersed in the Holy Spirit, and the tongues were but another manifestation of the same Spirit.

There are two classes spoken of by John in Matt. 3:11. One class—the faithful—will be baptized with the Holy Spirit; the other—the wicked—will be baptized by fire; immersed in the lake of fire (Rev. 20:15), and utterly burned up. Rev. 20:9. This application of Matt. 3:11 is shown to be correct, by the next verse: "He shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Let no one pray, therefore, to be baptized with fire, unless he wishes the Lord to burn him with fire.

A LADY once requested Rowland Hill to examine her son as a candidate for the ministry, remarking, "I am sure he has a talent, but it is hid in a napkin." At the close of the interview with the young man, Mr. Hill said, "Well, madam, I have shaken the napkin, and I cannot find the talent."

Missionary.

AWAKE!

THE Saviour is coming! eternity's morning
 Draws near; Zion's watchmen are raising the cry,
 'Tis time for Christ's saints to be up and adorning!
 Awake, O awake! the Bridegroom draws nigh!

Awake, O awake, ye slumbering mortals!
 The night is far spent, the day is at hand;
 Like a halo of glory across its dark portals
 The rays of a heavenly morning expand.

Jesus comes for his saints, bringing beauty for ashes;
 His loved ones, his jewels, he'll gather with care;
 Let sad eyes grow bright with expectancy's flashes,
 No heartache to mar the sweet peace over there.

Soon the trumpet will sound; its quickening power
 Will wake the pale hosts of the sanctified dead;
 United they rise in that glorious hour,
 Made perfect forever in Jesus, their head.

The hour draws near, it swiftly approaches;
 Unnoticed the moments run stealthily by;
 The shadow of night o'er the landscape encroaches;
 Soon Time's fateful hour-glass all shattered will lie.

His last sands are sinking; eternity's glory
 Already suffuses the long-darkened sky;
 Soon told to its end will be earth's tragic story,
 Soon Zion's watchmen will raise their last cry.

O rapture! O joy! with triumphant hosannas,
 As clear as the sun, as the moon bright and fair,
 And terrible, too, as an army with banners,
 Christ's church will appear, caught up in the air.

SCOTLAND.

WE have reason to believe that Scotland is a good field for labor in connection with the present truth. We do not find here the caste in society that exists in England, especially in London. The Scotch people are more free and open-hearted than many of the English, but they do not possess as much culture. They have preserved their nationality as much as have the English. The national union that exists between the two countries is largely owing to the fact that the Queen is of Scottish descent. She often spends weeks, and sometimes months, in Scotland. The people like to have her come; and it is said that she is far more accessible there than in England. The Scotch are an independent people, and do not easily assimilate with others. Those living in Scotland and in the north of Ireland are among the most hospitable people in the world.

Glasgow is the largest city in Scotland, containing over half a million inhabitants, and is far more accessible than some of the other large cities, especially Edinburg. Edinburg is an aristocratic city, but Glasgow has more wealth. Many visit Scotland, and it is a most excellent place for the distribution of our publications both by land and by sea. But the one thing that makes this country of more than usual interest to many is the fact that it is the home of John Knox. It contains numerous places of interest, made so by former associations, especially in connection with the Reformation of the sixteenth and seventeenth centuries.

We visited Edinburg July 4, 1888. The house in which John Knox lived during the last twelve years of his life is open to visitors. It is located in that section of the city which was chosen to be the battle-ground for every feud, both public and private. Here the combatants met in deadly grasp, and the cry of the clan, mingled with the tramp of mail-clad men, frequently disturbed the quiet of the inhabitants. It is said that the aspect of the street now is much the same as then. It was here that the Reformer lived, and fought a battle far more fierce, and gained a victory attended with far greater results, than any that was ever before fought on Scottish soil. The victory thus gained has come down to the people of this generation; and out from them we believe the

Lord will gather a people that will be numbered with the one hundred and forty-four thousand.

There is nothing that arouses the Scottish pride more than to be reminded that their land gave birth to such men as Knox and the Covenanters; in fact, such men are an honor to any nation. The name of Knox lives in the heart of every true Scotchman. The blood of those who died for their faith has made the Scottish soil sacred to the native Scotchman. Like the Waldenses, they love their native country; and there is no nation that can boast of truer men in the struggle for religious liberty. We visited the room where the Covenanters were tried, and saw the thumb-screw that was applied to make them confess the names of their friends who believed in the Reformation. We could not but feel that God has a people here. If he honored the spot where Abraham went to sacrifice his son Isaac, and where David refused to make an offering that cost him nothing, it is not inconsistent to suppose that he will honor those places where men have died for their faith, and where the same spirit is manifested by their descendants.

