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AND SIGNS OF THE TIMES

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

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THE HUNGER OF THE HEART.

GOD sends us bitter, all our sins
Embittering; yet so kindly sends,
The path that bitterness begins
In sweetness ends.

And lo! before us in the way
We view the fountains and the palms,
And drink, and pitch our tents, and stay,
Singing sweet psalms. —Selected.

General Articles.

GOD'S CARE FOR HIS WORK.

MRS. E. G. WHITE.

It was under circumstances of difficulty and discouragement that Isaiah, while yet a young man, was called to the prophetic mission. Disaster was threatening his country. By their transgression of God's law, the people of Judah had forfeited his protection, and the Assyrian forces were about to come against the kingdom of Judah. But the danger from their enemies was not the greatest trouble. It was the perversity of the people that brought upon the Lord's servant the deepest depression. By their apostasy and rebellion they were inviting the judgments of God. The youthful prophet had been called to bear to them a message of warning, and he knew that he would meet with obstinate resistance. He trembled as he viewed himself, and thought of the stubbornness and unbelief of the people for whom he was to labor. His task seemed to him almost hopeless. Should he in despair relinquish his mission, and leave Israel undisturbed to their idolatry? Were the gods of Nineveh to rule the earth, in defiance of the God of heaven?

Such thoughts as these were crowding upon his mind as he stood under the portico of the holy temple. Suddenly the gate and the inner veil of the temple seemed to be uplifted, or withdrawn, and he was permitted to gaze within, upon the holy of holies, where even the prophet's feet might not enter. There rose up before him a vision of Jehovah sitting upon a throne high and lifted up, while his train filled the temple. On each side of the throne hovered the seraphim, two wings bearing them up, two veiling their faces in adoration, and two covering their feet. These angel ministers lifted up their voices in solemn invocation, "Holy, holy, holy, is the Lord of hosts. The whole earth is full of his glory," until post and pillar and cedar gate seemed

to tremble at the sound, and the house was filled with their praise.

Never before had Isaiah realized so fully the greatness of Jehovah or his perfect holiness; and he felt that in his human frailty and unworthiness he must perish in that divine presence. "Woe is me!" he cried; "for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." But a seraph came to him, to fit him for his great mission. A living coal from the altar was laid upon his lips, with the words, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." And when the voice of God was heard saying, "Whom shall I send? and who will go for us?" Isaiah with holy confidence responded, "Here am I; send me."

What though earthly powers should be arrayed against Judah? What though Isaiah should meet with opposition and resistance in his mission? He had seen the King, the Lord of hosts; he had heard the song of the seraphim, "The whole earth is full of his glory;" and the prophet was nerveless for the work before him. The memory of this vision was carried with him throughout his long and arduous mission.

Ezekiel, the mourning exile prophet, in the land of the Chaldeans, was given a vision teaching the same lesson of faith in the mighty God of Israel. As he was upon the banks of the river Chebar, a whirlwind seemed to come from the north, "a great cloud, and a fire infolding itself; and a brightness was about it, and out of the midst thereof as the color of amber." A number of wheels of strange appearance, intersecting one another, were moved by four living creatures. High above all these was "the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it." "As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning." "And there appeared in the cherubim the form of a man's hand under their wings."

There were wheels within wheels, in an arrangement so complicated that at first sight they appeared to Ezekiel to be all in confusion. But when they moved, it was with beautiful exactness, and in perfect harmony. Heavenly beings were impelling these wheels, and above all, upon the glorious sapphire throne, was the Eternal One; while round about the throne was the encircling rainbow, emblem of grace and love. Overpowered by the terrible glory of the scene, Ezekiel fell upon his face, when a voice bade him arise, and hear the word of the Lord. Then there was given him a message of warning for Israel.

This vision was given to Ezekiel at a time when his mind was filled with gloomy forebodings. He saw the land of his fathers lying desolate. The city that was once full of people was no longer inhabited.

The voice of mirth and the song of praise were no more heard within her walls. The prophet himself was a stranger in a strange land, where boundless ambition and savage cruelty reigned supreme. That which he saw and heard of human tyranny and wrong distressed his soul, and he mourned bitterly day and night. But the wonderful symbols presented before him beside the river Chebar revealed an overruling power mightier than that of earthly rulers. Above the proud and cruel monarchs of Assyria and Babylon, the God of mercy and truth was enthroned.

The wheel-like complications that appeared to the prophet to be involved in such confusion, were under the guidance of an infinite hand. The Spirit of God, revealed to him as moving and directing these wheels, brought harmony out of confusion; so the whole world was under his control. Myriads of glorified beings were ready at his word to overrule the power and policy of evil men, and bring good to his faithful ones.

In like manner, when God was about to open to the beloved John the history of the church for future ages, he gave him an assurance of the Saviour's interest and care for his people, by revealing to him "One like unto the Son of man," walking among the candlesticks, which symbolized the seven churches. While John was shown the last great struggles of the church with earthly powers, he was also permitted to behold the final victory and deliverance of the faithful. He saw the church brought into deadly conflict with the beast and his image, and the worship of that beast enforced on pain of death. But looking beyond the smoke and din of the battle, he beheld a company upon Mount Zion with the Lamb, having, instead of the mark of the beast, the "Father's name written in their foreheads." And again he saw "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," and singing the song of Moses and the Lamb.

These lessons are for our benefit. We need to stay our faith upon God; for there is just before us a time that will try men's souls. Christ, upon the Mount of Olives, rehearsed the fearful judgments that were to precede his second coming: "Ye shall hear of wars and rumors of wars." "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows." While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application to the last days.

We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. The Lord is at the door. There is soon to open before us a period of overwhelming interest to all living. The controversies of the past are to be revived; new controversies will arise. The scenes to be enacted in our world are not yet even dreamed of. A crisis is just upon us. But God's servants are not to trust to themselves in this great emergency. In the

visions given to Isaiah, to Ezekiel, and to John, we see how closely Heaven is connected with the events taking place upon the earth, and how great is the care of God for those who are loyal to him. The world is not without a ruler. The programme of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of his church, in his own charge.

We permit ourselves to feel altogether too much care, trouble, and perplexity in the Lord's work. Finite men are not left to carry the burden of responsibility. We need to trust in God, believe in him, and go forward. The tireless vigilance of the heavenly messengers, and their unceasing employment in their ministry in connection with the beings of earth, show us how God's hand is guiding the wheel within a wheel. The divine Instructor is saying to every actor in his work, as he said to Cyrus of old, "I girded thee, though thou hast not known me."

In Ezekiel's vision, God had his hand beneath the wings of the cherubim. This is to teach his servants that it is divine power that gives them success. He will work with them if they will put away iniquity, and become pure in heart and life.

The bright light going among the living creatures with the swiftness of lightning represents the speed with which this work will finally go forward to completion. He who slumbers not, who is continually at work for the accomplishment of his designs, can carry forward his great work harmoniously. That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked men; and he will bring to confusion the counsels of them that plot mischief against his people.

It is no time now for mourning and despair, no time to yield to doubt and unbelief. Christ is not now a Saviour in Joseph's tomb, closed with a great stone, and sealed with a Roman seal; we have a risen Saviour. He is the King, the Lord of hosts; he sitteth between the cherubim; and amid the strife and tumult of nations, he guards his people still. He who ruleth in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of his enemies, his people will be safe in his hands.

RELIGIOUS LEGISLATION.

J. W. SCOLES.

LEGISLATION is right, and religion is right, and even religious legislation is right when it proceeds from proper authority; but that authority does not consist in the issuing of religious mandates by men, or even in God's commandments interpreted and enforced by human power. And whenever we see any class of men proclaiming their right to formulate civil laws to govern the religious belief of their fellow-men, we shall oppose such intolerance with all our power, and enter a most vigorous protest.

The word "legislation" comes from the Latin *legis*, or law, and is defined by Webster to be "the act of legislating or enacting laws." We believe in law, and hold, in common with all good citizens, that without law anarchy must supervene. In fact, law is the foundation of all government, and a government without law is simply no government at all. But because it is right for men to be governed by law, it does not necessarily follow that that law must be religious in its character. Far from it. The laws which govern men in their relations to each other must be, in the very nature of the case, as different from the laws governing their relation to God as God is different from man. Religion has direct reference to God and his worship, and is worship, in fact, in one sense of the word; and in all senses of the word is the recognition of some object of veneration or worship.

We care not whether this object be animate or inanimate; whether it be simply a principle, or Jehovah himself. The idea is the same. Religion is the recognition of the idea of deity, and religious legislation is simply the enactment of laws professedly emanating from a divine source, and relating to divine government. But as no power, save that of their own wills, can lead men to pay reverence and homage to a Supreme Being, it follows that all efforts in the direction of religious legislation must end in failure, whenever such legislation is controlled and conducted by men.

When will people learn that no human power whatever can control the individual consciences of the children of men? It would be well if National Reformers, and others of their class, would learn what are the first principles of religion, and that enforced worship never did and never can constitute true and acceptable service to God. Perhaps if they understood this more perfectly, they would not desire to place themselves so conspicuously in God's stead.

HEART SERVICE.

J. H. DURLAND.

"KEEP thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. How often do we try to keep our actions right before our fellow-men, that they may think our hearts are right, and how often, too, do we make a failure in our attempts! It is said of the Lacedæmonians, who were a poor and plain people, that they offered lean sacrifices to their gods; and that the Athenians, who were a wise and wealthy people, offered fat and costly sacrifices; and yet in their wars the former had always the victory over the latter. The Athenians, not understanding this, asked their oracle the reason why those who gave the most should speed the worst. The oracle returned answer that the Lacedæmonians were a people who gave their hearts to their gods, while the Athenians only gave their gifts.

There is a principle of truth in this heathen legend that can be studied with profit by all who profess to serve the God who made the heavens and the earth. Service rendered to God or performed for him without the heart, is unacceptable and brings no blessing from his hands. It is much better to give him the heart without any costly ceremony, than to give him the most elaborate outward display of ceremony and costly gifts, without the heart. Service done for him without the heart, whatever its externalisms, is only the pantomime of service. It is merely the skin of the sacrifice, or the mechanical work of the hireling. It is void of life, power, and reality.

When the people of God were asked to bring offerings for the building of the sanctuary, this principle of heart work was forcibly taught. "Speak unto the children of Israel, that they bring me an offering; of every man that giveth it *willingly with his heart* ye shall take my offering." Ex. 25:2. The Lord was not dependent upon his people for offerings, as all things are his, and he could have built the sanctuary without their offerings. Ps. 24:1; Hag. 2:8. But God wished to give his people an opportunity to do something in the work, that they might take more interest in its services when it should be completed. Therefore he asked for offerings only from those who had it in their hearts to work for him. The earnest beating of the heart in service to God is preferable to the most elevated and harmonious voice. One is the exertion of nature, the other is the production of grace. "My son, give me thine heart," is the request of God to every man. If that be rendered, there is no fear that an unacceptable service will follow; but if the heart be withheld, a service may be given, but it will be unacceptable to him. When Israel had come with the offerings, as directed, they could rejoice. "Then the people rejoiced, for that they offered willingly, because

with perfect heart they offered willingly to the Lord." 1 Chron. 29:9.

It is said of Hannibal, the great Carthaginian commander, that he was the first to go into the field of battle, and the last to come out. So the heart should be first and last in the service of God. It is observed of the spider, that in the morning before it seeks its prey, it mends its broken web; and in doing this, always begins in the middle. Let us be careful that all the actions of our lives are sound; and especially that our hearts are right. While we are diligent to improve the outer deeds of our lives, let us take care that the fountain, from whence all flow, is always in pure condition. "Out of it are the issues of life;" then let us watch it, and "keep it with all diligence."

In order to put our hearts into the service of God, we must *subjugate our wills to the will of God*. But how often is it that this is the last thing done. It oftentimes causes us many pangs, and our Heavenly Father a long course of disciplinary corrections, ere this is fully accomplished. It is no easy task to say from the heart, "Father, not my will but thine be done." It is sometimes a tedious and trying process to subdue the will of a child which for years has been its own law in all things. So it is with us, who through sin have had our own will, when we are brought into the family of God. He has given line upon line, precept upon precept, correction upon correction. We too have to curb our desires and emotions, to crucify our affections and lusts, to deny our passions and appetites their demands. And with all this, how many months and years it takes before we can fully and heartily bring our wills in full subjection to God, so as to feel and say, "Thy will be done." "Blessed are they . . . that seek him with the *whole heart*." Ps. 119:2.

THE SUNDAY-SABBATH CREED.

R. F. COTTRELL.

1. I BELIEVE that the day of the Sabbath has been changed from the seventh to the first day of the week.
 2. I believe that the commandment requires only one day of rest after six of labor, no matter which; hence there has been no change.
 3. I believe, nevertheless, that all ought to keep Sunday; for though God did not appoint a particular day, yet agreement is necessary; for to have every day a Sabbath would be just equal to no Sabbath at all.
 4. I believe that the Sabbath precept is one of those ordinances which was against us, contrary to us, and was blotted out, nailed to the cross. Still a day of rest and convocation is necessary, and therefore the day of Christ's resurrection has been chosen.
 5. I believe it is impossible to know which is the true seventh day from creation; that for want of accurate chronology, it has been irrecoverably lost.
 6. I believe that Sunday is the original seventh day, the true Edenic Sabbath, the day on which God rested, and which he blessed and sanctified; and that this has been demonstrated by chronology founded on the exactness of the science of astronomy.
 7. I believe that those who keep the seventh day are trying to be justified by the law, and are fallen from grace.
 8. I believe that every one should be fully persuaded in his own mind whether to keep this day, or that, or none at all.
 9. I believe it is impossible to keep the seventh day on a round and rolling earth.
 10. Therefore I believe that Sunday is the Sabbath, the world over.
- Reader, the above creed is no fancy sketch. Every one of these contradictory positions is held by the advocates of the first-day Sabbath; and thousands

can be found who will advocate in turn almost every one of them. Is this your creed? If so, let me recommend to you a better one. It is found in Ex. 20 : 3-17, and, like the above, consists of ten articles. In its fourth article will be found a complete refutation of every one of the principal articles of the above creed.

MEXICO AND ITS RESOURCES.

MEXICO about equals India in area. In round numbers, it may be said to be 2,000 miles in length and 1,000 miles in breadth, and there can scarcely be less than 6,000 miles of coast-line, with some harbors and many possible harbors. In the same general way we may aggregate the population at 10,000,000 in all, not over one-tenth of them pure Europeans, and they mostly Spanish, and, perhaps, four-tenths natives, Indians, as we might call them, and fully the other half of mixed blood. The natives had a very high order of civilization—and we talk freely of the Aztecs and the Toltecs—and their relics are of exceeding interest. The Europeans who came to them were the most bigoted and superstitious of Spanish Roman Catholics, and the mixed races inherit these features, but might be said to be very largely less intelligent and more superstitious. More than three centuries and a half of Roman Catholic teaching and influence had been expended there, and vast treasures and church appliances accumulated and used; but the visitor almost seems to himself, in wandering amid its rural towns and the suburbs of its great cities, to be in India or Egypt—the same one-story, wretched, unfurnished adobe houses, and similarly ill-clad people. Vast wealth came to the church in Mexico; vast powers were wielded by its dignitaries, even over life, liberty, and property.

