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SIGNS OF THE TIMES

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

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THE GOLDEN AGE.

M. A. DAVIS.

WAS it pictured in prophet's vision,
Or alone on the poet's page,—
That era of song and story,
The long-sought Golden Age?

Oh, earth grows faint with longing
For the halcyon days foretold,
And our eyes are dim with watching—
Is it near, that Age of Gold?

"Ye are the children of day, of light;
Ye are not of darkness nor of the night;"
God's hand hath lifted the mystic screen
The past and the future spread dark between;
Will the wars and tumults of nations cease,
And all bow down to the Prince of peace?

Ah, they spurn the love so freely given,
And brave the wrath of an angry Heaven!
In the last dread storm of the coming day,
The rebel hosts shall be swept away.
But the hand of death, with its pall of gloom—
Shall it darken forever earth's joy and bloom?
Ends here the drama that love began?—
Not thus is thwarted Jehovah's plan!

Adown the vista of coming years,
Behold, a vision of peace appears!
On the prophet's page are brightly limned
Fair scenes that no shadow hath ever dimmed.
The gulf which sin hath made is spanned,
And man in Eden again doth stand.
Now the wrongs of ages have found redress,
For a King doth reign in righteousness.

The wail of anguish, the mourner's tears,
The long procession of doubts and fears,
The night of watching, the weary day,
With the trail of the serpent, have passed away;
And the smile of God on our homes shall lie,
Like the peaceful light of a summer sky.
For love hath its perfect reign begun.
And the riddles of ages are solved in one.
When earth is freed from the taint of sin,
The Golden Age shall be ushered in.

General Articles.

OPPOSITION AT THESSALONICA.

MRS. E. G. WHITE.

AFTER leaving Philippi, Paul and Silas made their way to Thessalonica. They there had the privilege of addressing a large concourse of people in the synagogue, with good effect. Their appearance bore evidence of their recent shameful treatment, and necessitated an explanation of what they had endured. This gave them an opportunity to magnify the grace of God, which had wrought their deliverance. The

apostles had no time to dwell upon their own afflictions. They were burdened with the message of Christ, and deeply in earnest in his work.

Paul made the prophecies in the Old Testament relating to the Messiah, and the agreement of those prophecies with the life and teachings of Christ, clear in the minds of all among his hearers who would accept evidence upon the subject. Christ in his ministry had opened the minds of his disciples to the Old-Testament Scriptures; "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Peter, in preaching Christ, produced his evidence from the Old-Testament Scriptures, beginning with Moses and the prophets. Stephen pursued the same course, and Paul followed these examples, giving inspired proof in regard to the mission, suffering, death, resurrection, and ascension of Christ. He clearly proved his identity with the Messiah through the testimony of Moses and the prophets; and showed that it was the voice of Christ which had spoken through the prophets and patriarchs from the days of Adam to that time.

He showed how impossible it was for them to explain the passover without Christ as revealed in the Old Testament; and how the brazen serpent lifted up in the wilderness symbolized Jesus Christ, who was lifted up upon the cross. He taught them that all their religious services and ceremonies would have been valueless if they should now reject the Saviour, who was revealed to them, and who was represented in these ceremonies. He showed them that Christ was the key which unlocked the Old Testament, and gave access to its rich treasures.

Thus Paul preached to the Thessalonians three successive Sabbaths, reasoning with them from the Scriptures upon the life, death, and resurrection of Christ. He showed them that the expectation of the Jews with regard to the Messiah was not according to prophecy, which had foretold a Saviour to come in humility and poverty, to be rejected, despised, and slain.

He declared that Christ would come a second time in power and great glory, and establish his kingdom upon the earth, subduing all authority, and ruling over all nations. Paul was an Adventist; he presented the important event of the second coming of Christ with such power and reasoning that a deep impression, which never wore away, was made upon the minds of the Thessalonians.

They had strong faith in the second coming of Christ, and greatly feared that they might not live to witness the event. Paul, however, did not give them the impression that Christ would come in their day. He referred them to coming events which must transpire before that time should arrive. Writing to them afterwards, he warned them that they should "be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not

come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

Paul foresaw that there was danger of his words being misinterpreted, and that some would claim that he, by special revelation, warned the people of the immediate coming of Christ. This he knew would cause confusion of faith; for disappointment usually brings unbelief. He therefore cautioned the brethren to receive no such message as coming from him.

In his Epistle to the Thessalonians, Paul reminds them of his manner of laboring among them. 1 Thess. 2:1-4. He declares that he did not seek to win souls through flattery, deception, or guile. "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." Paul rebuked and warned his converts with the faithfulness of a father to his children, while at the same time he cherished them as tenderly as a fond mother would her child.