We found individuals who see and feel the rising influence of the papacy, and who recognize the importance of religious freedom for the benefit of the people. Seldom have we visited any place which has awakened more solemn and serious meditation. We became attached to the people because of their frankness, and pray God to hasten the time when natives of Scotland now residents of the United States, shall feel a burden for their own country, and give themselves and their means to get the truth before their countrymen.

S. N. H.

GISBORNE, NEW ZEALAND.

THE tent work in Gisborne has just come to a close. For nine weeks past the message has been proclaimed in the "calico church." The attendance has, on the whole, been very good, and the interest taken in the subjects presented has been of an encouraging character. Seven have taken their stand for the Sabbath, and there are others that we hope will soon follow. Now that the tent is down, meetings are to be held in a hall, and we hope soon to organize a Sabbath-school and missionary society. It has also been arranged to hold meetings out in some of the country districts; and a gentleman has kindly placed his horse and wagon at our service to attend these country meetings. During our stay in Gisborne, the people have proved themselves kind and sympathetic, and we have been able to make many friends. The contributions have amounted to £25, and the book sales to £12. We are hoping to get a club of ECHOS taken besides a number of other subscriptions.

There are many here who can see the claims of the Sabbath; but their business stands in the way. We trust that the Lord will bring them to recognize his requirements in the light of the great sacrifice offered by Him who left the heights of glory, exclaiming, "Lo, I come to do thy will, O God; yea, thy law is within my heart." We expect to remain here, and carry on the work during part of the winter months.

The time must be near when the Lord will pour out his Spirit in the latter rain, and then his closing work will be cut short in righteousness. May God help us to be found with those who are walking in the light, ready to share the showers of blessing.

R. HARE.

LET none hear you idly saying,
 "There is nothing I can do,"
 While the souls of men are dying,
 And the Master calls for you.
 Take the task he gives you gladly;
 Let his work your pleasure be;
 Answer quickly when he calleth,
 "Here am I; send me, send me."

MISDIRECTED EFFORT.

WE have before us a work made up of various departments, in which persons of different tastes, temperaments, and degrees of intelligence, education, and culture are engaged, and in which all who have faith in it are urged to unite. Under these circumstances it could not be expected that there would not be some misdirected effort. It is said that every reform suffers more from the indiscretions of its friends than from the opposition of its enemies. But however this may be, for us to remain inactive from fear of making mistakes, is one of the greatest mistakes we can make. If all should pursue that course, nothing would ever be accomplished. Another mistake equally great is that of doing the work mechanically, without a proper regard for results. The apostle Paul, in writing to the Galatians, says, "But let every man prove his own work, then shall he have rejoicing in himself alone, and not in another;" and from his epistles it would seem that he was constantly on the watch, lest the efforts he had put forth in various places should be in vain. He was by no means indifferent as to the results of his labor, but was continually seeking to make it more effective.

We may prove our work by the effects it produces, both with respect to ourselves and others. If the Spirit of God witnesses with our efforts, in our own hearts, making them warm and tender, and drawing them out toward others, we have good reason to believe that it will accompany our labor, and make it fruitful for good. If our influence and efforts have the effect to bring the people nearer to God and to ourselves, it is an evidence that he accepts what we do; but if they have the effect to repel and give offense, and if our own hearts are cold and hard, there is something wrong in our work.

After making a few efforts in some branch of the missionary work, and not seeing the desired results, many have ceased to work. This is wrong, even though their methods may have been defective. Such a course would never bring success to any enterprise. God has given us no permission to withdraw from his work, for such reasons. To become proficient in any calling, requires labor, painstaking, and experience. Men of the world reason from cause to effect. If results are not satisfactory, they change their methods, and watch the results. Why should not we take a similar course?

In war tactics, it is said that the best general is he who can turn a defeat into a victory, and more emphatically is this true in the spiritual warfare. Those missionary workers, who, by the aid of God's Spirit, learn from their own mistakes and the mistakes of others, to succeed, are the most successful. But in this, as in other things, experience teaches a good, although sometimes an expensive school. We cannot afford to have lessons many times repeated, or to neglect the instruction that God would impart to us in this way.