The great wealth of this land can be read in the cathedrals that equal in magnificence and costliness those of the Old World. They have been built by the unrequited toil of millions, and their very altars, chancels, and choirs were solid silver, afterward confiscated for the establishing of a free government and institutions for the public good. One cannot stand and look up some of the rugged hill-sides, with their many open mines, without starting the conception that the very hills are piled-up silver. Its silver mines have within the last fifty years produced but little short of £20,000,000,000, and we may add the annual product of gold is not far from £1,000,000. In addition to gold and silver, Mexico yields tin, antimony, mercury, copper, lead, iron, and zinc; while carbonate of soda, used in smelting silver, is found crystallized on the surface of several lakes. But the capabilities of its soil and climate are not less varied and striking.

The interior of the country consists of a vast table-land from 6,000 to 7,500 feet above the level of the sea, the mountains rising to 18,000 feet. From this lofty elevation it descends on every side to the sea. As it extends to within fifteen degrees of the equator on the south, the coast in general is tropical, both as to climate and productions, while on the lofty plateau the thermometer usually ranges between sixty-five and seventy-five degrees. All possible varieties of climate and production are found between these two points. Wonderful is the possible variety of fruits, grains, grasses, and flowers; and here may yet be a treasure more valuable than its mines. Vast fields to-day are covered with the pulque plant, or Agave Americano. It is called "metl" by the Mexicans, and just before it blossoms the sap is caught, and when slightly fermented is relished, and, in the end, makes a horrid intoxicant, which can be distilled into brandy. It is the curse of the land, and yet is sold like milk. These countless acres cursed with this product should be made to yield their proper grains or fruits.—*Gospel in All Lands.*

OUR MINISTER'S SERMON.

THE minister said last night, says he,
 "Don't be afraid of givin';
 If your life's worth nothin' to other folks.
 Why, what's the use of livin'?"
 And that's what I say to my wife, says I,
 There's Brown, the miserable sinner,
 He'd sooner a beggar would starve than give
 A cent toward buyin' a dinner.

I tell you our minister's prime, he is;
 But I couldn't quite determine.
 When I heard him a givin' it right and left,
 Just who was hit by his sermon.
 Of course, there couldn't be any mistake
 When he talked of long-winded prayin',
 For Peters and Johnson they sot and scrowled
 At every word he was sayin'.

And the minister he went on to say,
 "There's various styles of cheatin',
 And religion's as good for every day
 As it is to bring to meetin'.
 I don't think much of the man that gives
 The loud amens to my preachin',
 And spends his time the followin' week
 In cheatin' and overreachin'."

I guess that dose was bitter enough
 For a man like Jones to swaller;
 But I noticed he didn't open his mouth,
 Not once, after that, to holler;
 Hurrah, says I, for the minister—
 Of course I said it quiet—
 Give us some more of this open talk,
 It's very refreshin' diet.

The minister hits 'em every time;
 And when he spoke of fashion,
 And riggin' out in bows and things,
 As woman's rulin' passion,
 And coming to church to see the styles.
 I couldn't help a wirkin'
 And a nudgin' wife, says I, "That's you,"
 And I guess it sot her thinkin'.

Says I to myself, That sermon's pat;
 But man is a queer creation,
 And I'm afraid that most of the folks
 Won't take the application.
 Now, if he had said a word about
 My personal mode of sinnin',
 I'd have gone to work to right myself,
 And not set there a-grinnin'.

Just then the minister says, says he,
 "And now I've come to the fellers
 Who've lost this shower by usin' their friends
 As a sort o' moral umbrellas;
 Go home," says he, "and wear the coats
 You tried to fit for others."

My wife she nudged, and Brown he winked,
 And there was a lots o' smilin'.
 And lots o' lookin' at our pew,
 It sot my blood a-bilin';
 Says I to myself, Our minister
 Is gettin' a little bitter;
 I'll tell him when the meetin's out that I
 Ain't at all that kind of a critter.

—*New Haven Register.*

HOPE FOR THE HOPELESS.

ONE of the most hopeless cases ever brought into the great Moyamensing Prison was a negress, who was convicted of a crime of violence. She was a huge, fierce animal, who had been born and had lived in the slums. She was a drunkard and dissolute from childhood.

The chaplain, after she had been under his charge for six months, shook his head hopelessly and passed by her cell without a word.

One day the matron, taking a bunch of soiled scarlet flowers from her hat, threw them to "Deb" carelessly, with a pleasant word or two. The woman started in astonishment, and then thanked her earnestly. The next day the matron saw the flowers, each leaf straightened and smoothed, pinned up on the wall of the cell. Deb, in a gentle voice, called attention to them, praised their beauty, and tried, in her clumsy way, to show the pleasure they had given her.

"That woman," said the matron to the chaplain, "has the rarest of all good qualities. She is grateful. There is one square inch of good ground in which to plant your seed."

The matron herself planted the seed. Every day she showed some little kindness to the poor, untamed creature, who was gradually softened and subdued simply by affection for this, her first friend, whom she followed like a faithful dog.

By and by the matron took her as a helper in the ward, a favor given only to convicts whose conduct deserved reward. Deb was orderly, quiet, and neat from sheer gratitude only. The matron's hold upon the woman grew stronger each day. At last she told her the story of the Saviour's sacrifice. Deb listened with wide, eager eyes.

"He died for me—*me!*" she said.

The matron gave up her position; but when Deb was discharged she took her into her house as a servant, trained and taught her, cared for her body and soul, always planting her seeds in that "one square inch of good ground."

Deb became a humble, faithful Christian. "He died for *me*," was the thought which lightened her darkened soul.—*Selected.*

HOW NOT TO OBSERVE THE SABBATH.

THE following is taken from the *Sunday School Times*, and is related by G. H. Hubbard. The remarks at the close of the story are very pertinent to the subject of Sabbath-keeping. If we see a picture of some of our neighbors now, let us be careful to avoid such an appearance. If perchance the picture comes nearer home, let us be admonished. Let no one raise his "moral umbrella" because the word Sunday is used, for the principle really belongs to the observance of the Sabbath:—

"In the 'good old days,' when Sunday was observed with Puritanic strictness in New England, there lived a couple of worthy deacons in a little Massachusetts town. Like most orthodox New England deacons, they were exceedingly scrupulous in the fulfillment of all religious duties. They were also great lovers of horse-flesh, and shrewd in matters of trade.

"It chanced, on a fine Sunday morning, so the story goes, as those two deacons drove up to the church-door with their families, that Deacon Smith had a new horse, which he had purchased only a few days before. Deacon Jones observed the fact, and took a good look at the animal. Nothing was said at the time; but after the morning service, while the 'women folks' were discussing the latest scandal in a neighboring village, and the children were strolling about the churchyard, nibbling their lunches, Deacon Jones cautiously approached his brother deacon with the remark,

"So you've got a new horse, eh? Quite a fair-looking nag, too. If it wasn't Sunday, how would you trade with me?"

"Brother Jones," returned Deacon Smith with just a shade of reproof in his tone, "you know I don't trade horses on the Lord's day. But seeing you've mentioned the subject, if it wasn't Sunday, I'd like to talk with you. Your horse is a trifle old, you know, and can't do as much work as this one. I should probably want about fifty dollars to boot."

"If it wasn't Sunday," rejoined Deacon Jones, "I'd give you twenty-five."

"Thus the 'dickering' went on. Each time the offer was made with a saving clause 'If it wasn't Sunday,' until finally a point of agreement was reached, and it was mutually understood that they should meet on Monday morning and make the trade. Then they went into the church, and slept through the afternoon sermon with a peace only consistent with restful consciences and the assurance that they had strictly observed the sanctity of the Sabbath in all they had done.

"We cannot vouch for the truthfulness of this particular story, but we can find its parallel in every community in the land. Inconsistency no less ridiculous is a weekly occurrence. Very many persons who observe the Lord's day scrupulously, so far as their occupations are concerned, are utterly careless and indiscriminate in their choice of topics for Sunday conversation. Farmers who would not do five minutes' work in the field on Sunday will discuss crops with their families and neighbors on the way to and from church, and will occupy all the leisure hours of the day in walking about their fields, laying plans for the work of the coming week, and talking about various parts of their work. Tradesmen, in the same way, discuss market reports, business prospects, recent developments of trade, or failures in which they have an interest. Railroad men on Sunday talk of the incidents and accidents of railroad life. Mechanics discuss the latest invention, and its bearing on their work. Lawyers recount the interesting, amusing, or important cases of the week. Doctors converse freely on professional or business topics. And even ministers of the gospel too often amuse their friends with wholly irrelevant conversation upon innumerable topics. Ladies talk about the fashions. Children talk of school, lessons, and play. Unfortunately, too, people of all classes may be heard speaking one to another of topics less worthy than these. Political and social questions, the latest concert, base-ball game, boat race, walking-match, prize-fight, etc., are discussed on every side. In short, the Sunday conversation of the majority of our Christian families is pretty accurately reproduced in its variety and unsanctity by the average Sunday newspaper."

"SEVENTY TIMES SEVEN."

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." Matt. 18 : 21, 22.

Doubtless Peter thought that he had stretched the matter of forgiveness to its utmost limit when he asked if he should forgive his brother seven times, and the reply of Jesus must have astonished him. Seventy times seven is practically without limit; for remember that this is with only one, and there are very few that would be called upon to forgive one brother four hundred and ninety times. Or even supposing a brother were so great an offender as that, where is the soul so mean as to keep tally of every call for forgiveness, so as not to exceed the exact number? One who would do that would not really forgive at all. Surely the Lord has not left any provision for the cherishing of hard feelings.

But we have something which makes the case even stronger. Luke (17 : 4) thus records the words of Christ concerning our dealing with a brother: "If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." Seven times in a day, days without number, are we to forgive the one who trespasses against us, if forgiveness be needed so often. And we cannot help thinking that the text refers especially to the same trespass repeated. Thus, if a brother shall do the same thing seven times in one day, and each time ask forgiveness, we are to grant it freely. If he does not ask it, we are nevertheless to feel like granting it. Whether or not the text contemplates the same act repeated, it certainly includes that.

Our object in calling attention to these texts is not exhortation, but encouragement. It is of very little use to exhort a man to forgive as a matter of duty, if he has not himself felt the touch of divine forgiveness, which is the spring of all tenderness. But we write for the encouragement of those who feel that they have sinned too greatly to be forgiven, or that they have so often asked forgiveness for a

single failing, and so often repeated the same fault, that God must be weary of forgiving. God is not a man. Says he to us: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55 : 8, 9.

Those who despondently imagine that God cannot forgive their oft-repeated sin, virtually say that God is not so forgiving as he demands that we shall be, and in so doing they greatly wrong God. His infinity is no less in the direction of love and tenderness than it is in that of wisdom and power. Why, we cannot even know how to forgive if we do not learn from him. And whether we know how to forgive or not, the fact remains that we are required to forgive the same brother times without number, even to seven times in one day, for the same offense, and that God is infinitely more willing to forgive than man can be.

This is not said for the purpose of encouraging anybody in wrong-doing; and let no one say that the emphasizing of this matter will lead people to think that they can sin with impunity. If the forgiving love of God would tend to confirm men in sin, God would not have made it known. The fact is that nothing but the love of God can turn a man away from sin. The world was in sin, and God manifested to them his infinite love, in order that they might be able to cease from sin. The fact that some will despise the riches of his goodness and forbearance and long-suffering, does not cause him to withdraw his love, and should not prevent us from dwelling upon it for the encouragement of any who may want to do God's will.

But it is not alone by what God requires of us that we may learn what he is anxious to do for us. The death of the Son of God is the pledge of God's infinite love for us, and of his inconceivable desire to cleanse us from sin by the application of his healing forgiveness. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8 : 32. The gift of Christ comprises everything. And trusting in that unspeakable gift, the humblest and most debased sinner may look up from the midst of his sore temptations and confidently say: "Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels [wicked angels, for none other would try], nor principalities, nor powers [see Eph. 6 : 12], nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8 : 37-39.—*Signs of the Times.*

THE CHRISTIAN SABBATH; A REVIEW.

A. CARTER.

A PRESBYTERIAN minister (Rev. J. Sinclair of Geelong) on the 18th August preached two sermons on the Sabbath question, one in Geelong and the other in Drysdale. We will examine some of his statements in the light of the Bible, which is the only infallible test whereby we can "prove all things, and hold fast that which is good."

In Mr. Sinclair's opening remarks, he referred to the false accusation the Pharisees brought against the disciples, and how effectually the Lord Jesus repelled the charge of Sabbath-breaking. As the gentleman rightly said, "The *author of the day* could not be charged with destroying his own institution." He further stated that all Sabbatic institutions rest with Christ; also that he is entitled to a portion of time, and has a right to say what that portion shall be. The seventh and first days are two portions of time; which day does Christ teach shall be kept holy? To use our opponent's words, "We

must know the truth of *Scripture* on disputed points, apart from any human up-bringing."

Mr. S., evidently failing to find a passage in which our Saviour claims the first day of the week as his own holy day, selected Mark 2 : 27, 28 as his text. This passage is fatal to his theory of the Christian Sabbath. When Jesus claimed to be Lord of the Sabbath, what day would his hearers understand him to mean?—*Only the seventh day*; for that had been the Sabbath day from the creation. Let me ask the reader a question just here. Is it possible for the utterance of the Son of God to have *two opposite meanings*? The idea is simply absurd; and yet Mr. S. would have us believe that the words of his text before the Lord's resurrection referred to the *seventh* day, and immediately after that event to the *first* day; for he now applies them to Sunday.

Notice, the New Testament nowhere tells us to honor Christ by keeping holy the first day of the week; but we are told there "that all men should honor the Son even as they honor the Father." John, speaking of Christ, says, "The world was made by him" (chap. 1 : 10); and after that mighty work he rested on the seventh day, and it was blessed and sanctified to commemorate the creation. Hence we see how true it is that "he that honoreth not the Son, honoreth not the Father which hath sent him." They are both honored by our keeping holy *the same day* for the *same purpose*. Modern theologians may transfer to the first day the title of Sabbath; but as Jehovah beholds their folly and sin, he says, "I am the Lord; I change not."

It was very suggestive that Mr. Sinclair read to his congregation only the first line of the fourth commandment. He directly afterward stated, with emphasis, that "the morality" of that divine precept remained, though "the day" be changed. He says the Lord hallowed the Sabbath, not the seventh day, which is a plain contradiction of Gen. 2 : 3. How needful it is that we come to the Word of God in the humble and teachable spirit of a little child; for a child can see that it is not "the truth of *Scripture*" that "the day was separable from the Sabbath," as this preacher makes such a strenuous effort to prove. If the revisers had but altered the text to read, "The seventh part of time is the Sabbath of the Lord thy God," we apprehend it would greatly have delighted many people who do not feel as did David when he said, "I made haste, and delayed not, to keep thy commandments."

Mr. S. admitted, however, that it would not be right to keep any day we like, but by "*common consent*" one particular day of rest should be observed by all. This is strange teaching indeed to come from a minister of the gospel, one who fills the responsible position of an ambassador for Christ. The apostles went forth teaching the people to observe all things whatsoever their Master had *commanded* them; but no one can prove that it is an *act of obedience* to our Lord to commemorate his resurrection in the way many of the Protestant churches profess to do now, by Sunday observance.