When the Jews saw that the apostles were successful in obtaining large congregations; that many were accepting their doctrines—among them the leading women of the city, and multitudes of Gentiles—they were filled with envy and jealousy. These Jews were not then in favor with the Roman power, because they had raised an insurrection in the metropolis not long previous to this time. They were regarded with suspicion, and their liberty was, in a measure, restricted. They now saw an opportunity to take advantage of circumstances to re-establish themselves in favor, and, at the same time, to throw reproach upon the apostles and the converts to Christianity.

This they set about doing by representing that the leaders in the new doctrine were raising a tumult among the people. They accordingly incited the worthless mob to make an uproarious assault upon the house of Jason, the temporary home of the apostles. This they did with a fury more like that of wild beasts than of men, to bring out Paul and Silas, and drag them to the authorities, accusing them of creating all this uproar, and of raising an insurrection. When they had broken into the house, however, they found that the apostles were not there. Friends who had apprehended what was about to occur, had hastened them out of the city, and they had departed for Berea. In their mad disappointment at not finding Paul and Silas, the mob seized Jason and his brother, and dragged them before the authorities with the complaint: "These that have turned the world upside down are come hither also, whom Jason hath received; and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus."

The Jews interpreted the words of Paul to mean that Christ would come the second time in that generation, and reign upon the earth as king over all nations. The charge was brought against the apostles with so much determination that the magistrates credited it, and put Jason under bonds to keep the

peace, as Paul and Silas were not to be found. The Jews flattered themselves that by their course in this matter they had regained the confidence of the magistrates, and had established their reputation as loyal citizens, while they had, at the same time, gratified their malice toward the apostles, and transferred to the converts to Christianity the suspicion which had heretofore rested upon themselves.

In his first Epistle to the Thessalonians, Paul says, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that ye were ensamples to all that believe in Macedonia and Achaia."

Those who preach unpopular truth in our day meet with determined resistance, as did the apostles. They need expect no more favorable reception from a large majority of professed Christians than Paul received from his Jewish brethren. There will be a union of opposing elements against them; for however diverse from each other different organizations may be in their sentiments and religious faith, their forces are united in trampling under foot the fourth commandment in the law of God.

Those who will not themselves accept the truth are most zealous that others shall not receive it; and those are not wanting who perseveringly manufacture falsehoods, and stir up the base passions of the people to make the truth of God of none effect. But the messengers of Christ must arm themselves with watchfulness and prayer, and move forward with faith, firmness, and courage, and, in the name of Jesus, keep at their work, as did the apostles. They must sound the note of warning to the world, teaching the transgressors of the law what sin is, and pointing them to Jesus Christ as its great and only remedy.

THE LAW OF THE SABBATH.

(Concluded.)

WE proceed to examine the Sabbath law. The first word, "remember," is striking. It refers us back to some prior enactment. It bears witness to the fact that this is not the first publication of the law. We need scarcely stay to maintain that the word does not mean, "Do not forget this command now that it is published." To say nothing of the feebleness of the sense, the word might with equal propriety have headed any one of the other nine.

In Ex. 16, we find that the seventh day was respected by the people at large; and it is to be noticed that there the gift of the Sabbath is connected with the gift of manna. "See for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day." The day was accordingly given to the Israelites before the publication of the fourth commandment; and it is interesting to find its first notice occurring in connection with the gift of the manna. Like the manna, the Sabbath was a gift. Like the manna, it had respect to the needs of human nature; but, unlike the manna, its utility reached beyond the demands of the body to those of the soul. "The Lord hath given you the Sabbath." Its opponents are pleased to regard it as an exaction; but it is not something wrested from man by a harsh and exacting lawgiver, imposing heavy burdens grievous to be borne. It is a gracious boon, bestowed out of the riches of God's fatherly love,—a boon linked with that of daily nourishment, as filling up along with this the weekly round of human need.

Notice should be taken of the reference to the "stranger." It is needless to point out that the term means the Gentile. Many singularly tender

and thoughtful allusions are to be met with in the Pentateuch. The lawgiver had a constant reminder of the Gentile in the name of his own son, Gershom, "the stranger." There was, it will carefully be observed, a strict prohibition against a Gentile partaking of the passover while uninitiated into Judaism by the rite of circumcision. No such initiation was needed in order that a Gentile might keep the Sabbath. He was not only permitted, but enjoined, to observe it, if sojourning in the land. The reason, we take it, of this distinction, as Kennicott has well pointed out, was that circumcision was a national, and the Sabbath a universal, institution.

The prohibitory element is made much of in the cause of Sabbath secularization. It is urged that under the gospel liberty is granted; that practically it is impossible to abstain from *all* labor.