To those who may be in doubt as to the efficiency of their efforts in the missionary work, we would say, Do not cease your endeavors, but seek to improve your methods of labor. Obtain the best instruction and counsel at your command. Engage in the work that is presented to you, and mingle with it much prayer and love for souls. The advice of an elderly physician to one of inexperience, is safe to follow, "Be sure that you do no harm, if you do no good;" but do not let your caution in this respect hinder you in the work that God would have you perform. He has said that he has chosen "the base things of the world, and things which are despised, . . . yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." He will magnify his grace by using humble instruments, when they are in a position to be used to his glory.—M. L. HUNTLEY, *Secretary International Tract Society.*

THE UNITED STATES.

INDIANAPOLIS, INDIANA.

ALTHOUGH we find some difficulty in creating an interest here after mission work has been dropped for so long, yet we are thankful to be able to report some progress. The attendance at Sabbath-school and meetings has nearly doubled of late. Our Sabbath-school now numbers over sixty. The S. S. donations have also greatly increased. The Sunday evening services have been quite well attended, considering the almost invariable Sunday rains.

Three sisters are now engaged in mission work, and we expect other Bible workers to enter the mission here soon. Bible-readings are being held with success, and we are canvassing for the new volume of "Bible Readings for the Home Circle." Many have also signed the petition to Congress against the Blair bill, and we are glad to learn that much earnest work is being done with the petitions throughout the State. We certainly ought to be as zealous as our enemies.

The Indiana Legislature, now in session here, has expressed its opinion upon the Blair Sunday bill by a formal vote. A resolution was introduced Jan. 17, in the House, urging Congress to pass the Blair bill. The vote was strictly partisan, all the Republicans voting in its favor, and all the Democrats against it; and as the Democrats are in the majority, the vote was lost. But this shows that we are acting none too soon in our efforts to enlighten the people upon this question. It shows also that politicians will deal with the question solely along party lines, without reference to the Bible or the rights of conscience. It is quite evident that some who had signed our petitions against the bill voted with their party in its favor. We shall do what we can to circulate proper literature among these men.

W. C. WALES.

SHELBY AND SCOTTVILLE, MICHIGAN.

AT our meetings in Shelby, the Spirit of God manifested itself in a marked degree. Elder Ballenger spoke to the church upon many important points of our faith, and the truth was well received by all. Hearts were melted, and confessions made. Three persons were baptized in Crystal Lake, three miles from Shelby. Fourteen united with the church, and we believe the company at Shelby is now better prepared to stand against the devices of Satan than ever before.

On arriving at Scottville, we found the brethren ready for organization. The Baptist people at Ludington kindly granted us the use of their church and baptistry for this occasion. A church of twenty members was organized, to be known as the Scottville church, also a tract and missionary society of fourteen members, after which the ordinances were celebrated. This was a very solemn occasion; the love and union which should characterize the church of God seemed to prevail in large measure. There seems to be an interest to hear further on present truth in this vicinity. Some are almost ready to fall into line.

J. D. GOWELL.

SOME people really believe that nine of the ten commandments are re-given in the New Testament, while the Sabbath only is left out. But this is not so. Only three of the very shortest ones are repeated word for word in the New Testament. The other seven are never repeated *verbatim* anywhere in the Gospels. Not one is given as a new law. Some of them are quoted a few times, but always as a law of the Old Testament. The first four are nowhere quoted, and only a few words of the tenth. It is true that they are all referred to many times, the Sabbath more frequently than any other of the ten. Why is this, if that commandment is not binding as well as the rest?

News Summary.

Less than three thousand people own half the land in England.

General Boulanger was expected in London on the 24th ult.

Brazil received an addition to its population last year of 136,000 European immigrants.

Canada is taking measures to prohibit the immigration of all alien laborers except British.

Vienna is disturbed over a strike of the tramway *employés*. Serious riots have occurred.

Avalanches have destroyed a village in Savoy, France; four persons were killed, and many injured.

The Young Men's Christian Association in America owns property to the value of 6,708,230 dollars.

A disastrous fire somewhere in the State of Wisconsin, on the 22d ult., rendered 15,000 persons homeless.

Mr. Parnell has brought an action against the London *Times* for libel; the damage is placed at £100,000.

A Baptist university on a financial basis of 20,000,000 dollars, it is stated, is to be established in New York City.

Two persons, the engine driver and the stoker, were killed in a railway accident near Juneau, N. S. W., on the 14th ult.

The Colombian republic has refused to extend the concession granted to the Panama Canal Company beyond the year 1892.

The first Swede ordained to the Catholic priesthood since Sweden became Lutheran is rector of a Catholic church in Detroit, Michigan.

A large sugar refinery with other property was destroyed by a fire in New York City on the night of April 20. Loss about £600,000.

A vote as to whether children shall receive religious instruction in the schools of Milan was recently taken; and out of 27,000 votes, 25,000 were in the affirmative.