Matt. 24 : 20 was alluded to, and Mr. S. attempted to evade the difficulty this passage placed him in by the silly objection that our Saviour did not mention "the seventh day," but the Sabbath day, "whichever day that might be." In reply to this, we may refer him to Luke 4 : 16, where we read of Jesus going, "as his custom was," into the synagogue on the Sabbath day; also Acts 17 : 1, 2, where we are informed that Paul went into a synagogue of the Jews, "as his manner was," on the Sabbath day, to reason with them out of the *Scriptures*. As in neither case does the record say it was the seventh day, is Mr. S. prepared to affirm that therefore it may have been some other day? When the Lord was telling his disciples to pray that their flight might not be on the Sabbath, what day would they understand him to mean? We pause for a reply.

As Mr. S. failed to produce even one exhortation

in the Bible to keep holy the day *he* calls the Christian Sabbath, he argued that the change took place "by divine sanction," had become quite universal, and must therefore be right and proper. But the Greek Catholic Church and the Roman Catholics number together more than 309,000,000, and for hundreds of years they have continued to worship the Virgin Mary and to use images, crucifixes, etc. Their theologians and teachers may affirm that such things, although not actually commanded, have been done "by divine sanction" for a very long time, and are therefore right. But where is the Protestant who believes that God has *sanctioned* these innovations?

Before we proceed further, we must draw attention to a peculiar feature of the discourse we are criticizing. The preacher, for some reason, did not read certain passages of Scripture that he placed so much stress upon. When any one under such circumstances does not let the Bible speak for itself, it certainly looks as if he feared the Sword of the Spirit might cut himself instead of his opponents. For example, he alleged that we have no hint that the meeting of the primitive church at Troas (Acts 20) was an extraordinary occasion; but had the account of it been read, and the various details commented upon fairly, every one must have seen that this single instance in the Bible of a religious meeting on the first day of the week was of an exceptional character, and that the meeting lasted all night, for the apostle continued talking till break of day.

As our friend considers that we have here apostolic example for Sunday-keeping, we cannot let his statements pass unnoticed. He represented that Paul, instead of going away at the week's end, stayed behind because he would not begin his journey on the first day of the week (notice that his companions had no objection to doing so), but waited until Monday morning. Why did not Mr. S. explain to his congregation that the Sabbath ended at sunset, and the people were gathered together on what we would call Saturday night, which accounts for their having "many lights" in the room. If any one should say it was on Sunday night, that would really mean on Monday according to the Bible method of reckoning, and so upset our opponent's theory; but we agree with Conybeare and Howson and other writers, that the meeting must have occurred in the evening or the *first* part of Sunday, so that on the morning of that day Paul started on his journey and travelled about twenty miles on foot. Thus we have his example for *not* regarding the day as holy.

Then speaking of the apostle's teaching, Mr. S. stated that Paul taught that the Jewish Sabbath was abolished. The only text quoted in support of this was Col. 2:16, 17, and he argued from these verses that although the fourth commandment is not a thing of the past, "the seventh day was an alterable circumstance." But it is evident that Paul did not specify the seventh day, and if he had the weekly Sabbath in view then all Sabbatic observance is swept away. Thus he makes Paul contradict himself in many other parts of his writings. For instance, Romans 3:31: "Do we then make void the law through faith? God forbid; yea, we establish the law." Will some one please explain how the weekly Sabbath can be changed without amending the law, which Christ teaches (Matt. 5) shall not be done?

Mr. Sinclair said there was nothing in church history to prove what we affirm of the substitution of the first for the seventh day. Such evidence has often been given in the pages of the BIBLE ECHO, and we will be glad to supply him or any one else with copies of Andrews's "History of the Sabbath," and other works, which will give light on this subject.

When people desire and pray for light upon God's truth, and at the same time *use the means within their reach* whereby they can learn, their prayers will assuredly be answered. We hope that many will ponder well the foregoing, and resolve to know and do God's will in this important matter.

Timely Topics.

THE GREAT STRIKE.

THE great strike of the London dock laborers is but a significant tremor from the pent-up feelings of the laboring classes, who are oppressed under the extortion of the employing powers. It requires but little additional intensity to the prevailing sentiments of the laborers in almost any class of employment to cause an outbreak. To strike is the only means of effective protest that seems available to the poor, who are without power to make their petitions heard. But the effect of labor strikes is like the thrust of a two-edged sword, which cuts both ways, and the men are soon compelled to listen to the cries of their families for food, and the time of yielding cannot be far off.

In the present instance, the demand of the laborers is for sixpence an hour instead of fivepence for their labor. Reckoning sixty hours as an average working week, the wages of those hard-working men would amount to twenty-five shillings. The increase which they sought would only give them thirty shillings with which to support their families in the heart of a large city. Then if we compute it on the scale of colonial hours, forty-eight per week, we see but one pound as the reward of six days' toil. This computation is upon the supposition that work is regularly furnished them; but knowing the precarious nature of their employment, their situation appears deplorable, and their real condition is illustrated in the fact that within three days of the announcement of the strike, thousands of families were suffering for food. In addition to this, the unhappy laborer finds that the landlord is upon his track; and homeless starvation stalks before him to forge the chains of his servitude.

Strikes may be subdued for a time, and the bonds of extortion may be strengthened; but there is a force represented in the millions of laboring poor, which, when it bursts forth, is like the resistless flood or sweeping cyclone. And property-owners may well tremble in view of the time when the poor, driven by exasperation into reckless revenge, shall work their own remedy.

But should this dread time be averted, which we most sincerely desire, still Infinite Justice is preparing its decree, and soon it will speak in unmistakable language. The cries of the poor are reaching the ears of the Lord of sabaoth. In the meantime, the child of God should stand aloof from the scenes of strife. Says the apostle, "Be patient therefore, brethren, unto the coming of the Lord."

VEGETARIANISM.

VEGETARIANISM is still regarded by many as a perverse whim entertained by certain persons of diseased minds, and as being more an object of ridicule than a matter for serious contemplation. But in spite of this foolish prejudice, which some people choose to nourish as a shield, perhaps, to the gratification of appetite, the principles of vegetarianism are in many places obtaining for themselves a respectful consideration. And where such is the case they appeal to the best judgment of all classes of minds. To the economist the appeal is forcible. There can be no doubt that there is an immense waste of nutrition in fattening animals for slaughter. The food thus furnished comes far short of supplying the quality or quantity of nutrition thus consumed. With our humane principles, butchery and a carnivorous diet never can be reconciled. The doctors also begin to tell us that flesh-eating is not conducive to our best physical being; and if the doctrine that "as a man eateth, so is he," be true, then the moralist has good grounds upon which to urge us to abstain from the use of animal food.

CIVILIZING AFRICA.

A SINGULARLY interesting experiment is about to be made in Africa. Some British capitalists have applied for a charter to take possession, for trading purposes, of a large tract lying in the central basin of the Zambesi River. It is the vast region in which Doctor Livingstone made his most important discoveries, and where, worn out with toil and privation, he died. It has appropriately been suggested to call the country Livingstonia.

The object of the projectors of this company is not simply to make money nor to acquire territory. They aim also to civilize the negro, to defend him from the ravages of the slave-hunter and the greed of the liquor-seller, the two worst enemies of the African race. In other words, they propose to cooperate heartily with the missionaries already laboring in, or about to go to, this region.

Now it is no new thing for a commercial company to undertake to develop the resources of a barbarous or semi-civilized country; nor is it an experiment for a society to attempt to elevate a savage people by teaching them the truths of Christianity. But these two great agents for the spread of modern civilization, the trader and the missionary, have hitherto always worked independently, often as antagonists, never, we might almost say, in concert.

In Africa the majority of the traders have always been either openly or secretly hostile to the missionaries. Even if they are indifferent, their traffic in liquor and arms makes the missionary's work well-nigh hopeless; for the negro uses the one for his own destruction, the other to enslave his brethren.

The new company propose absolutely to prohibit the sale of these articles in their dominions. No alcoholic drink shall be permitted to cross its frontiers, nor shall arms and ammunition be sold to the natives.

A commercial company operating on these principles will certainly be a far more powerful civilizing agent than the most efficiently manned missionary society in a country like Africa. The preacher of the gospel is, above all things, a man of peace. And in a country where continual war between neighboring villages is almost a normal condition, and slave-hunting raids are well-nigh certain, a missionary is liable to see his life's labor swept away in a night.

While it is no part of the missionary's work to train his negro convert to fight even the Arab slave-hunter, one of the first duties of the company will be to raise and drill a native home-guard. That is, it is the company's interest to seek the material prosperity of the people with whom it trades. But if there is in addition a hearty cooperation with the missionary in his higher aim, the mental and spiritual elevation of the negro, it is difficult to over-estimate the influence which the two together will exert in Livingstonia.

It is not unlikely that the two great companies, the Royal Niger, which operates on the river of that name, and the British East African, which has acquired a large territory on the east coast, will adopt the same policy. In that case we shall have every reason to look for an immense advance of civilization and Christianity in Africa.

Two OTHER great calamities are added to the already long and awful list of 1889. The dispatches inform us that by the explosion and consequent burning of a coal mine, sixty men were entombed, and doubtless burned. And on the 7th instant the explosion of a cartridge factory in Antwerp, Belgium, destroyed several hundred lives, and injured perhaps a thousand more. The force of the explosion, which resembled an earthquake, and a devastating fire which followed, caused great wreck and loss of property.

The Home Circle.

THE TONGUE.

"THE boneless tongue, so small and weak,
Can crush and kill," declared the Greek.

"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

The Persian proverb wisely saith,
"A lengthy tongue—an early death."

Or sometimes takes its form instead:
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed."

While Arab sages this impart:
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung,
"Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole,
"Who keeps his tongue doth keep his soul."

—Philip Burroughs Strong.

IS POLITENESS CONSISTENT WITH SINCERITY?

A SHORT time ago, I read of a gentleman who laid a wager with one of his lady friends, that she could not live through a single day without lying, unless she hurt the feelings of some of her associates by seeming rudeness. She lost the wager, and admitted that she found polite lies absolutely necessary in order to appear courteous.

Now, I cannot agree with those who consider politeness and truthfulness inconsistent one with the other. I believe, on the contrary, that if they were suffered to walk together, much would be done toward removing from the character of woman the stigma of falseness which now clings to her. I do not mean that persons should be sincere in an offensive way—wounding feelings, provoking prejudices, and exciting antagonisms, by a rough out-speaking of all they know and feel on every occasion. Some one has remarked, "It is a great accomplishment to know when to speak and when to keep silence;" and I think there are many occasions when our feelings need not be fully expressed, but when all that is expressed may be in perfect consistency with the truth. "This sounds well," says one, "but after all it is impossible to get along without society fibs." And what are "society fibs"?—Replying to an invitation that you will be "delighted to accept it," when you feel that its acceptance will be the sorest penance; saying to a visitor, "I am very happy to see you," when you wish in your inmost soul that the person was in Asia; answering, "Oh, no! I am not in the least engaged," when you feel that every moment of your time is as precious as gold-dust, and when you are so annoyed by the interruption that you can hardly keep up the conversation with your guest. These are lies—genuine, unequivocal, punishable lies; and as unnecessary as they are wicked.

"But how can we prevent them?" one asks; and I answer, By the simple application of the golden rule, the law of love. The love-spirit in the heart will enable us to meet all these, and similar emergencies, in a perfectly truthful and yet polite manner. In the first case we need not accept an invitation we do not wish to accept, unless there is some good reason why we should; and then we ought to be "delighted to accept it," upon the principle that we should be delighted to do any other duty which Providence may lay upon us. Ought we not to be truly happy to meet all the little every-day requirements of our domestic and social relations? In the second case, if persons not altogether congenial or agreeable come to see us, though for our own sake we may not be happy to entertain them, if our society is sought by them, and we have reason to believe

that it gives them pleasure to visit us, should we not be happy to give them this pleasure? It is but giving the cup of cold water to the thirsty disciple, and can we not do that cheerfully? It is not required that we say to them, "I do not love you as I do my friend so and so; your presence is not very pleasant to me; but I will do all I can to make myself agreeable to you." We can extend to them our hospitality in the spirit of benevolence, "as to the Lord, and not unto men;" and treating our guest as we would like to be treated, we can say with perfect sincerity, "I am happy to see you; I am glad you came to see me to-day; come again." In the third case, if we are engaged in any important work we should not hesitate to say so; if it is work that can be laid aside, we should deny ourselves, lay it aside, and devote our time to the happiness of our visitor. Cases of a similar nature are constantly occurring in our social relations, which love would dispose of easily and sincerely. It is only selfishness that needs to lie. I wish my young friends would think upon this subject.

Said a young lady once, speaking of an absent companion, "I thought I should be quite lonely without her, but to tell the truth, I haven't missed her at all; but of course I must get up a little feeling of that kind to welcome her back again." When the absent companion returned, she received a most gushing reception from her friend, who expressed herself as having been wretchedly lonely during their separation, and "just dying" to have her home again. Now, had you accused this same young lady of deliberate falsehood, she would have looked upon you with astonishment; for she gave to her remarks only the innocent appellation of "society fibs." But was there no wrong about it? Was it all and purely right? We read in our Bibles, "All unrighteousness is sin." Was not this unrighteousness? Was it not sin? Was it a spirit which would suit the transparent atmosphere of heaven?—Oh, no! Well, how should she have managed?—Why, when the friend returned, it was simply proper for her to say nothing upon the subject, but to treat her with kindness and courtesy. Never express more than you feel, and when an utterance of your feelings is required, give it courteously but truthfully. Habits of polite sincerity, and of sincere politeness, are invaluable to us. They can, in a large degree, be acquired by constant thought and practice; but after all, the truest politeness has its root in the heart that is full of love toward God and its fellow-creatures. From such a heart it springs spontaneously, or rather is like the beaming forth of a light from an illuminated center, shining with a cheerful, beautiful influence on all around.—*Nettie Thompson, in Free Methodist.*

PUTTING HEART IN IT.

THE customer was a prudent matron from the country, careful in her shopping.

"It is a pretty piece of goods," she said, "and just the color I want; but I am afraid it will not wash."

One of the shop-girls behind the counter bowed indifferently, and turned away. The other said, eagerly, "Are you going to another part of the store, madam? For it is my lunch hour, and I will take a sample to the basement and wash and dry it for you before you come back."

The color of the fabric proved to be fast, and the customer bought it, and asked the name of the obliging shop-girl. A year afterward she was again in the same store, and, on inquiry, learned that the girl was at the head of the department.

"She put as much life into her work as ten other women," said the manager.

One of the most prominent business men of New York said once, "I have always kept a close watch on my employes, and availed myself of any hint

which would show me which of them possessed the qualities requisite for success for themselves and usefulness to me.

"One day, when I was passing the window of the counting room, I observed that the moment the clock struck six all of the clerks, with but one exception, laid down their pens, though in the middle of a sentence, and took up their hats. One man alone continued writing. The others soon passed out of the door.

"Pettit," said one, 'has waited to finish his paper, as usual.'

"Yes. I called to him to come on; but he said that if this was his own business, he would finish the paper before he stopped work.'

"The more fool he! I would not work for a company as for myself.'

"The men caught sight of me, and stopped talking; but after that I kept my eye on Pettit, who worked after hours on my business 'because he would have done it on his own,' and he is now my junior partner."

The success of a young man or woman in any work or profession depends largely on the spirit which he or she puts into it. Many good workmen, who are faithful to the letter of their contract with their employers, remain salesmen and book-keepers until they are gray-headed, while others pass over them, and become heads of establishments of their own. To the first class their employment is only so much work for so much wages; they "have no heart in it;" to the second, according to the old significant phrase, it is an outlet for all of their own energy and ambition.—*Selected.*

THE EVERLASTING LOVE.