Two details of this prohibition at first sight appear strangely severe. The first is the case of the man gathering sticks. Num. 15. Here, however, we have an unnecessary work. The fuel might easily have been gathered on any other day. It was a presumptuous act, and had it been overlooked, might, and probably would, have opened the door to general laxity touching the observance of the seventh day.

The second detail is found in Ex. 35:3: "Ye shall kindle no fire throughout your habitations upon the Sabbath day." On this prohibition let an able living commentator speak: "The Sabbath was not a fast-day. The Israelites cooked their victuals, for which, of course, a fire would be necessary. But in early times, the Israelites, while subsisting in the wilderness on the manna, received a double supply on the sixth day, which they cooked also on that day (Ex. 16:23), so that a fire for culinary purposes was unnecessary on the seventh day. As the kindling of a fire, therefore, could only be for secular (*i. e.*, business) purposes, the insertion of the prohibition in connection with the work of the tabernacle makes it highly probable that it was intended chiefly for the mechanics who were to be employed in that erection."

Nor are we to suppose that mere abstention from toil fulfills the command to "keep holy" the day. Idlers are not keeping, but breaking, the Sabbath. They are much further even from the letter of the law than full-handed people who are engaged in necessary domestic occupations, which they do not allow to push out attendance on the public services of the church. The day was to be "a sign between the Lord and his people." It was a memorial of his covenant with them. Their ordinary work was to yield place to worship and instruction in the things of God. How utterly the guides of later Jewish religious thought missed the spirit of the command is well known. Burdening their flock with their foolish and minute exactions, they deplorably failed to guard the true sanctity of the Sabbath.

One other remark is offered on the subject of the decalogue. We venture to think that the fourth commandment endows the code with a definitely religious character. "Where through this code," asks Dr. Hamilton ("Horæ et Vindiciæ Sabbaticæ"), "is the statute of religion if it be not here? Where else is it written, 'Thou shalt love the Lord thy God with all thy heart'? Not in those which precede it. They are only interdicts upon polytheism, idol-worship, and profanity. Not in those which follow; for they only regard the ethics of man, and of man in the present state. Here it is to be found if found at all." Without this command, the Ten Words would have appeared to lack the enforcement both of the active service of religion, and of the active exercise of benevolence. Its injunction to spend the day in holy employments elevates the merely negative warnings of the first three precepts into an active pursuit of holiness as the path to fellowship with the one true God. Its calls to provide for the repose and leisure of all dependent upon us, down to the beasts of the stall, inculcate a spirit of active love, and thus crown the interdictory ethics of the last six. All re-

lationships find recognition in its wide allusions; man's relationship to his God; the relation of parent, of master, of owner. To eliminate it from the code is to leave that code without its chief element of cohesion. The tables drop to fragments; and the divorce of morality from religion may furnish the deist with a song.—*Alfred Pearson, in the Churchman.*

COMFORT.

A. MILLER.

TO THE Christian what a wonderful amount of comfort is contained in these words, "All things are naked and opened unto the eyes of Him with whom we have to do." It brings to us the sweet thought that "God knows." Are we cast down, tried, tempted, and oft discouraged by reason of the difficulties that meet us on life's highway? God knows it all. Are we sick, physically weak and weary? He knows, and "like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust." God loves us; our dear Saviour sympathizes with us. "For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." He is the true sympathizer, because he *understands* all about us, our griefs, sorrows, and temptations; and he will give "grace to help in every time of need." And to the weary, heavy-laden he says, "Come unto me, and I will give you rest,"—rest *now* in the sweet assurance of his love and care, and rest forever by and by if we only "hold fast our begun confidence firm unto the end."

Truly we are travelling through the wilderness of sin; trials have to be met, mountains of difficulty to be overcome; but yonder lies the promised land! It is a *goodly* land; and our leader, Christ Jesus, will bring us safely through if we will only be faithful and trust him. Let us guard against "the deceitfulness of sin," and watch our hearts constantly, lest unbelief enter in, and we, as a consequence, be shut out from the promised rest.

What important lessons the letter to the Hebrews contains for us. Let us heed diligently the exhortation; let us press forward, cheered by the thought, "God knows;" and no matter what befall, if we remain true and faithful, "As our day so shall our strength be." And at last we shall inherit a portion in the "rest that remaineth for the people of God."

THE ROMAN SYSTEM.