An American company has contracted with the Shah of Persia for the construction of a railroad from Teheran to the Persian Gulf, a distance of five hundred miles or more.

A Cabinet has been formed in Roumania with strong anti-Russian tendencies. Following this movement, the Russians have massed large bodies of troops on the Austrian frontier.

The Chilean Government is about to undertake the construction of 2500 miles of railway. The lines will extend from the coast cities to the interior, where the silver mines are located.

The commissioners of the Paris Exhibition have decided to prohibit sales of exhibits within the buildings. The Exhibition opens the 5th inst. The estimated cost of the Exhibition is £2,000,000.

The delegation with Mr. John Dillon, M. P., at their head, sent by the Irish Patriotic League to represent their interests in the colonies, have reached their destination, and commenced their work.

The conference over the Samoan question was to meet at Berlin, April 29. Pending its decisions, Germany, Great Britain, and the United States are each to have but a single gunboat in Samoan waters.

A pilot engine ran into the rear of a passenger train from Melbourne on the night of April 20, destroying the guard's van and several carriages. Twenty persons were more or less injured, but none of them fatally.

Negotiations are pending for the formation of a defensive alliance between England and Germany. England will protect the German colonies against attack, while Germany will oppose the advance of Russia upon Stamboul and Herat.

The *Christian Statesman* says that when the petitions in favor of the Blair Sunday bill were presented in the United States Senate, "some of the senators presented them with evident reluctance, others with unseemly exhibitions of fun, and one senator announced that though he presented the petitions, he should oppose the bill."

The budget statement for 1888 has been presented in the House of Commons. It shows the British revenue for this year to be £88,500,000, and the expenditure £85,500,000. It is anticipated that there will be a deficit of about £2,000,000 next year, on account of the large sums to be expended in strengthening the navy.

It is stated that there is great distress from famine in the interior of Russia, and many persons are dying of starvation. There is also great destitution along the Yellow River in China and in the southern part of Corea.

"The Brotherhood on the Sea," is the name of a new Lutheran Society of two hundred Norwegian sea-captains who pledge themselves to have regular services on their vessels, and to conduct everything on board and on shore in the fear of God.

The Bijou Theatre in this city was the scene of a destructive fire on April 20. The Palace Hotel and Victoria Arcade were somewhat injured, and narrowly escaped the same fate. Nine persons were injured; two of them died that night. The loss is estimated at £50,000.

J. Hudson Taylor's "China Inland Mission" has extended to fifteen provinces. It has sixty-six organized churches, 294 missionaries and associates, and 132 native helpers; and last May the estimated conversions were 4,000. The missionaries generally adopt the native costume.

The leading islands of the Samoan group are Sawaii, Upolu, and Tutuila. The area of the entire group is over 1100 square miles, and the population is estimated at about 35,000. The Samoans are all nominally Christians. In the last twenty years the native churches have contributed £24,000 to the London Missionary Society, an average of £1200 a year.

The heavy rains that fell in South Australia from the 14th to the 17th of April resulted in very destructive floods. Thousands of pounds' worth of property has been swept away, bridges are gone, trains are stopped, towns are swamped and isolated, and in some instances boats were sent by train to rescue the imperiled people. Three deaths by drowning are reported.

The Fiji Islands Mission has 27,097 church members, and 101,150 attendants at public worship. Fifty years ago there was not a Christian on the islands, now there is not a heathen. The people are liberal in proportion to their means. A call to the training school for fifteen missionaries for the dangerous and unhealthy work in New Guinea was, not long since, responded to by forty volunteers.

Mr. Samuel Lister, the inventor of the wool-combing machine and of appliances for the conversion of silk waste into yarn, sewing thread, and fancy woven materials, such as velvets, imitation sealskins, and plush fabrics generally, has made an immense fortune. His buildings, at Manningham, near Bradford, Yorkshire, cover an area of 17½ acres, with a floor space of 27 acres. The business is to be converted into a limited company, with a capital of nearly £2,000,000.

The Eight Hours demonstration in Melbourne is a notable anniversary; but the procession that filed through the principal streets on the 19th ult., with its magnificent banners, its new and appropriate labor devices, and its stirring music, was perhaps the largest and finest that our citizens have yet witnessed. From 4000 to 5000 men took part, representing 50 societies. There is a moral aspect to these demonstrations; for they show the strong determination there is on the part of the laboring men to maintain their rights against the encroachments of capital.