"No, CHARLIE, I shall not kiss you to-night; you have been a bad, troublesome boy to-day, and I wish you to realize that you have displeased me, and your Heavenly Father too. God does not love bad children, and neither do I."

It was a mother's voice that spoke, but her tone was cold and unsympathetic. The boy looked at her wistfully for a moment, and then left the room with a troubled face.

"There is no use in saying my prayers to-night," he said to himself as he crept into bed. "If God is angry with me, he will not listen to me, and I don't care."

Down stairs the mother bent over her work with an aching heart, as she thought of her boy's waywardness; but as she lifted up her heart in prayer for him, she little knew that with her own hand, that night, she had sowed a seed of infidelity that would spring up into luxuriant growth in time to come.

Twenty-five years later, a guilt-stained man, bowed down under the weight of remorse, sat with his face buried in his hands, in his pastor's study. "It is useless to talk to me of God's mercy and love," he cried bitterly. "I have sinned too deeply. God is of purer eyes than to behold iniquity. For me there can be only fearful looking forward to judgment."

Vainly the tender voice spoke to him of the pity of Him who "receiveth sinners," of the "blood that cleanseth," of the love that is "everlasting." Too long had it been the habit of his mind to feel that God was an enemy to be feared, one whose power was used to overthrow the sinner, one to whom "vengeance belongeth." The beautiful promises of the gospel fell upon deaf ears. "I have sinned too deeply, there is no hope for me," was his unvarying answer; and when the interview was over, he sought to drown his remorse by plunging into still deeper excesses.

"God does not love bad children." Mothers, beware that this heresy be not taught in your nurseries. Love begets love, and hate begets hate.

Let the thought most deeply impressed upon the young hearts given to your care be, that the awful-

ness of sin is that it is a wrong against love; that it is not so much God's anger they should fear, or the punishment that follows wrong-doing, as that they should dread to grieve the dear Saviour, who has said to each one of us, "I have loved thee with an everlasting love."

Teach your little ones that God is at war with sin because he loves the sinner, and therefore wills to break the band with which Satan has bound him; that even when we trample on that love, we cannot destroy it; that we are his by creation, his by purchase, and that he cannot forget the work of his own hands; for if this thought be truly impressed, although in after-life conscience may be stifled, and the wrong path chosen for awhile, there may come a time when the prodigal will weary of his husks, and then his penitent eyes will be lifted, not despairingly but hopefully, to the Father's house, and he will see Christ, not as a door closed against him, but as the opening door through which he may gain access to that Father's presence.—*Parish Visitor.*

WHO HAS THE HAPPY OLD MEN ?

I MET him one day on his way to the place where prayer was wont to be made. He had just passed that milestone in life labeled "seventy-five years." His back was bent, his limbs trembled beside his staff, his clothes were old, his voice was husky, his hair was white, his eyes were dim, and his face was furrowed. Withal, he still seemed fond of life and full of gladness, not at all put out with his lot. He hummed the lines of a familiar hymn as his legs and cane carried him along.

"Aged friend," said I, "why should an old man be so merry and cheerful?"

"All are not," said he.

"Well, why, then, should you be so merry?"

"Because I belong to the Lord."

"Are none others happy at your time of life?"

"No, not one, my friendly questioner," said he; and as he said more, his form straightened into the stature of his younger days, and something of inspiration set a beautiful glow upon his countenance. "Listen, please, to the truth from one who knows, then wing it round the world, and no man over three-score and ten shall be found to gainsay my words—*The devil has no happy old men.*"—*Selected.*

WORK AND WORRY.

ALL good in life costs. Virtue goes out of us in everything that we do that is worth doing. Every exertion requires some outflow of vital force. But for normal, healthy action nature provides. There is recuperative energy enough to supply the waste. The fountains are filled as fast as they are drained. The fibre is renewed as fast as it is worn away. Worry, however, is abnormal and unhealthy. It exhausts vitality more rapidly than nature can reinforce it. It is like friction in machinery, and grinds away the very fibre of the life. Worry, therefore, both impedes progress and makes work costly and exhausting. One neither accomplishes so much nor does it so well, while the outlay of vitality is greater.

A FATHER writes to us that his little daughter had taught him a forcible lesson on the habit of careless speaking, in the following manner: Speaking about the mud, the father said to his wife, "We shall soon have to get a punt to get about in." When the father had gone out, the little girl said, "Mamma, I don't think father told a lie, but I think he spoke a parable." It is not every child that perceives this pretext for extending a kindly charity to the thoughtless remarks and untruthful statements which parents utter, and there can be no doubt that truth often loses its sacred importance in their young minds, while they see it so lightly regarded by those to whom they look for example.

Useful and Curious.

THE following figures will show the approximate daily income of some of the principal rulers of our present governments: The Emperor of Russia, £5,000; Sultan of Turkey, £3,600; Emperor of Austria, £2,000; Emperor of Germany, £1,600; King of Italy, £1,280; Queen Victoria, £1,260; King of Belgium, £328; President of France, £100; and the President of the United States, £27 2s.

THE VELOCITY OF LIGHT.

LIGHT moves with the amazing velocity of one hundred and eighty-five thousand miles a second, a speed a million times as great as that of a rifle-bullet. It would make the circuit of the earth's circumference, at the equator, seven times in one beat of the pendulum.

For a long time light was thought to be instantaneous, but it is now known to have a measurable velocity. The discovery was first made by means of the eclipses of Jupiter's satellites.

Jupiter, like the earth, casts a shadow, and when his moons pass through it, they are eclipsed, just as our moon is eclipsed when passing through the earth's shadow. Jupiter's shadow far surpasses in magnitude that of the earth. His moons revolve around him much more rapidly than our moon revolves around the earth, and their orbits are nearly in the plane of the planet's orbit. Consequently they all, with the exception of the fourth and most distant satellite, pass through the planet's shadow, and are eclipsed at every revolution.

Roemer, a Danish astronomer, made in 1675 some curious observations in regard to the times of the occurrence of these eclipses. When Jupiter is nearest the earth, the eclipses occur about sixteen minutes earlier than when he is most distant from the earth. The difference in distance between the two points is about one hundred and eighty-five million miles, the diameter of the earth's orbit, or twice her distance from the sun.

It takes light, therefore, sixteen minutes to traverse the diameter of the earth's orbit, and half that time to span the distance between the sun and the earth. Light is thus shown to travel one hundred and eighty-five thousand miles in a second, and to take eight minutes,—or more exactly, five hundred seconds,—in coming from the sun to the earth.

It follows that we do not see the sun until eight minutes after sunrise, and that we do see him eight minutes after sunset. When we look at a star, we do not see the star as it now is, but the star as it was several years ago. It takes light three years to come to us from the nearest star, and were it suddenly blotted from the sky, we should see it shining there for three years to come.

There are other methods of finding the velocity of light, but the satellites of Jupiter first revealed its progressive movement.—*Selected.*

MODERN HEAVY ORDNANCE.

SOME idea of the wonderful changes that have taken place in heavy ordnance within a comparatively short time may be obtained by comparing the projectiles used at different epochs. Before 1860, the largest cannon-ball weighed only one hundred and twenty-five pounds, with a range of three miles; while the shot used at the present day in the largest guns weighs over two thousand pounds, with a range of ten miles.

The increase in the charge of powder has been as marked as that in the weight of the projectile. Before 1860 the charge of powder was only eighteen pounds, while now several barrels of powder, weighing one hundred pounds each, are used in a single charge. In fact, enough powder is used in one of

these discharges to have supplied a very good-sized army for a battle in times not so very long ago.

To carry ten miles through the air a projectile which weighs over a ton, and to resist the shock of the discharge, requires in the gun great propelling power and great strength of material.

Many different strains are produced in a gun at the time of the ignition of the powder. These have all been ingeniously calculated by means of mathematical formulas, so that to-day the art of gun-construction is a science almost as exact as astronomy. The ease with which the astronomer calculates the exact time of the coming of an eclipse is equalled in the calculations made for the construction of large guns; and before a gun is begun, its velocity and range are exactly determined from the working drawings.

Many trials have shown that the only scientific and safe way to construct guns of large calibre is upon the "built-up" principle. Larger heated tubes are shrunk about a thick tube of metal, layer after layer, till the required thickness has been obtained. The compression produced by cooling is carefully graduated, that the tubes may fit closely, and the gun be enabled to resist the forces which it is to be called upon to resist. To construct guns in this manner, as much care is exercised as is shown in the manufacture of a watch. The workmen vary the different dimensions to the thousandth of an inch, and it takes years of careful training to educate a workman to be a good gun-maker.

The breech mechanism for the majority of these guns is what is known as the "interrupted screw." This is a breech block that fits and locks into the breech by means of a screw. The threads of this screw and the corresponding depressions are interrupted in such a manner that a half turn releases them, and permits the withdrawal of this block.

The projectiles are made of cast iron and steel, and their length is about three times their diameter. To cause them to take the rotary motion, they are encircled with one or more bands of soft copper. When the gun is fired, this copper fills the grooves of the rifling, and prevents any escape of gas, so that the full force of the powder is exerted on them.

"FACIAL PERCEPTION."

MR. W. H. LEVY, who is blind, says in his book, "Blindness and the Blind," that he can tell when he is opposite an object, and can perceive whether it is tall or short, slender or bulky. He can also determine whether it is a solitary object or a continuous fence, whether a close fence or an open one, and sometimes whether a wooden fence, a stone wall, or a hedge.

None of the five senses have anything to do with this perceptive power, but the impressions are made on the skin of his face, and by it transmitted to the brain. He therefore names this unrecognized sense Facial Perception.

The presence of a fog interferes with facial perception, and makes the impressions faint and untrustworthy; but darkness is no impediment. A noise which distracts the attention interferes with the impressions.

In passing along the street he can distinguish stores from private houses, and doors from windows, if the windows consist of a number of panes, and not of a single sheet of glass.

A remarkable fact bearing on the subject of an unrecognized sense, is mentioned by Mr. Levy. A naturalist extracted the eyes of several bats, and covered the empty sockets with leather. In this condition the bats flew about the room, avoiding the sides and flying out of the door without touching the doorcase. In flying through a sewer which made a right angle, they turned at a proper point. They flew through threads suspended from the ceiling without touching them, though they were only far enough apart to admit the passage of the bats' extended wings.

Bible Echo and Signs of the Times.

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

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RELIGION AT HOME.

God has based the prosperity of his work on earth upon the righteousness and fidelity of domestic religion. When he chose out of all living a man who should stand as the great father of his people, he selected Abraham. And there are recorded two reasons for this choice, one of which is as follows: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:4, 5. The other is, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Gen. 18:19.

Succeeding history has justified the wisdom of this discernment; for if Abraham was a model father, it is equally certain that Isaac was a model son, and the principle holds good to-day that righteousness and integrity may be best conserved by faithful transmission from parents to children; and when God's cause is sustained by piety in domestic life, its welfare is secured against any other influences that may prevail.

We are well aware, however, that the realm of domestic relations is jealously guarded by mankind generally, from the suggestions and criticisms of the moralist. Each man is willing that the home duties of other men should be placed before them, while at the same time he feels a bitter resentment to any attempt to question the manner in which he performs his own. Even with himself the average man finds it very difficult to be just, while he may realize that his home duties are neglected, and some of its privileges are abused. This feeling prevails to such an extent that but few teachers have the temerity to approach their otherwise patient hearers and learners upon this point.

But the Bible is not at all silent or equivocal upon this subject, and why should those who teach the Bible remain so? The highest interests of the human race, both for time and eternity, are centered in the preservation of proper relations in the family. The cause of God and humanity must look to the family as the conservator of their interests; and certainly no influences are so potent in shaping individual destiny, and securing the success of life, as those which center around the family and home. Religion should be cherished in the family circle. The relations of husbands and wives, of parents and children, are recognized and established by divine sanction and appointment. And since God has instituted the home, it becomes a sacred institution and one which is invested with sacred obligations.

But it is characteristic of our times that these obligations are but lightly considered in forming the family relation, and even more lightly regarded after the relation is formed. The consequence is seen in much misery and suffering which exists, and the deep and unnamable wrongs which are inflicted upon innocent and trusting companions by those who have no regard for any motive above that of selfish gratification. The remedy which first suggests itself is to make divorce proceedings more accessible, that the suffering and innocent may not be doomed to a life

of hopeless pain and degradation. But the moral effect of easy divorce laws is to render marriage a civil contract, which expires at the wish of the parties, and at the same time it places a premium upon vice and incompatibility in the home.

It is not our design to discuss the divorce problem in this article; but while we feel a deep sympathy for the wife or the husband that is unfortunately allied to brutal cruelty or uncleanness, we still favor the enactment and enforcing of those laws which shall secure the perpetual and binding force of the marriage vows. If it be necessary to restrain vice and cruelty by condign measures, let it be done; but it is essential to the well-being of society that the sacred and perpetual nature of this relation should be strictly upheld.

But legal enactments are not sufficient to secure Christian homes; nor can they be taken as any criterion of what such homes should be. The Bible tells us plainly that the husband should love his wife as his own flesh, even as Christ loved the church; and that the wife should be submissive to the husband, even as the church is subject to Christ.

The union of Christ and his children is illustrated by the most intimate relations in affection or in nature,—it is the branch living in the vine. And this unity should be exemplified between husband and wife.

Such is the divine ideal of a home. In such a place the angels of God will delight to dwell. There the knowledge of God and his ways will be taught and faithfully received. There are plenty of people who are pleasant and suave in society, but cross and irritable at home. They have smiles and bows for those outside of their homes, and impatient and unkind words for those within. Many such people pray and speak to be heard of men, and pass for Christians, while their homes are the abodes of darkness and discord. But let no one deceive himself. A man or a woman who is not a Christian at home is no Christian away from home. He who shuns the most important and solemn obligations which life contains, how can his life be counted faithful? And when we have religion in our homes, the world will become better. Until then, we talk in vain of the prevailing wickedness and corruption. Children brought up in confusion and discord cannot be expected to love the truth.

No more anxious thought should fill each parent's heart, than that as an unbroken family they may meet in God's kingdom; and this may be attained where right principles and influences prevail.

THE RETURN OF THE JEWS.

FALSE teachings and erroneous impressions are inimical to the progress of the truth, even though they may not be intrinsically pernicious or dangerous. Theories may present very desirable consummations in a plausible manner; but if they be not founded upon fact, there is no profit in them. Like the luxuriant and often comely weeds and briars, their blossoms please only the careless observer, and their fruits are baneful. Every drop of moisture and nourishment they absorb detracts from the supply from which the profitable grain must grow; so error always impedes the development of truth, and yields only a harvest of bitterness and disappointment, even though, like Jonah under his gourd, we may repose for a time in their pleasing shadow.

A man who supports error cannot cultivate the truth. He cannot therein glorify God. Error will not sanctify its followers, or lead them in that path which "shineth more and more unto the perfect day."

There are two very prominent theories in our

mind while we write these words. One is that the gospel is to become all prevailing in this world through the conversion of all nations and men to its peaceable and pure principles. The other is that the Jews are to return to Jerusalem and be brought again into the special favor of God; and their polity, kingdom, and pre-eminence are to be restored in the personal reign of Christ in their midst.

To either of these consummations we could have no objections, if it were in harmony with God's plan that they should ever be realized. But if they are outside of God's plan, then their belief and promulgation is to be deprecated, since they only serve to blind men to the truth, and to direct their attention and energies to mistaken purposes. And this we believe to be true of each of them.