Lord Wolseley, in an address at Birmingham, England expressed the following alarming opinion concerning the future: "Those who study the map of Europe at the present moment, and the condition of things in Europe, must feel that there is hanging over us a war-cloud greater than any which has hung over Europe before. It means that when it bursts—and burst it will as surely as the sun will rise to-morrow—it means not, as in former days, a contest between two highly trained armies, but a war of extinction, of devastation, between great armed nations whose populations are armed and trained to fight."

The French Senate has instituted formal proceedings against General Boulanger and other members of the Patriotic League on a charge of conspiracy. The evidence taken has been in reference to attempts made to corrupt the French army, and has involved General Boulanger, M. Henry Rochefort, and Count Dillon. The question as to whether or not there was sufficient grounds for the prosecution has been remitted to a committee of the Senate. The leaders of the Boulangist movement in France have resolved to remain passive while the Paris Exhibition is open. Large donations have been received in aid of the League.

Health and Temperance.

THE SUNBEAM.

THOU art no lingerer in monarch's hall—
A joy thou art, and a wealth to all!
A bearer of hope unto land and sea.
Sunbeam! what gift hath the world like thee!

Thou art walking the billows, and ocean smiles;
Thou hast touch'd with glory his thousand isles;
Thou hast lit up the ships, and the feathery foam,
And gladden'd the sailor, like words from home.

To the solemn depths of the forest shades,
Thou art streaming on through their green arcades,
And the quivering leaves that have caught thy glow
Like fire-flies glance to the pools below.

I look'd on the mountains—a vapor lay
Folding their heights in its dark array:
Thou breakest forth, and the mist became
A crown and mantle of living flame.

I look'd on the peasant's lowly cot—
Something of sadness had wrapped the spot;
But a gleam of *thee* on its lattice fell,
And it laugh'd into beauty at that bright spell.

To the earth's wild places a guest thou art,
Flushing the waste like the rose's heart;
And thou scornest not from thy pomp to shed
A tender smile on the ruin's head.

Thou takest through the dim church aisle thy way,
And its pillars from twilight flash forth to day,
And its high, pale tombs, with their trophies old,
Are bathed in a flood as of molten gold.

And thou turnest not from the humblest grave,
Where a flower to the sighing winds may wave;
Thou scatterest its gloom like the dreams of rest,
Thou sleepest in love on its grassy breast.

Sunbeam of summer! oh, what is like thee?
Hope of the wilderness, joy of the sea!
One thing is like thee to mortals given,—
The faith touching all things with hues of heaven!

—Mrs. Hemans.

FAITH-HEALING.

THAT there have been many remarkable cases of faith-healing is not disputed. In truth, there is very little healing without faith. Dependence upon physicians in cases of serious illness involves a sublime faith. Hardly less impressive is the faith of many who "have no faith in doctors," and depend upon "nature," or their own powers of recuperation, aided by a few simple remedies of their own prescribing. (Nothing has more power to restore the body to a healthy condition than faith on the part of the invalid, in God, in medical skill, and in his own ability to throw off disease.) A rational faith relies on and unites all these in cases of confirmed and dangerous illness. It is not wise, it is hardly moral, for any class of men, however strong their faith in God, to habitually ignore medical skill, though in many cases all that is necessary is to possess the patient with a strong faith in his own power to overcome his disability. Faith-healers profess to ignore all natural remedies, and do refuse medical advice; but they often use the very remedy a skillful physician would prescribe. They urge the invalid to assume that he is healed, and to exert himself accordingly, and thus inspire a confidence in his own ability to use the faculties God has given him, and this enables him to really do so.

We need have no hesitancy in admitting that a multitude of genuine cures have been wrought by faith. The question is, "Are these cures miracles?" Modern science of the agnostic type says, No; for a miracle is impossible. Intelligent Christian faith is less dogmatic. It does not claim to know as much concerning what God can and cannot do as does agnosticism. For aught we know, God can work as genuine miracles in these days as in the time of Christ; and we regard it as more reverent and modest to admit that he may do so on adequate occasions than to presume to set metes and bounds to his power. It is not a question of his power to work

miracles, but one of fact as to whether modern faith-cures present all the necessary credentials of a miracle. That many of them have resulted from the influence of spiritually quickening minds on diseased bodies, is doubtless true, and so far they are justly attributable to divine power; but as regeneration and sanctification by the Holy Spirit are not miracles in the commonly received sense of the term, so the restoration of the body to health, resulting from a divine work in the soul, is not a miraculous cure. The cures so wrought are cases of neurotic diseases in which the influence of the mind on the body is most powerful.