We must speak of them separately, however, and in this article shall point out some flaws in the fabrication named the Return of the Jews.

If it be an error, it cannot be a harmless one for the reasons we have stated—it resists the truth. We believe the theory to be erroneous, because it is based upon predictions or promises which either are misapplied, or upon those which have already been fulfilled, or yet on those which were made conditionally, and those conditions the Jewish people never complied with.

There are many promises made to "Israel" which do not apply exclusively to the Jews as a nation, but to God's people of any nationality. An Israelite is one who prevails with God. "Not all are Israel who are of Israel," and, "He is a Jew who is one inwardly." National distinctions were broken down at the cross and in the gospel. "God is no respecter of persons;" "there is neither Jew nor Gentile, bond nor free." At the second coming of Christ, there will be a final gathering of Israel from all lands and every generation, through the resurrection.

Many of the promises and prophecies often quoted to prove the gathering and restoration of Jewry, have been fulfilled. These promises are found in prophecies that were written prior to, or during the time of, the Babylonish captivity. And they were fulfilled in the restoration under Ezra and Nehemiah. This is susceptible of the clearest proof, and each one may test the passages that may be cited for himself.

Again, many of the promises to Israel were made with conditions attached which Israel must comply with in order to obtain the object of the promises. These conditions were not fulfilled, and they were finally and totally rejected by the Jews in the time of Christ's mission to earth, and a few years subsequently. So that Paul and Barnabas finally exclaimed to them, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46.

Not a few of the passages referred to by those who advocate this idea will come under this head.

We do not hold it to be impossible for the Jews to be saved; but this modern theory makes it compulsory with them to be saved. God will by his Spirit gather them, and Christ will become their king, and they his subjects, independently of any choice on their part, or any act or emotion of faith. But Paul states what in our opinion is the only way in which a Jew or any other man will ever be accepted with God: "If they abide not in unbelief, [they] shall be grafted in again."

The Jewish people are not notable for piety or faith. They sinned against light until God

rejected them utterly and finally. Their house was left unto them desolate. But the door of mercy still stands open to them as individuals, and the way to that door is through repentance toward God, and faith in our Lord Jesus Christ. This, we may be assured, is the only way in which they can ever hope to be accepted.

That the Jews may congregate at Jerusalem, we neither affirm nor deny. That there will be a great work done for them in bringing many to a saving knowledge of the truth as it is in Jesus, we earnestly hope. But that there is such a movement as above indicated, and as many advocate, involved in God's plan, we see no reason for believing. God's work will not wait for the tardy steps of that unfaithful people, and as individuals they stand before him upon the same footing as the rest of the world. There is no room this side of the coming of Christ for such a kingdom as is anticipated in this mythical view. And when Christ comes, a very different train of circumstances will take place than is provided for in the theory of our friends who believe in the restoration of the Jews. See 1 Thess. 4:13-17.

The doctrines of the return of the Jews, conversion of the world, and of continued probation in the future world, present features which please the mind. This talk about "all nations bowing at the feet of Jesus," and about the "larger hope," are but the soothing words of the deceiver, under which thousands are sleeping, while the work of probation and mercy is rapidly being brought to a close.

POSITION AND WORK OF THE TRUE PEOPLE OF GOD.

S. N. H.

In conclusion, we wish to sum up the foregoing arguments:—

1. God has marked the period of time in which we live. The departures from his truth in the past have been clearly marked in his Word; and he has not left his people in this generation without the prophetic light to light up their pathway, and reveal to them what is about to take place.

2. To save the people in this time, he has sent forth a message to the world. The object of that message is to bring back a people to the simple testimony of the Bible. By it they are exhorted to throw off every vestige of error which they have gathered from the influence of paganism and the papacy, and to stand upon the "commandments of God and the faith of Jesus Christ."

3. They will be a people having a special work to do in the closing scenes of this world's history. They will lift a warning voice against the encroachments of the papacy, and against any law that would lead to the disregard of God's claims and the breaking of his commandments.

4. The position they hold can properly be called the patience of the saints; for the prophecy says, "Here is the patience of the saints." They will have serious circumstances to meet, which will be calculated to try their patience. "Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

5. They will have among them the spirit of prophecy. To this we have not alluded in the foregoing argument. But if they have the faith of Jesus, and the spirit of prophecy is one of the gifts placed in the church, it will certainly exist when these down-trodden truths are restored.

In Rev. 12:17, we read as follows: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." This woman is none other than the church; and the remnant is the last portion of the church, the last generation of Christians. But what is "the testimony of Jesus Christ"? Rev. 19:10 positively states that the testimony of Jesus Christ is the spirit of prophecy. Thus we have the Bible definition of "the testimony of Jesus Christ." By comparing Rev. 19:10 with Rev. 22:8, 9, we have a parallel; and the same expression, "spirit of prophecy," in Rev. 19:10, is equivalent to "prophets" in Rev. 22:9.

Satan will be angry with this work of reform; for it will gather out of his kingdom a people that will finally be saved in glory. Should the tests be applied to the various denominations and sects that exist at the present time, we would soon find who would bear them. We have found that this was a special message to be given to the earth; and it is true that it has been before the world for a quarter of a century; consequently those giving this message must be the followers of Christ in the fullest sense of the word.

6. We have found that this movement must arise in the present generation; for the two-horned beast is already doing its work in the world, and this message is designed as a shield against it.

7. We have found that it must rise in the United States of America, from the fact that here the two-horned beast makes the image to the beast before it, and causes them that dwell on the earth to worship the first beast, whose deadly wound was healed.

8. We have found that Spiritualism would rise in the same territory, and that it did have its origin in the United States.

9. We have found that those giving this message also give the two preceding it. They are to follow in immediate succession; for we read, "Another angel followed, saying," etc.; and of the third angel we read, "The third angel followed them."

All these specifications characterize the present work known as the warning of the third angel's message. And now among the closing acts in the drama the two-horned beast will call on the people to make an image to the papacy. This movement is actually before the people of the United States at the present time. We conclude, therefore, that we are not only right in the application of the prophecy, but that we are living in the closing scenes of this world's history.

THE DIVINITY OF CHRIST.

THE WORKS OF CHRIST PROVE HIS DIVINE NATURE.

E. J. W.

WE come now to notice some of the works which Christ does as God, and in this we shall find additional proof of his divinity. In one talk with the Jews, he used the following language, which shows his position of equality with the Father: "For neither doth the Father judge any man; but he hath given all judgment unto the Son, that all may honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which sent him." John 5:22, 23, Revised Version.

The first way in which God is revealed to us as demanding honor, is as Creator. Paul says that the heathen who know not God are without excuse, because God has revealed unto them that which may be known of him; for ever since the creation of the world, the invisible things of

God, that is, his eternal power and Godhead, are clearly seen, being understood by the things which are made. Rom. 1:19, 20. Now since Christ is to be honored by all just as they honor the Father, it follows that he is to be honored as Creator; and so, according to Paul's words to the Romans, the visible creation affords proof of the "eternal power and Godhead" of Christ. Let us note a few texts which speak of Christ as Creator. John 1:1, 2 has already been quoted, showing that Christ is God. Verse 3 says: "All things were made by him, and without him was not anything made that was made."

In Heb. 1:8-10, we have the record of language which the Father addressed to the Son. The first, in verses 8, 9, in which the Father addresses the Son as God, we have already quoted. But in verse 10 we are told that he said further to him: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." So whenever we look abroad upon the earth or view the shining heavens, we may know that they show the power and love of our Saviour, the Lord Jesus Christ. Without him was not anything made. The apostle Paul makes this most emphatic, in his epistle to the Colossians. Of Christ, through whose love we have redemption, he says, "Who is the image of the invisible God, the firstborn of every creature; for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things consist." Col. 1:15-17.

From the words, "the firstborn of every creature," some have argued that Christ himself is a created being. But that is not only a hasty conclusion, but one directly opposed to the text itself. Note the following points: 1. The same being could not be both creature and Creator; but this text affirms in the most emphatic terms, what other texts teach, that Christ is Creator. 2. Verse 16 shows that he was not created; for "by him were all things created that are in heaven and that are in earth, visible and invisible," etc. Says John, also, "All things were made by him; and *without him was not anything made that was made.*" John 1:3. This excludes Christ from the list of created beings; for everything that was made was made by him. In Rev. 5:13, also, it is stated that "every creature which is in heaven, and on the earth, and under the earth," gave honor and glory to him. 3. The term "firstborn of every creature" cannot by any possibility indicate that he is a created being, standing related to other creatures simply as first and highest in rank, because he is "the only begotten Son of God." There is none other in the universe that stands related to God the Father as he does. The term firstborn does not, in this case at least, imply that others were born after him. It only shows his pre-eminence above all things, as stated in Col. 1:18. 4. Verse 17 says that "he is before all things, and by him all things consist." This again separates him from the creation, except as creation's Lord; and this is what the text teaches. In him creation had its beginning, as stated in Rev. 3:14. Creation existed in him, in embryo, as it were; "for it pleased the Father that in him should all fullness dwell." Col. 1:19. No language could more perfectly show the pre-existence and the creative power of Christ, than does the language of Col. 1:15-17. "By him all things consist." Literally, "by him all things hold, or stay, together." This is equivalent to Heb. 1:3, which speaks of him as

"upholding all things by the word of his power." He brought all things into existence, and he preserves them in existence. His word caused them to exist, and his word upholds them. In all these things he acts, not independently, but conjointly with the Father. Said he: "I and my Father are one." John 10:30. Not a thought does one have that is not the thought of the other. Their unity in creation is shown in the words, "And God said, Let us make man in our image, after our likeness." Gen. 1:26. This union of the Father and the Son serves to explain why the Hebrew word which is rendered "God" is in the plural number. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1:18. All that we know of God, we learn through Christ. Let no one, therefore, say that in exalting Christ we are in danger of lowering our ideas of God. That is impossible; for the more exalted ideas we have of Christ, the more exalted must be our ideas of the Father.

THE GREAT COMMANDMENT.

U. SMITH.

WHEN God came down upon Sinai to declare his will in the ears of men, he did not limit himself to a statement of the two great principles of love to God and love to man, but stated the specific duties involved in those principles. But the principles, clad in the panoply of eternal immutability, lay back of them, and existed with them in their high position of honor and authority throughout the Mosaic dispensation, as they had existed before. This being the case, is it anything strange that Moses should have occasion to mention them frequently in connection with the system of which he was minister? It would be strange if he had not. But such mention did not make them a part of his system, did not transform them into shadows to meet their substance in Christ (Col. 2:17), did not render them weak and unprofitable principles which it was necessary for Christ to annul. Heb. 7:18. It makes no matter, therefore, from what portion of the Old Testament Christ quoted his statements in Matt. 22:37-40. That does not change their nature, nor destroy the fact that they are but an embodiment of the ten commandments themselves.

But further, our Lord was careful to state the relation which these principles bear to the commandments, by immediately adding, "On these two commandments hang all the law," the word *kremannumi* being defined "to hang upon, to be referable to," as an ultimate principle. Matt. 22:40.—*Bagster*.

We ask the reader now to consider what answer Christ could have given, other than he did, to the lawyer's question. The question called for a statement of the highest and most sacred principle involved in law. This at once takes us into the realm of moral duties, which stand first in the list of obligations, and into those duties which we owe to God, which are the highest of this class. But, says the antinomian, if the ten commandments are the law of God, why did not Christ quote from the decalogue?—For the very obvious reason that it would be entirely wrong to discriminate between laws which come under the same principle; but, as we have seen, there are four which come under the principle of love to God, and six which belong to the principle of love to man. To quote any one of these alone would be but a partial and imperfect presentation of the subject. What does he do?—He takes the four commandments which specify our duty to God, sums them up into the grand principle out of

which they all grow, and to which they all equally belong,—love to God,—and says that this is the first and great commandment. Then he takes the last six, sums them up into the principle of love to our neighbor, secondary only to the other, and says that that is the second. This covers the whole ground, and includes just the decalogue, nothing more. How beautiful and sublime was Christ's answer! It was a ten-fold stronger testimony for the decalogue than it would have been if he had confined himself to any one of its single precepts.

The typical services of the Mosaic system, and of all ages before Christ, were only secondary duties growing out of a violation on man's part of his moral obligations. All the duties peculiar to the gospel are of the same nature. And in one sense the prophecies also hang upon these two great principles, as they are but a declaration of the ways in which God has purposed to work to bring all things into harmony with these at last, gathering out and removing all things which are contrary to them, as offenses which cannot be tolerated in his kingdom.

That Christ had no reference to the law of Moses is evident from the order in which he brings these principles to view, calling love to God the first, and love to man the second. In the books of Moses they are not so given, and have no such enumeration. There, the declaration, "Thou shalt love thy neighbor as thyself," was given first, and thirty-nine years before the other words, "Thou shalt love the Lord thy God," etc., were spoken. This shows that these words were only a commentary through Moses to Israel upon the moral law which God had given them, or a summing up of its principles, just as Christ mentions them. But Christ gives their order and relative importance.

James comments upon this same subject, and says that the law, "Thou shalt love thy neighbor as thyself," is the royal law; and then he shows that this law consists of particulars, two of which he quotes: "Do not commit adultery," and "Do not kill," thus demonstrating the fact that he refers to the decalogue, by bringing forward two of its precepts. James 2:8, 11. This law is to judge men at the last, however much they may seek to evade it now. Verse 12. And when face to face with that law, before the bar of God, they seek to plead the excuses by which they now justify a violation of its claims, the guilt of their course and the despair of their souls will make them speechless.

CUSTOMS IN NORWAY AND SWEDEN.

S. N. H.

NORWAY and Sweden are visited by thousands in the summer. The intercourse these nations have with other nations, and the constant infusion of strangers, has tended to destroy much that was peculiar in the habits and character of the people. Stockholm is the capital of Sweden, and in many respects it is an imitation of Paris. It is frequently called "the Paris of the North." The people like to have it called so. Their national character exists more in the country people.

The middle class of people do not form such a social link between the upper and lower classes as they do in some countries. They consist largely of traders and many of them are foreigners living in the seaport towns. In Norway the king is looked upon with the greatest veneration. Both Norwegians and Swedes have the greatest respect for law and order. The Swede will sit patiently in his carriage at a railway station, because it is contrary to the regulations for a passenger to open or shut the door for himself.

There is a general state of intelligence among the people. This speaks well for the system of

education in both Sweden and Norway. It would hardly be too much to say that a peasant has more general knowledge than the average small farmer or local dealer in England. They are a very inquisitive people, and often ask questions of a personal character. In Sweden the people are extremely fond of books.

One of the most striking features of character among the people is their excessive courtesy. It is more marked among the Norwegians in some respects than among the Swedes. Shaking hands is more a token of gratitude than a mark of friendly salutation. The waitress says her "*God natt, god natt*," ("Good night, good night"), and gives the prettiest of courtesies. The waiter will bow almost to his knees as he bids his *adjo* on being paid his bill. The peasant house-wife hands around the dishes. This she does as the owner and giver of the meal. When the meal is over, the party, whether guests or members of the family, one by one shake hands with her, saying, "*Tak for matt (mad)*" ("Thanks for the meal"); she answers, "*Valbekommet*" ("Good may it do you"). These civilities are not as common at the present as formerly; but kindness and pleasantness of manner are everywhere to be met with. Surliness and ill humor are seldom seen. The people are kind and obliging, and seem to take pleasure in doing some kindness for the stranger.