Great injury is done by these extravagant claims, to the persons who make them and to the cause of religion. Since the claims are made by devoutly religious people, in the name of religion, their evident fallacy leads irreligious people to regard spiritual conversion as a similar delusion, and doubt all religion. The effects upon the patients themselves is stated by Dr. Moxon in the *Contemporary Review* as follows:—

"The condemnation of the movement is cruel confusion of sickness with sin, and of healing with holiness. . . . What more agonizing than the state of heart and soul and body when some poor wretch has gone to Bethshan, and striven in vain for recovery there, having been made to believe that Christ will prove the acceptance of the soul by the healing of the body? The poor creature leaves, down-hearted, thinking, 'My body is not cured. I am told that Christ heals the body as readily as he saves the soul. He has not healed my body. He will not save my soul. I am lost forever.' It is for this cause that what is called 'Faith-Healing' deserves condemnation as being cruel and heartless, and injurious to the most suffering and pitiable of our fellow-men. The faith of the sick is not fair game for the sport of unhealthy religious enthusiasm. Faith must not be taught to fail the poor and those in deep trouble; and healing is everything to the bread-winner suddenly stricken with disabling disease. Sickness is too serious to be trifled with by fanatics. . . . In this direction the faith-healing movement approaches criminality."—*The Advance*.

A "SURE CURE."

A KNOXVILLE lawyer, after trying various remedies for Bright's disease, without being at all benefited, was advised to try hot water. He says: "To make a long story short, I began drinking it. I felt sure that it could do no harm, and it cost nothing. I drank a glass of hot water that night before retiring. I drank another the next morning before breakfast, one before dinner, before supper, and on retiring. I remained in the town where I was for a little more than a week. The third day after beginning the water, I felt more comfortable than I had for months. I threw away my gin and morphine. At the end of the week I could walk with my head erect. I was sleeping well at nights, and enjoying my meals. I have continued the use of the hot water, and to-day I am a stronger man than I have ever been. I have never enjoyed such general good health, and I count myself a sound man. Do you wonder at my believing in the hot-water cure? I tell you it cured me of Bright's disease. I have known several cases of dyspepsia cured. It will cure catarrh. It will cure anything which is caused by a bad condition of the blood, as well as any disordered liver, constipation, or indigestion. Let those who do not believe in it try it."

This sounds much like sensible talk; and if the beer-guzzling, wine-bibbing, cider-drinking, tobacco-using, drug-consuming sufferers around us would put away the abominations which have made them ill, and eat plain food and drink pure water, they would soon find that God made man to be healthy, and if he is sick it is usually because he makes himself sick.—*The Armoury*.

TO THE GLORY OF GOD.

THE apostle Paul says, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." This rule or principle, he writes to the Corinthians, should govern their conduct in all things. It is given as the principle which should govern the conduct and control the habits of Christians. We wonder if many of us ever think of eating and drinking "to the glory of God." Christians do great things with this end in view; they go as missionaries to Africa; they give large sums of money to the missionary societies. But Paul doesn't say anything about these and such large doings. He speaks of the little things, the common things, the every-day routine and necessary things, such as eating and drinking. It is in the lesser things of life of which we do not think much, often do not think at all, that we are to live "to the glory of God." It is in our conscious and unconscious habits that we honor or dishonor God before man. It is by our self-indulgent habits that we dishonor God much.

We have been thinking of this text of Scripture as applied to one habit so common among Christian men, the habit of using tobacco, the habit of smoking. We have asked ourselves the question, What do Christians smoke and chew for? Can it be that they do this "to the glory of God"? We know a little about the habit from experience, and we are of the opinion that Christians smoke and chew solely for self-indulgence. Can it be to the glory of God that we should defile these bodies which God designed should be for temples of the Holy Ghost? I wonder if Christians who smoke often think of this, and seriously ask themselves whether their tobacco spittle and cigar smoke is to the glory of God? I wonder if their example in this habit is to the glory of God?

It certainly cannot be to the glory of God that thousands of the boys of this generation should undermine their health and their manhood by their now so persistent habit of cigarette smoking. Every Christian father and older brother who smokes doesn't want the younger son or younger brother to follow his example; but the chances are ten to one that he will, in spite of the father's advice. The father's example, the example of the Christian young men of a community, is the reason why many a lad just entering his teens, often not yet in sight of his teens, begins to smoke. What is the effect on the boys? I quote from the *New York Medical Journal* the following: "In an experimental observation of thirty-eight boys of all classes of society, and of average health, who had been using tobacco for periods 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, coughs, 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 one-half were free from all their former symptoms, and the remainder had recovered by the end of a year."

Now fathers, brothers, and men, you Christian men who smoke, read this and ponder. Is it to the glory of God that you should indulge your own pleasure and help to ruin the young boys of your community?

We write this to Christian men. The boys won't stop smoking until you men stop. "To the glory of God!" That should be the end which governs us in our eating and drinking, in our smoking and our chewing.

Perhaps some father or mother will show this paragraph quoted above to the boys of the home into which this paper goes. Teach the boys what the effects of smoking are, and many of them will never smoke again, and perhaps be an example of Christian consistency to fathers and older brothers.—*H. H. Kelsey, in Christian Weekly*.

THE Victorian Alliance has published a leaflet setting forth in pictorial and most impressive form the drink-bill of Victoria—the amount spent in the purchase of intoxicating liquors, as compared with other great branches of national expenditure. We spend, for example, in books £185,092; in furniture and musical instruments, £637,272; in State-school education, a little over £700,000; in linen and cotton goods, £1,188,309; and in all forms of bread, £2,151,060. The value of gold we produce is £2,471,004. But the amount spent in strong drink is £5,352,411! We are an intellectual people; yet for every pound we spend in literature we spend, say, £26 in beer and brandy. We are a practical people, yet we turn twice the value of all the gold we produce annually into strong drink. After all, we have no pity to spare for France; we need all our pity for ourselves.—*The Southern Cross*.

THE natives of India gather from the cocoa tree the following supplies: Bread, water, wine, vinegar, brandy, milk, oil, honey, sugar, needles, thread, clothes, cups, spoons, basins, baskets, paper, masts for their ships, sails, cordage, nails, covering for their houses, etc., etc.

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Melbourne, Australia, May 1, 1889.

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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 are glad to be able to report a constant growth in our subscription list. The ECHO now conveys twice the amount of reading it did last year to a considerably greater number of readers. But still there is room for more. Now is a favorable time to send in names, and we earnestly hope that all friends of the cause will do their utmost to assist this good work. We are well aware that our enemies are awake; but so far their efforts have served us a good purpose and we are willing they should "agitate" all they choose. But let those who believe in the Word of God rather than the traditions of men see that their work is faithfully done.

The following notice has been served on the Registrar General at Melbourne, and requires to be published in the ECHO:—

To the Registrar General.

Take notice that the registered office of "the Echo Publishing Company, Limited," is situated at 14 and 16 Best St., North Fitzroy.

Dated this twenty-fifth day of April, 1889.

WALTER H. B. MILLER,
 Secretary to the Company.

READERS of the BIBLE ECHO should bear in mind that the leading health journal of the world, *Good Health*, is issued from this Office in an Australasian edition. This monthly has been enlarged in the size of the page, and is beautifully illustrated. Many other improvements have been introduced which render it seemingly complete. We would be glad to have every reader of the ECHO become a subscriber. Send for sample copies. Should we receive a very large number of subscribers, some would have to wait until we could increase our

edition. But there is room for quite a good many, and the first who come will be the first served. Thirty-two large pages monthly of choice reading for six shillings a year, or seven with premium.

We give below an extract from the "Inquiring Friends" column of the *Christian Union*, one of the leading religious papers of the United States. Our object in giving it is to show the trend of opinion on this important truth, rather than to refer to the *Christian Union* as any reliable authority on Scriptural truth; for in this respect it is one of the last sources to which we should look for authority. It is evident that its convictions are very strong, and that it is not altogether outlandish to believe in immortality through Christ alone, or it would never have avowed this hitherto unpopular truth, even in the undecided manner in which it has.

Query: "Will you please give us what you consider the Bible teaching on the question of 'annihilation'? I am very much interested in it, and helped by you in the *Christian Union*." O. P. G."

"We cannot easily answer this question adequately in a paragraph, and we do not think elaborate discussion respecting doubtful points in theology, and especially respecting the possibility of the future state, are very profitable. We must content ourselves, therefore, with saying (1) that the Bible revelations respecting the future are not, in our judgment, intended to be clear; they are warnings appealing to fear, and inspiration appealing to hope. They do not afford a system of accurate information respecting the life beyond the grave, and are not intended so to do. (2) The warnings are certainly capable of different interpretations; they are, in our judgment, incapable of the interpretation which has sometimes been put upon them in the past, of horrible, physical, everlasting torment; and while we are not inclined to be dogmatic respecting the future state, we think, on the whole, there is more reason to regard the Scripture teaching as consistent with the theory of conditional immortality—that is, with the doctrine that immortal life is conferred only in and through redemption—than with the doctrine of endless sin and suffering. To go into the Scripture evidence *pro* and *con*, on this subject, would, however, require several articles, not to say a treatise."