In some portions of Sweden, the friends do not sit at the table to eat. The provision is placed on the table, and the plates altogether. Each individual goes to the table and helps himself, then goes to some other part of the room, where he eats, standing or sitting, as he sees fit. They stand and ask God's blessing at the beginning of the meal and at the close. The lady of the house disappears after having supplied the table, and at the close she again appears to receive the "*tak a matt (mad)*" ("Thanks for the meal").

They will freely give of their food; oftentimes it is coarse, but it is the best they have. Not infrequently their kindness is not appreciated by those who travel in these countries; but they do the best they can, and do it with kindness of heart. "True politeness," said one writer, "is kind feeling kindly expressed." This is found among this people. Money in some parts of the kingdom is scarce and almost unobtainable; but good nature is shown in a readiness to provide food and lodging at a very moderate charge. They will manifest courtesy and forbearance towards strangers.

The Scandinavians are a pleasure-loving people. They have many festivals where they enjoy themselves with a relish. One feast, "*yule tide*," commences Christmas eve. The house on this occasion is adorned with linen cloths and Scripture texts. This festival, like many others, is only a heathen custom; but it has been brought into Christian use by mistaken ideas of sacredness. The floor is strewn with straw to symbolize the straw in the manger. A sheaf of corn is hung up on the roof of the house for the birds. They have a splendid display of candles.

The weddings are marked with many very curious customs; and at the funerals there is almost as much merry making as at the weddings. There are two feasts given by the friends of the deceased; one before the funeral, resembling in character an Irish wake; then they have another commencing the night after the funeral, and sometimes lasting for a number of days. The priest gives a short account of the deceased. In former times they were much given to drink on such occasions, which has given them a bad name. But there has been a reform in this respect, and temperance societies have been organized; but there is a chance for improvement yet.

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.]

To the Editor:—

1. In what sense does Christ bear the "iniquity of us all;" and "with his stripes we are healed"?

2. Please explain Matt. 11:12: "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force."

3. If man had not fallen, would the perfection of our un-fallen nature ever have approached that of Christ? or, will our heavenly perfection be greater on account of having solved the problem in a measure of evil? or, is the power of grace better proven or developed to our interests in overcoming evil than it would have been had Adam and Eve never fallen from grace?

4. Do the angels stand in the same relation to God as before Lucifer fell? are they still liable to fall? V. P.

OUR correspondent has set us a large task. Such questions can hardly be answered by a monosyllable, and volumes have been written in the effort to solve some of them. But, briefly stated, our answers are:—

1. The penalty of transgression, death, was borne by Christ in the sinner's stead. All our griefs and woes come through sin. Christ endured them in all their forms, that he might enter intimately into sympathy with us. And in his gentle, patient, meek, and loving character, we find the best antidote for all our troubles. By his grace, through the Spirit and the power of his example, we are made strong.

Christ bore the "sins of the whole world;" but not all the world receive the benefit of that sacrifice. For illustration: If some great benefactor should deposit at Paris a sufficient sum to re-imburse, penny for penny, all who have invested their means in the unfortunate Panama Canal scheme, it would require a sum equal to the whole amount. But the benefits of this generosity would come only to those who applied for indemnity and sent in their vouchers. The fact that only a part of the human family embrace offered mercy, does not limit the store of mercy and love which is at their disposal, if they choose to embrace it.

2. The idea of violence, which we suppose is the object of the query, is expressed by one of the definitions of the original word in Greenfield's Lexicon as "to be desired or sought with the greatest zeal and ardor." And the personal noun is defined "as one who feels an eager, vehement desire for anything." It is in harmony with this that the Saviour said, "Strive [agonize] to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24. Even so Jacob strove for the blessing of God, and obtained it.

3. This question is not uniform in the different ways in which it is presented. To the first form, we say, Yes. Man was perfect before the fall; he cannot be more than that after his redemption, nor has his contact with sin been any benefit to him. It is not a very commendable argument that teaches that a man must dabble in sin in order to appreciate purity. Undoubtedly the fall of man has served to illustrate the grace of God in a manner it would not have been shown had not man fallen.

4. This question implies that the angels were on probation before the fall of Lucifer, which we believe to be true. But at what time their probation closed, we have no direct information. Christ said of those who shall be accounted worthy to obtain the resurrection from the dead, "Neither can they die any more; for they are equal [or like] unto the angels." Luke 20:36. So that at that time the angels were immortal. Christ was made lower than the angels that he might suffer death. From these and other considerations it is strongly inferred that the angels have passed their probation.

To the Editor:—

Please explain Titus 3:9: "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."

THIS text needs but little explanation only to those who think it means that no one should insist upon obedience to the moral law. There were endless questions relating to the observance of different features of the ceremonial law, and it is to these that Paul had reference.

There certainly ought to be no striving about obedience to the law of God. But is it reasonable to suppose that the apostle intended to teach that where people are found living in transgression, they were to be let alone? Not at all. Nor did he anticipate that those transgressors would take refuge behind this statement. If so, then the blasphemer or thief may quote this text to those who try to show him his wrong.

To the Editor:—

To what time do you apply the prophecy in Eze. 39:8-16, and how do you reconcile it with the statement that the Jews will not return to their own land?

I would also feel obliged for an explanation of Mark 9:44 in the view of the wicked being annihilated. C. H. M.

THE events referred to in Eze. 39 have a two-fold fulfillment. In a literal sense they were fulfilled by Judas Maccabeus in a destructive battle against the Syrians nearly four hundred years after the prophecy. For a greater fulfillment of the last part of the chapter from verse 17, we still look in the future, as foretold in Revelation 19:19-21. But this can by no means be placed at the beginning of an earthly age, or reign; rather it marks the close of all such.

The second question is answered in an article following.

**THE UNDYING WORM AND QUENCH-
LESS FIRE.**

U. SMITH.

MARK 9:43, 44: "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched."

Twice our Lord repeats this solemn sentence against the wicked, "Where their worm dieth not, and the fire is not quenched." Verses 46, 48. These passages are relied on with as much assurance, perhaps, as any, to prove the eternal misery of the reprobate. If this language had never been used by any of the inspired writers of the Scriptures till it was thus used in the New Testament, it might be urged with some degree of plausibility as an expressive imagery of eternal torment. But even in this case, it might be replied, that fire, so far as we have any experience with it or knowledge of its nature, invariably consumes that upon which it preys, and hence must be a symbol of complete destruction; and that the expression as it occurs in Mark 9:44, can denote nothing less than the utter consumption of those who are cast into that fire.

But this expression was one which was well known and understood by those whom Christ was addressing. Isaiah and Jeremiah frequently use the figure of the undying worm and quenchless fire. In their familiar Scriptures, the people daily read these expressions. Let us see what idea they would derive from them. We turn to Jeremiah 17:27, and read:—

"But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

From this text we certainly can learn the meaning that was attached to the expression "unquenchable fire" by the Hebrew people. This fire was not

to be quenched; therefore it was unquenchable. But it was to be kindled in the gates of Jerusalem, and devour the palaces thereof. It was therefore literal, natural fire. But how could a fire of this kind, thus kindled, be supposed to be a fire that would burn eternally? They certainly would not so understand it. No more should we. Moreover, this threatening of the Lord by Jeremiah was fulfilled, 2 Chron. 36:19: "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof." Verse 21: "To fulfill the word of the Lord by the mouth of Jeremiah." Thus Jerusalem was burned according to Jeremiah's prediction that it should be consumed in unquenchable fire. But how long did that fire burn?—Only till it had reduced to ashes the gates and palaces on which it preyed. Unquenchable fire is therefore simply a fire that is not quenched, and does not cease till it has entirely consumed that which causes or supports it.

THE JEWS AND PALESTINE.

THE restoration of the Jews is a subject that is just now receiving considerable attention, more especially from those who are without than those who are within the pale of Judaism. M. Michael Kanner states that there is in Paris two societies—one of the "Sons of Zion," and the other the "Emancipation Society"—each having for its aim the re-establishment of the Hebrew kingdom in Palestine, and that similar Semitic clubs exist in Russia, Roumania, Austria, and Germany. Rennan stated, when in company with Lawrence Oliphant he visited Jerusalem, that some thought the restoration of the ancient monarchy was the object of his journey. He says that even if desired or desirable, the plan is not feasible; for there are not only the "vested interests" of Turkey, but of the Christian churches, to be conserved. He recalls the fact that a quarrel over the Holy Places resulted in the war of the Crimea. He says, too, that it is impossible to replant the nation. The Jews have assimilated with the West, and in Palestine would sigh for the bourses of Paris, London, Berlin, and Vienna. M. Adolphe Franke also regards the project as impracticable. The Jews, he says, have long since abandoned the hope of re-establishing a religious centre. They have adopted the nationalities of the countries which have given them homes, and merely desire that all mankind shall worship the same God. The great rabbi of Paris explains that the societies named by M. Kanner are not intended to promote a general return to Palestine, but only to plant there small agricultural colonies of Jews rescued from persecution in Russia and elsewhere. One person to whom M. Kanner addressed himself was a Jewish financier. To the question, "What would you do if the kingdom of Palestine were constituted anew?" he replied, "I should at once request my king to appoint me an ambassador at Paris."—*Christian Colonist.*

A SPECIAL blessing is pronounced upon those that read and hear the words of the prophecy contained in the book of Revelation. Rev. 1:3. What blessing can come from reading or hearing that which we cannot possibly understand? But there is still another condition on which the blessing is promised, and that is that we "keep those things which are written therein." The book is chiefly made up of symbolic prophecy; and besides the admonitions to several of the seven churches to repent, the only things in the book to be kept are summarily expressed as follows: "Here are they that keep the commandments of God, and the faith of Jesus." Chap. 14:12. And the promised blessing is reiterated in the last chapter as follows: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Missionary.

"THE TIME IS SHORT."

I SOMETIMES feel the thread of life is slender,
That soon with me the labor will be wrought;
Then grows my heart to other hearts more tender—
The time is short.

A shepherd's tent of reeds and flowers decaying,
That night-winds soon will crumble into naught,
So seems my life, for some rude blast decaying—
The time is short.

Up, up, my soul, the long-spent time redeeming;
Sow thou the seeds of better deed and thought;
Light other lamps, while yet the light is beaming—
The time is short.

Think of the good thou might'st have done, when brightly
The suns to thee life's choicest seasons brought;
Hours lost to God in pleasure passing lightly—
The time is short.

The time is short. Then be thy heart a brother's
To every heart that needs thy help in aught;
Soon thou may'st need the sympathy of others—
The time is short.

If thou hast friends, give them thy best endeavor,
Thy warmest impulse, and thy purest thought,
Keeping in mind, in word and action ever,
The time is short.

Where summer winds, aroma-laden, hover,
Companions rest, their work forever wrought;
Soon other graves the moss and fern will cover—
The time is short.

Up, up, my soul, ere yet the shadow falleth;
Some good return in later seasons wrought;
Forget thyself when duty's angel calleth—
The time is short.

By all the lapses thou hast been forgiven,
By all the lessons prayer to thee hath taught,
To others teach the sympathies of Heaven—
The time is short.

—Selected.

PORTARLINGTON, VICTORIA.

PORTARLINGTON is a healthy little township situated on a point of land extending into the southwest part of Port Phillip Bay. The township itself has no special attractions beyond its situation, which is very pleasant. A range of hills extends to the seashore, and upon this undulating country for many miles back can be seen substantial and peaceful homesteads, where the soil, which is of a rich nature, is cultivated almost exclusively for growing the onion. The steamboats of two shipping companies call here twice a day to and from Melbourne; this makes the great southern capital very accessible.

I came to this place with my wife and child on June 12th last. Having already engaged the best hall, I commenced a series of meetings on the following Sunday. The attendance at first was small, but gradually increased, until the hall was comfortably filled. During the first fortnight we gained much favor with the people. Several children's meetings were held, which were well attended, and seemed to be much appreciated. I was invited to address a Wesleyan Methodist congregation on Sunday, June 23rd.

On June 30, the claims of God's holy law were presented. After the Sabbath truth had been urged upon the people, it had the effect of thinning the congregations; still we have had a fair hearing. It was not long before the opposing elements were in full action, and, as usual, professing Christians led on the attack. The opposition has run so high that threats of an unpleasant nature have been made. Twice our Sabbath services have been completely disturbed, and on one occasion by influential members of other churches. We need not go to America to learn what sort of mercy we would receive from professing Christians, had they the civil law to back up their desires. Notwithstanding all the opposition of ministers and people, eight or nine have taken their

stand to obey Jehovah's holy Sabbath. The Lord has certainly made the wrath of man to praise him.

I commenced a series of meetings in a school-house about three miles from here, intending to spend a few evenings each week in building up the work in this place. After I had held eight meetings, the school-house was closed against me.

Although we are twenty miles from Geelong, yet the truth has made such a stir that no less than three ministers preached against us on one Sunday. Mr. J. Sinclair, pastor of Gaelic church, Geelong, has been following us up, preaching against us at Geelong, Drysdale, and Portarlington. I reviewed him in each place with good results. At Drysdale I had a large congregation, and inquiries are being made for us to go there and hold meetings.

We had a good meeting in the Sons of Temperance Hall, Geelong, and the review of Mr. Sinclair was listened to with deep attention. The daily papers have given us good reports.

Our good Bro. Carter of Geelong has been a great help in these meetings in many ways. After our three months' mission, we feel to thank God for what has been done, and for his great love and mercy, of which we are not worthy. We have enjoyed much of the blessing of God, and it is encouraging to hear those who have taken their stand, rejoicing and praising God for the precious truth. We ask our brethren to pray for this little company, and we trust they will be an honor and a blessing to the cause of God. We want to be faithful in every duty, and finally enter triumphantly through the pearly gates of the holy city, whose maker and builder is God.

STEPHEN McCULLAGH.

THE UNITED STATES.

THE BROOKLYN, NEW YORK, MISSION.

DURING the past few months, it has been my privilege to labor in connection with this mission. Besides attending to the ordinary ministerial work, I spent considerable time in circulating the petition against the Blair bills; and, as a result, I secured nearly 2000 signatures among the leading men of the city. The list embraces a large number of city officials, 300 lawyers (including several judges and ex-judges), 1200 merchants, and prominent members of various other trades and professions. I sold over 20,000 pages of tracts, and gave away about one-half that number of pages. The Lord greatly blessed in this work, and to him be all the glory.

The mission is in great need of workers; and yet considerable is being accomplished in the way of getting the light before the people. Hundreds of dollars' worth of our books are sold by canvassers, and some are becoming deeply interested in the subjects thus brought to their notice. As the result of Bible work, several have recently embraced the truth. The general outlook presents many encouraging features. Nine have been baptized, and eleven were added to the church, making the total membership at present about forty. All seem of good courage, and manifest a desire to do their utmost toward carrying forward the work.

ARTHUR L. WRIGHT.

HORTON, MICHIGAN.

I HAVE been holding about four meetings a week here for the past month. Bible-readings had been held, and through the blessing of the Lord, some had already begun to obey. Three have followed their Saviour in baptism. Seven have signed the covenant. A Sabbath-school of twenty-three members has been organized.

T. S. PARMELEE.

LANE, DYER CO., TENNESSEE.

THE opposition in this place is the most bitter that I have ever met during the fourteen years that I have labored in the cause. One arrest has been made for Sunday work, and doubtless others will be

made. The Methodist church at this place have banded together to exterminate the work here. The opposition is not content with prosecution, but they have organized a religious mob, who use shot-guns and revolvers instead of Scriptural arguments. A mob of this character raided us last night while I was preaching. They fired fifteen or twenty shots, with evident design to kill.

This course has made friends for us, and we hope for the cause of truth also. Many offer to come and guard the house nights during preaching services. It has been thought advisable to hold our services during the day-time, when the mob will not come. Perhaps we shall choose the latter, as it may not be best to raise a religious war just now. The plan of attack was made before I came. They do not want me present when Bro. King is tried before the magistrate for working on Sunday.

Language becomes tame when we try to find words to express our feelings of horror at such religion as is represented by a congregation that will take such steps as those referred to above. Is this a sample of the merciful kindness that we may expect from those who are to enforce the Sunday laws when National Reformers shall have obtained the desire of their heart? See Rev. 12:17. We ask for the prayers of God's people.

WM. COVERT.

ALPHARETTA, GEORGIA.

I HELD meetings in this place about two months. Hearts were stirred, and souls were made to tremble at the word at times as I have not seen them in any of my previous labors. The attendance and interest steadily increased until the Sunday we closed, when there was an audience of between four and five hundred. People came for twenty miles on that day, bringing their dinners and remaining all day. Surely the Lord wrought a great work, and we left a goodly number who had the moral courage to step out and walk in all the commandments of God, notwithstanding the bitter opposition they have had, and are still encountering. The better class of people are surprised to see this bitter spirit of opposition, coming, as it does, from professed Christians, for daring to do just what they always thought they were doing, and had been taught to do; viz., keeping the ten commandments. An article appeared in the county paper just before we left Alpharetta, signed by ten of the leading citizens of the place, including three lawyers and three merchants, indorsing almost all of our views. These men were regular attendants at our meetings.

M. G. HUFFMAN.

THE MISSION IN HAMBURG.

OUR mission family now numbers seventeen, and all things considered, we are very comfortably situated. We have all the lower story of our house, which enables us to have our shop and depository, and also our public meetings and Bible-readings, in connection with our mission rooms. In any higher story, the coming in and going out of so many would be quite an objection.

We felt from the very start that the best way to prepare the field and to get a good idea of it, would be to make a thorough canvass of the city and its surroundings, and our workers have kept faithfully at this. While canvassing is rather difficult in a city of this size, especially where there is so much infidelity as here, yet we cannot but rejoice at the results thus far secured. As the workers attend the training school in the morning, they can work only in the afternoon; yet three hundred and fifty orders have been taken for the new book "Eden to Eden," and over one hundred delivered. Five devote their entire afternoons to the canvassing work, and others only part of the afternoons, and the rest are engaged in the Bible and ship mission work. We can count

about fifty orders a week. Our lady canvassers seem to do the best. One sister takes from fourteen to twenty orders a week. A number of good addresses have thus been gained, more than we can follow up at present; forty readings have been held, mostly in the evenings and on Sundays, and about twenty persons are very much interested. Several have already taken a stand for the truth. About twenty attend our public Bible-readings in the mission each Sunday evening.

Our school commenced on June 17, with ten scholars, and we follow a similar course of instruction to that in our Milwaukee (U.S.A.) German training school, with the addition of physiology and hygiene. A good degree of interest is shown, and we believe that much good will be the result. Most of the students are able to pay for their board and lodging, while some can cover all their expenses.

Our regular Sabbath meetings commenced on May 17, when we organized a Sabbath-school, which now numbers about twenty-three members. Then we have an interesting kindergarten; seven attend this.

We organized a tract society as early as possible, and besides all of our workers, several of our new Sabbath-keepers have joined it. We have also subscribed for a club of thirty *Herolds* besides the different periodicals used by the Mission. Our society finds a wide field in corresponding with the scattered members in Germany and Russia, and enlisting them in missionary work. We believe much can be done in this way to develop the work in these great empires.

In our ship-mission work thus far, we have chiefly tried to get our paper files and tract distributors in the great centres of travelling. At the Seaman's Home, in connection with which is the Seaman's Office, where annually over 50,000 sailors are hired and discharged, we have our files on the large central table in their library, and we find that they are well taken care of by the librarian, and that many read them. At the home of travelling journeymen, where about 17,000 lodge each year, we have the same privilege. Several have visited us already and desired more reading matter, and the young man in charge seems much interested and has bought several of our pamphlets. We have our publications in the leading emigrant houses also.

Our depository, being located just across from the post office, attracts considerable attention, and as the canvassing work prospers and the truth advances in Germany, we see no reason why this should not be self-supporting, and at the same time help to disseminate light and truth. We sold £32 worth of books the first four weeks.

We were all rejoiced recently to have Bro. Haskell with us, and his words of cheer and timely counsels were a great encouragement and benefit to us all.

L. R. CONRAD.

TASMANIA.

From a private letter written by Bro. G. Foster, of Hobart, the following particulars of the work in Tasmania are gathered:—

On the 1st instant, Bro. M. C. Israel commenced a series of meetings in Glenorchie, where one or two Sabbath-keepers are residing. There were about thirty strangers out at the first meeting.

Bro. Steed is holding meetings at Collins Cap, a few miles from Bismarek. There is a good interest. Nine have already signed the covenant, and others are keeping the Sabbath.

When Dr. Morrison sailed for China forty years ago to carry the gospel to that hoary land, the captain of the vessel asked him sneeringly: "Do you think you can make an impression on the 400,000,000 of Chinese?" "No," answered the heroic missionary, "but God can." Now there are in China 50,000 converts.

News Summary.

Cremation has been sanctioned by French law. There are 700 Protestant missionaries in India. Great Britain imported butter to the value of £12,000,000 last year.

There are eighteen persons in England with rent rolls of over £100,000 per annum.

England has nearly 6,000,000 acres of waste land which is capable of being cultivated.

It is stated that 15,000 of the British soldiers in India abstain from intoxicating drinks.

Large numbers of Chinese laborers are flocking into the northern portion of West Australia.

There were 83,340 lunatics, idiots, and persons of unsound mind, in England on Jan. 1, 1889.

According to the *Indian Spectator*, there are more than two hundred religious sects in India.

It is estimated that 10,000 persons have been drowned, and 20,000 rendered homeless, by floods in Japan.

Sixty miners have been entombed by a fire-damp explosion in a colliery in Midlothian, Virginia, U. S. A.

The costs in the Maybrick poisoning case amounted to £4000; Sir Charles Russel received £1100 of this sum.

The British Women's Temperance Association now has four hundred branches, with a total membership of 30,000.

California estimates the value of her products for 1889, exclusive of manufactures, at nearly 200,000,000 dollars.

Heirs of the throne in Russia are prohibited from contracting marriage with persons not members of the Greek Church.

Denmark is a great butter-producing country. It has 900,000 cows and 900 butter factories on the co-operative plan.

One of the sons of General Sherman of the United States army has been ordained a deacon in the Roman Catholic Church.

The islands of Humphrey and Rierson in the South Pacific north of Cook's Islands have been annexed to the British empire.

According to a recently published official statement, the Russian empire has gained 94,536 square miles of territory since 1881.

Another of the shocking Whitechapel murders is reported from London; and still no clue to the murderer has been discovered.

It is stated that the native converts in Japan, with less than a shilling a day for wages, contributed last year £5000 to mission work.

A new mission to the Upper Congo, called the Balolo Mission, is being established under the direction of Mr. and Mrs. Gratton Guinness.

Tibet is the only known country not open to missions. It has an area of 750,000 square miles, and the population is estimated at 8,000,000.

The salt works of Spain, in the Balearic Isles, the Bay of Cadiz, and elsewhere, turn out about 300,000 tons of salt yearly, distilled from the sea-water.

A new thought-reader, a Russian doctor named Onofroff, is creating a sensation in Parisian circles. He claims to be unable to account for his wonderful gift.

The new railway to Mornington, a pretty seaside resort on Port Phillip Bay, thirty-three miles from Melbourne, was formally opened on the 10th instant.

"Pilgrim's Progress" is to be printed in Amharic, the language of Abyssinia. This is the eighty-fourth language into which Bunyan's book has been translated.

Nine hundred foreign delegates attended the World's Sunday-school Convention recently held in London. It was voted to hold the next convention in America in 1893.

The statistics of the Japanese missions show a very encouraging gain during the year 1888. The total number of communicants of Protestant churches is 25,514, an increase of 5,785 during the year.

According to the German *Magazine of Stenography*, the proceedings of the Japanese Parliament are reported *verb etim* by means of a stenographic system original in Japan. The characters are written in perpendicular rows from right to left.

News has just been received that on the 22nd of July, the Yellow River in China again overflowed its banks, inundating a large tract of land, and causing great loss of life.

A severe gale has passed over the northern island of New Zealand, doing considerable damage. The telegraph lines connecting with the southern provinces are all down.

The total number of Jesuits engaged exclusively in missionary work in different parts of the world is 2377. These are of various nationalities, but the vast majority are French.

The Church Army of England is about to enlist the services of ladies of education among its mission nurses, and several ladies have volunteered to work among the lepers of India.

Through the Governor, a joint address from the two Houses of the Victorian Parliament has been forwarded to the Queen in favor of granting responsible government to West Australia.

The population of Africa is estimated at 300,000,000; the adherents of the Roman Catholic Church in that continent number about 210,000, with 417 priests and 954 educational institutions.

Several persons were quite seriously injured by a collision on the Gippsland railway line in this colony a few days ago. The accident occurred at the Drouin station, five miles from Warragul.

Less than fifty years ago, there was not a photographic camera in the world; now, in the United States alone, there are 15,000 photographic establishments, furnishing employment to 50,000 persons.

A Pennsylvania farmer has just been awarded a patent on a combined telegraphic and telephone instrument, by means of which both operations can be carried on over one wire at the same time.

An Austrian paper gives the entire length of the submarine cables at present in use as 113,031 miles. Of this length, 10,500 miles are government property, the remainder belonging to the various cable companies.

The coroner's jury have found the owners of the dam at Johnstown, Pennsylvania, responsible for the terrible disaster that occurred there a few months ago, occasioning the death of so many thousands of persons and the destruction of a vast amount of property.

According to published statistical reports, more than 1,769,000 persons have emigrated from Germany since 1871. This wholesale emigration is a blow to the prosperity of the fatherland, and the Government puts all reasonable obstacles in the way of Germans seeking homes in foreign countries.

The London police force, including superintendents, inspectors, sergeants, and constables, numbered at the close of last year, 14,261 men. The pay of this army amounted to £1,130,182. The total number of persons apprehended during the year was 75,807; of these 49,606 were summarily convicted.

Switzerland, surrounded by powerful nations jealous of her national independence, has found it expedient to keep her troops armed with weapons so deadly in effect as in some degree to enable her to hold her own against superior numbers. She is now arming her 150,000 regulars with a new rifle, the Schmidt, which is lighter than the Vetterli, carries a lighter and more effective cartridge, and can be fired with greater rapidity and precision.

Evidently the French Government has not seen the last of that troubler of its peace, General Boulanger. The General has asked for a rehearing before a court martial or Court of Appeal, on the ground that he was sentenced by a prejudiced tribunal. It is also authoritatively stated that he is about to issue a manifesto in which he will propose a scheme of economic reforms of a very sweeping character, and the abolition of import duties and the monopoly of the banks.

The shipping strike in London loses nothing in magnitude; the strikers number 100,000 men, and it is stated that 250,000 are out of employment. Families are supplied with food from the relief fund, which averages about £2000 daily. About 800 "black-leg" laborers, who were employed on the most urgent contracts, were expelled from the Albert docks by the strikers. Negotiations for a settlement of the difficulty are pending, but nothing definite has yet been accomplished. The Australian colonies are extending sympathy and substantial aid to the strikers.

Health and Temperance.

MAKE HOME BEAUTIFUL.

MAKE your home beautiful—bring to it flowers ;
Plant them around you to bud and to bloom ;
Let them give light to your loneliest hours—
Let them bring light to enliven your gloom ;
If you can do so, O make it an Eden
Of beauty and gladness, almost divine ;
'Twill teach you to long for that home you are nearing,
The earth robed in beauty beyond this dark time.

—Selected.

EFFECTS OF ALCOHOL ON THE BLOOD.

ALCOHOL destroys the blood. When this fiery drug is taken into the stomach, it is soon absorbed into the circulation, where it comes in contact with the corpuscles of the blood. The effect upon these delicate and important structures we can study by applying alcohol to the blood outside of the body ; for the corpuscles will retain their life and activity for several weeks after being removed from the body, if placed under proper conditions. To make sure of no mistake about this matter, we will perform the experiment while we write. Our microscope, which will magnify one million times, being in readiness, we thrust a needle into a finger and thus obtain a tiny drop of blood. Placing it upon a glass slide, we adjust it upon the instrument and look at it. Although the film of blood in view is so thin as to be transparent, it is crowded with beautiful bi-concave discs, the red blood corpuscles, each of which is perfectly formed, though only 1-3500 of an inch in diameter. Now we apply a drop of alcohol, a very tiny drop ; mark the effect. No sooner does it touch these little bodies than they begin to shrink, and soon lose all resemblance to their natural appearance. In a short time they are seen to be breaking up into fragments ; and in five minutes from the commencement of the experiment the once beautiful and symmetrical little bodies which compose one-half of the blood, are reduced to broken fragments and shapeless masses. They have been fairly cut in pieces and eaten up by the alcohol.

The contact of alcohol with the corpuscles also causes them to lose their coloring matter, a very important part, as it is by means of this that they are enabled to perform their work as oxygen carriers. This effect may be observed in those which give no other evidence of injury from the alcohol.

"But what harm does this do?" says the drunkard or the moderate drinker ; "the loss of a few blood corpuscles cannot be of any great consequence." The ultimate effect is the same as though the supply of air was cut off from the lungs by a cord tightly drawn around the neck. The business of the red corpuscles is to carry oxygen from the lungs to the tissues. If they are destroyed, oxygen cannot be carried in sufficient quantity, and the blood becomes foul, being charged with large quantities of carbonic acid, the poisonous substance which ought to be replaced by oxygen. One of the quickest known ways of destroying life is to cause an animal to inhale a poisonous gas known as carbonous oxide, which has the effect to paralyze all the blood corpuscles. Alcohol does the same thing just in proportion to the quantity taken.

In addition to its effects upon the corpuscles, alcohol produces other serious changes. One of the most important of these is coagulation or thickening of the fibrine of the blood, which occasions the formation of little clots which are swept along in the blood current until they reach the finest capillaries, where they are lodged, thus obstructing the circulation, and, according to the eminent Prof. Carpenter of England, constituting the first beginning of organic disease of the nerve centers and other important organs. These minute clots often constitute the cause of boils and troublesome abscesses ; and when

they become large, as they sometimes do, they may produce instant death by the plugging up of a large artery in the brain, an accident which, there is every reason to believe, is not uncommon in cases in which large quantities of alcoholic spirits are taken.

Alcohol also greatly increases the amount of fat in the blood, probably by preventing the changes necessary to the complete digestion or assimilation of fat.

There is also reason for believing that alcohol has a paralyzing effect upon the white blood corpuscles, interfering with them in such a manner as to prevent their passing out through the walls of the vessels in their usual manner.