THE PULPIT AND THE DRAMA.

FOR some time past, G. C. Miln has attracted large audiences in Melbourne as a performer of some of Shakespeare's leading characters. Mr. Miln was a few years since a prominent clergyman in the United States. At one act, and almost without warning, he dropped his ministerial role, and at once posed as a tragedian. Since then he has gained more fame than he formerly enjoyed, and is said to be a very clever actor. When it is said, however, that he was a Unitarian minister, it will readily occur to the minds of our readers that the step taken was not a very long stride.

Still the feat was not without its effects. It has served to sugar-coat the theatre to an extent that makes it a very acceptable morsel to the tastes of many who were a little fastidious about the idea of mixing a religious profession with theatrical performances.

This sweetening operation is also furthered by the following extract from one of Mr. Miln's advertisements in the Melbourne dailies:—

"The REV. JOHN REID says, 'I have to thank you for the greatest treat I have had during my five and twenty years' residence in Melbourne. I have seen nothing so well done as your JULIUS CÆSAR, and have not enjoyed anything so much.'"

It is a strange revelation in this preacher's experience that for twenty-five years he has not enjoyed anything so much as the performances of this man.

We advise him, if he be a preacher, to come down from his desk, close his church, buy a season ticket, and spend his time at the theatre. That is certainly the place for him, and for any man that finds more enjoyment in such things than in the service of God. What a void those twenty-five years present. His hands handling sacred things, and his lips speaking smooth things which his empty heart did not endorse, and his long dried up soul at last moistened by a representation of Julius Cæsar! This character has evidently more charms for him than the Man of Calvary. May God pity him, and his people if he have any.

THERE are many ministers who can appreciate the force of what a Presbyterian minister once said. Perhaps others besides ministers may be able to see the application: "The church of Rome is blessed when she has only one infallible man; for in my congregation there are nine elders, and they are all infallible, in their own estimation."

THE HOLIDAYS.

ANOTHER week of holidays has passed by since our last issue. To one coming from the United States, the enthusiastic observance of these purely ecclesiastical memorial days by all classes of people and all kinds of business, is rather a singular spectacle. It is only of late years in that country that the observance of Easter Sunday has come to any prominence in Protestant churches, except the Episcopalian. And now it does not generally extend beyond the decorating of churches with flowers and the preaching of an appropriate sermon. But little notice has hitherto been given to "Good Friday," or "Holy Week;" and Christmas has been regarded as a day in which to feast and make merry, or continue work, as one might choose.

But in this country a religious aspect surrounds Christmas day and Good Friday, which almost forbids labor or business as sin. They wear a distinctively sacred garb, so much so that one who continues his labors experiences a culprit sensation, until he pauses and reflects upon the grounds upon which he stands.

The conclusions seem to be about as follows: Their observance is not commanded or hinted in the Bible. As days, they have no holiness or sanctity. The death and resurrection of Christ have divinely appointed memorials in the Lord's supper and baptism. "Where there is no law, there is no transgression;" hence the most that can be said for them is, "Let every one be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it."

But we have to confess to some aversion to the religious observance of these days, when we consider that they have their counterpart and undoubted origin in ancient pagan times; that they were foisted upon the world by the action of popes, priests, and councils; and that the same authority, and the only authority for their observance, is that which commands us to break the fourth precept of God's law, and keep a heathen festival in the place of the Sabbath.

If the observance of these holy-days assists the piety of any individual, so far we are in sympathy with them; but as agents to strengthen the influence and power of the man of sin, we regard their religious observance by Protestants with regret.

THE GREAT CONTROVERSY.

We have received from the publishers a copy of that splendid volume, entitled "The Great Controversy between Christ and Satan," by Mrs. E. G. White; a new edition of which is now being issued by the Pacific Press Publishing Company of Oakland, California.

The character of the book is well indicated by the title. The volume begins with the destruction of Jerusalem, and step by step outlines the struggles of those who have upheld the truth as it is in Christ, against the fearful devices and attacks of the enemy, Satan, through his chosen agents. The main features and leading events and biographies of Christian history are given with an earnestness and diction that claim the earnest attention of the reader.

The closing chapters give a vivid picture of the closing warfare and final victory of the church.

It will be seen that the period covered by this book is the most interesting in the world's history. The style of the author is simple, yet forcible and eloquent.

This is the eleventh edition, and over 50,000 copies have been sold. The present book contains 700 octavo pages, and twenty-six full page illustrations.

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