It may be further objected that these changes do not occur unless very large quantities of alcohol are used. This, again, is an error. Dr. Carpenter is authority for the assertion that the changes in the corpuscles and in the fibrine of the blood take place when not more than one part of alcohol to five hundred of blood is employed. Thus it will be seen that the very weakest wines are unsafe, since none of them contain less than three to five per cent. Even small beer would be capable of doing mischief in this way. The weakest wines would need to be diluted with four times as much water, in order to prevent the injurious results described.—*J. H. Kellogg, M. D., in Home Hand-Book of Domestic Hygiene.*

EDIBLE BIRD'S-NEST CAVES OF GOMANTON, N. BORNEO.

AFTER a long tramp through dense jungle, the traveller unexpectedly comes on a great hole in the side of a mountain, and then, passing round the bushes, suddenly finds himself in a great vaulted chamber, 450 feet high. The cave is inhabited by hundreds of thousands of small swifts, and by hundreds of thousands of bats. These live a "Box and Cox" sort of life ; the bats swarm out by myriads at dusk, and as soon as they are nearly cleared out, the swifts begin to return to the cave in countless numbers. At day-break the bats return to their dark crevices, while the swifts come forth to enjoy the sunlight. The edible nests are built by the swifts, and the birds are robbed by the Booloolupies, a jungle tribe who live at certain seasons in the cave, in their houses built on piles. A bird's nest suggests to an Englishman the idea of a mixture of moss, mud, and feathers ; but an edible nest is a delicate fabric ; built like a small bracket against the sides of the cave, and formed of the glutinous saliva of the swift. A good nest is entirely made up of opaque white threads, rather thicker than very coarse vermicelli, and contains neither dirt nor feathers. They are so highly relished by Chinese epicures that the best quality fetch £3 a pound in Sandakan, and not less than £10 a pound in Hong-Kong. The royalty paid by the jungle tribes for the collection of nests forms an important item in the revenue of the company.—*Illustrated Christian Weekly.*

THE TEETH.

THE teeth are a very peculiar part of our organization. They do not belong to the bony skeleton, but, like the scales of the crocodile, are appendages of the skin. Their enamel is the hardest animal product in nature, and is almost pure phosphate of lime, thus resembling a mineral. Unlike every other portion of the body, the teeth come in two distinct sets, separated by an interval of between four and five years. The first set consist of twenty teeth, the second of thirty-two.

The second, or "permanent," set are larger and harder, as well as more numerous, than the first. As the second set, with the exception of the wisdom teeth, are formed before the first are shed, a five-year-old child may have at the same time fifty teeth in his head.

The visible part of the tooth is called the crown ; the part hidden in the jaw, the fang ; the part just within the gum, the neck.

The tooth consists of the enamel ; the dentine, or bony substance, beneath the enamel ; the pulp, which fills an internal cavity extending from within the crown down to the extremity of the fang ; and the cement, which covers the fang somewhat as the enamel covers the crown.

The pulp contains nerves and vessels, which enter the fang at its point. The dentine consists of microscopic tubes, into which the pulp penetrates, to nourish it and give it sensitiveness. The cement is covered with a membrane analogous to that which covers the bones, and ministers to their support, and which has the function of promoting their renewal when they are partially destroyed.

This cement membrane will unite vitally to the jaw another tooth which has been inserted in place of one extracted. Dentists now avail themselves of this important fact.

As the teeth consist largely of lime, they are readily acted on by acids. This means, of course, that acids generated in the mouth or the stomach by fermenting food secretions rendered acid by disease, or acid medicines administered improperly by physicians, may cause more or less destruction of the teeth.

The most common cause of decay, doubtless, is to be found in the bits of fermenting food left between the teeth. This fact suggests the need of the tooth-pick after meals, and the thorough washing out of the mouth with the aid of a tooth-brush before retiring for the night.

Dentistry has made wonderful progress within the last fifty years. No tooth which has even a stump left needs to be sacrificed. Amalgam fillings are now much used in preference to gold, as they are equally safe, easier of introduction, and cheaper.

No one need fear harm from filings inserted by any first-class dentist, or from any tooth-powder or wash recommended by him. There are quack dentists as well as quack doctors. Let both be avoided.—*Youth's Companion.*

DIETARY LAWS OF THE BIBLE.

TIME and again, during all ages, the Jewish dietary laws of the Bible and of the rabbis have been awarded encomiums by men of science. Adherence to these laws has been among the most remarkable means of the preservation of the Jews, and their freedom from diseases loathsome and dangerous. The Jewish method of slaughtering animals for food, and the strict examination enjoined before the meat is rendered fit for use, or *Cosher*, has often been commended. And every day almost brings new proofs of the entire excellence of the Jewish system, and the reasons why it ought to be universally adopted. Recently Dr. George Strawbridge read a paper before the Philadelphia College of Physicians, in which he demonstrably showed that those persons who partake of the flesh of animals afflicted with tuberculosis, or who even drink of their milk, can contract that terrible disease. Dr. Strawbridge may have startled people, when he asserted that twenty per cent. of the milk sold in Philadelphia contained tuberculous matter. Such a subject requires, at once, careful investigation. This condition of things would not be possible, were the capital Jewish method adhered to and insisted upon among all peoples. Such animals as referred to are immediately declared *terefa*—prohibited, as though they were "torn," from being eaten. Those laws of superhuman wisdom proclaimed in our Bible, and upon which our rabbis have based their code, have never yet been, nor will they ever be, excelled ; and were they rigidly enforced, under penalties, individuals and communities would be alike benefited therefrom to an immeasurable degree.—*Jewish Exponent.*

A MILLIONAIRE'S BREAKFAST.

It is related by a gentleman who had an appointment for breakfast with the late A. T. Stewart, that the butler placed before them both an elaborate bill of fare. The visitor selected a list of rare dishes, and was quite abashed when Mr. Stewart said, "Bring me my usual breakfast,—oatmeal and boiled eggs." He then explained to his friend that he found simple food a necessity to him; otherwise he could not think clearly. It has been aptly said that "the man who eats pork, thinks pork; if he eats bread, he thinks bread." The remarkable commercial success of Mr. Stewart shows what can be accomplished by a man who thinks boiled eggs and oatmeal.—*Selected.*

WE wonder whether moral suasionists will look in the face such an appalling fact as this. Last year 1356 persons died of delirium tremens in England. Think of the horrors of *one* case, and then try, if possible, to imagine what an inferno is represented by the fact recorded. And yet prohibition is scouted as a dream, even by eminent preachers.—*Christian Commonwealth.*

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HOBART—Baptist Chapel, Harrington St. -	2:30 p.m.	11 a.m.
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Bible Echo and Signs of the Times.

Melbourne, Australia, September 16, 1889.

CONTENTS OF THIS NUMBER.

POETRY.	
The Hunger of the Heart	273
Our Minister's Sermon	275
The Tongue	278
The Time is Short	284
Make Home Beautiful	286
GENERAL.	
God's Care for His Work	273
Religious Legislation	274
Heart Service	274
The Sunday-Sabbath Creed	274
Mexico and Its Resources	275
Hope for the Hopeless	275
How not to Observe the Sabbath	275
"Seventy Times Seven"	276
The Christian Sabbath; a Review	276
TIMELY TOPICS.	
The Great Strike	277
Vegetarianism	277
Civilizing Africa	277
THE HOME CIRCLE.	
Is Politeness Consistent with Sincerity	278
Putting Heart in It	278
The Everlasting Love	278
Who Has the Happy Old Men	279
Woe and Worry	279
USEFUL AND CURIOUS.	
The Velocity of Light	279
Modern Heavy Ordnance	279
"Facial Perception"	279
EDITORIAL.	
Religion at Home	280
The Return of the Jews	280
Position and Work of the True People of God	281
The Divinity of Christ	281
The Great Commandment	282
Customs in Norway and Sweden	282
BIBLE STUDENT.	
The Undying Worm and Quenchless Fire	283
The Jews and Palestine	283
THE MISSIONARY.	
Portarlington, Victoria	284
The United States	284
Mission in Hamburg	284
Tasmania	285
NEWS SUMMARY	
.. .. .	285
HEALTH AND TEMPERANCE.	
Effects of Alcohol on the Blood	286
Edible Bird's-nest Caves of Gomanton, N. Borneo	286
The Truth	286
Dietary Laws of the Bible	286
A Millionaire's Breakfast	287
PUBLISHERS' DEPARTMENT	
.. .. .	287

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.

THE first of a series of articles by S. N. Haskell on the Sabbath reform, appeared in the BIBLE ECHO of April 1. These articles, dealing with a live question of the day, and one that in America is fast coming to the front in political circles, have traced the rise and progress of the movement in that country, showing that it has come in the right time, place, and manner for the fulfillment of prophecy. Those who have read the articles carefully cannot fail to have been both interested and profited. The concluding article is given in this issue.

WE have received from the publishers, the Pacific Press, a sample copy of a pamphlet bearing the title "The Origin of Sunday Observance," written by the late J. H. Waggoner. In this little volume the important question indicated in the title is most candidly discussed, and an abundance of testimony is brought forward which places this subject beyond controversy. The utmost fairness is used in the handling of testimony, and it is only counted for what it actually is worth. We shall soon be able to supply them to those who wish them. There are 96 pages, and the retail price will probably be 9d.

IT was our privilege to attend a meeting of the Vegetarian Society of Australia lately, and we were pleased to note the interest and apparent vitality which this organization presents. The meeting was addressed first by the president, Robert Jones, Esq., who, in the course of his remarks, paid a very handsome compliment to the journal, *Good Health*, stating among other appropriate things, that it was undoubtedly the best journal of its kind in the world. Mr. Montague Miller was the principal speaker of the occasion, and his lecture was replete with good thoughts well expressed.

It is said that the Vegetarians of England are uniting with the peace workers of that country. This coalition seems the most natural thing in the world. It cannot be doubted that the prevalence of peace promotes the cultivation of the beneficent products belonging to the vegetable kingdom. And it is even more certain that the use of unstimulating food, which has not the taste or taint of blood, conduces to the reign of peace.

SOME readers of the BIBLE ECHO may be interested to learn the result of the correspondence between Mr. W. Hammond, who challenged Bro. W. D. Curtis to debate the Sabbath question, and Bro. Curtis, who accepted it. The latest is published in the *Christian Standard*, in which Mr. H. states that if he ever returns to the colonies, it will be a great privilege to meet Bro. Curtis in public debate. And a note announces that Mr. H. is going to England. The query will perhaps suggest itself why, in view of the broad terms of his challenge, Mr. Hammond's trip to England could not have been put off a week.

JOSEPH, when honored by the Egyptians, did not conceal his loyalty to God.

Elijah, amid the general apostasy, did not seek to hide the fact that he served the God of heaven. Baal's prophets numbered four hundred and fifty, his priests, four hundred, and his worshipers were thousands; yet Elijah did not try to make it appear that he was on the popular side. He grandly stood alone. The mountain was covered with people full of eager expectation. The king came in great pomp, and the idolaters, confident of triumph, shouted his welcome. But God had been greatly dishonored. One man, and only one man, appeared to vindicate the honor of God. The result was, that the Lord God, who ruleth in the heavens, was vindicated, and the Baal-worshipers were slain.

Daniel's history is a remarkable one. He carried out his faith and principles against great opposition. He was condemned to death, because he would not abate one jot of his allegiance to God, even in the face of the king's decree. It might, at this day, be called over-righteousness to go, as was his wont, three times a day, and kneel before the open window for prayer, while he knew that prying eyes were observing him, and that his enemies were ready to accuse him of disloyalty to the king; but Daniel would allow no earthly power to come in between him and his God, even with the prospect of death in the den of lions. Although God did not prevent Daniel from being cast into a den of lions, an angel went in with him and closed their mouths, so that no harm befell him; and in the morning, when the king called him, he responded, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." He was a noble, steadfast servant of God.

Nothing is gained by cowardice, or by fearing to let it be known that we are God's commandment-keeping people. This course will result only in disaster. God will leave us to our own weakness. May the Lord forbid that we should refuse to let our light shine in any place to which he may call us. If we follow our own ideas, our own plans, and leave Jesus behind, we need not expect to gain fortitude, courage, or spiritual strength. God has had moral heroes, and he has them now,—those who are not ashamed of being his peculiar people. Their wills and plans are all subordinate to the law of God. The love of Jesus has led them not to count their lives dear unto themselves. Their work has been to catch the light from the Word of God, and to let it shine forth in clear, steady rays to the world. Fidelity to God is their motto.—*Mrs. E. G. White.*

ON a recent visit to Beechworth, we were kindly shown through the asylum for the insane by Mr. Ingraham, one of the official visitors of the institution. One of the saddest sights upon earth is that of a human being in whom reason has been dethroned, a mere animal, or human machine, subject wholly to the control of momentary impulse. And here are over five hundred of our fellow-beings in this most unhappy condition. The sight of such misfortune causes one to appreciate better those gifts of God which lift us above the instincts of simple existence.

But there is in connection with this institution another view much more pleasant than that of suffering.

This is the manifestation of the spirit of compassion which has provided so comfortably for these unfortunates, so that nothing that can be done for them is left undone. The evidence of this kindness is everywhere manifested in this large institution. The perfect cleanliness and order, the constant watchfulness of attendants, good ventilation, good clean beds, plenty of plain food, and such means of diversion or employment as they are capable of, attest the spirit of benevolence which founded the asylum and governs its management.

THE north-eastern portion of Victoria has suffered severely from floods during the past few weeks. The storm on the night of the 29th ult. was one of unusual severity, and resulted in the inundation of large districts adjacent to streams. There was no loss of life, and the damage to property is fortunately only of limited extent. Nearly all of the colonies have suffered similar visitations this season.

News comes from Japan of a terrible flood, in which it is said that 10,000 people perished. It would seem that in the present year fire and water were at a strife as to which could accomplish the greater destruction.

"THERE are great and influential religious papers in the country which condone the sin of licensing iniquity under various specious pleas. 'It is the best we can do now;' 'prohibition is not practical;' 'it is ahead of public sentiment,' as if the ten commandments were not 'ahead of public sentiment' when given, and even now for that matter, for they have never been fully 'enforced.' When religious teachers chime in with the 'practical' politicians, and teach that human law-makers may trifle with the eternal law of right, and legislate contrary to its requirements, it is time for the nation to be alarmed for its safety. *Neither nation nor individual can violate God's law without suffering the consequences.*"—*Christian Evangelist.*

The above selection was published on the last page of a sheet called the *Christian Pioneer*, and is good doctrine. But, just two paragraphs above it, was a letter from somebody's son in Hobart, exulting over the statement that Sabbatarians had received a quietus at the hands of a certain book which is written for the very purpose of proving that the ten commandments, the "eternal law of right," is of no account. On which side of the question do you stand, Bro. Pioneer?

MANY who believe that after Christ comes, he will reign upon earth for a thousand years, also teach that the original Sabbath, the seventh day, will be restored and kept during the millennial period. But with singular inconsistency they will anathematize all who observe it now as doing and teaching that which is subversive of the gospel. According to this hollow theory, Judaism in the future age will eclipse the gospel; and the world and God's truth will be rolled backward two thousand years.

We believe that Judaism has had its day, and that the glory of God will not call for a retrogression to its dark shadows. But the Sabbath is no part of Judaism. It is recognized in every dispensation as a great moral institution which preserves from age to age the knowledge of the true God. The theory we have mentioned calls upon us to believe that the Lord curses under the gospel what he blessed at creation; and that the cursed thing, the Sabbath, becomes again blessed in the millennium. What a delightful (?) doctrine! "O my soul, come not thou into their secret."

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