THE system of the church of Rome is a wonderful mechanism. Its centre is the pope. Yet it is independent of the pope. Many a pope has been a dotard; very many have been debauchees. Yet the machine works on, irrespective of his idiosyncrasies. It is the cabinet, the privy council, the college of cardinals, that governs. That body never dies. One old man and another falls away, like a sere and yellow leaf; but the tree remains, the traditions and the knowledge of centuries are still there. The records of the past are added to the daily experience of the present; and that experience is being ever gathered in every corner of the earth, wherever there is a priest or a missionary. From every race, from every land, from every people, nay, from every family, there stretches a telegraphic wire of secret intelligence to the central station of the Vatican. There the intelligence is used by free minds, who are destitute of family, without all the affections which are natural to man, without a country or a home, without patriotism, without restraint of obligations, oaths, moral principles, or divine laws, because the word of the pope is supposed to tear those holy fetters away as gossamer webs, and priestly absolution is held to wash out even the slightest taint of sin. That is right which is done to advance the

power of the pope. That is true which the pope may please to assert *ex cathedra*. That which favors the interest of the church is good. Even crime is commendable if it be done for the church.

Coleridge, the poet and philosopher, said that there are two kinds of strong persons who must always prevail over men that vary in their aims, and sometimes move in one direction and sometimes in another. He is strong who acts always in accordance with the will of God, and allows no consideration, no passion, and no interest, to make him deviate from the path of rectitude and simple justice; and he, too, is strong who puts before himself one end, to which he constantly aims, without swerving to one side or the other, allowing no considerations of right and wrong, no soft or benevolent feeling, no passion, no natural affection, to intervene or deter. *Fortē nihil difficile*. The latter succeeds in this world, the former lives for eternity. Hence the success, for centuries, of the Vatican. Emperors have resisted it, and fallen. Ministers have framed their policies to curb the pretensions of the pope, and have been overcome. The devices of premiers are weak in opposition to the intrigues of the curia. The advance of the papacy has always been as the advance of the plague,—irresistible, unsparing, remorseless, and deadly. Its myriads of secret agents overmatch armies and dispose of their generals. Its purposes are fathomless as the sea and silent as the grave. Its action is in every State, setting nation to hamper nation, and exciting one statesman against another, breaking up, dividing, crumbling its enemies, while its own party is always united, conspiring everywhere towards one object. Ever victorious, it will triumph until the great hour for the doom of the harlot which sits upon the nations of the earth, has struck; until the warning voice has been heard through the world: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. . . . For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."—*Lord Robert Montague*.

CHRIST'S COMING NEAR.

AGNES BELL.

JESUS is coming! That soul-inspiring message awakens within us a feeling of longing, and of the desirability of getting ready to receive him. But let us ask ourselves the question, Do we believe his coming near? If we do, we will with earnest efforts show our belief by extending the truth to others, so that they with us may be able to exclaim, "Even so, come, Lord Jesus!"

This event will come to all, either to their unmistakable joy, or to their unutterable anguish; for the Lord has said, "Behold, I come quickly, and my reward is with me to give to every man according as his work shall be." We shall all be tried before the Judgment seat, and "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14. And we shall be justified or condemned thereby. The Lord is not willing that any should perish; for did he not send his dearly beloved Son to die, that we through him might gain eternal life? And now in these last days he sends a warning message to the world proclaiming his coming near, yea, even at the door.

Seeing, then, that we are on the eve of the greatest event the world has ever witnessed, let us with all diligence watch and pray, "putting on the breastplate of faith and love, and for an helmet the hope of salvation." It is only to those who are looking

for him that the Lord has promised a blessing. Luke 12:37. The Lord's blessing is free to all who will be partakers of it, and his promises are sure to those who do his will; and this is the will of God that we keep his commandments. If, then, we would obtain the promised blessing at his coming, we must be found keeping God's commandments and the faith of Jesus. The Third Angel's message (Rev. 14:9-15) is preparing a people that will be found so doing when the Lord appears.

Then he will thrust in his sickle and reap, "for the harvest of the earth is ripe," and he will divide the good from the evil, the faithful from the unfaithful. Satan in these last days is doing his utmost to deceive the people; and many, with their eyes blinded, their minds darkened, and their ears closed, are willing to be led by him. Unto such the coming of the Lord will be as a thief in the night, and they will be taken unawares; "for as it was in the days of Noah, so shall it be also in the days of the Son of man." For one hundred and twenty long years Noah faithfully proclaimed the warning of the coming flood; but with laughter and scoffs the people would look up to the blue dome of heaven, and ask, Where is the sign of the flood? And so it went on till the ark was finished, and Noah and his family had entered. All having entered that wished to do so, an angel was commissioned of God to shut the door of the ark. Not till then did the people see their great and terrible mistake. But Noah was unable to afford them help; he had done all in his power while probation lasted. He was unable to unlock the door; for the angel had closed it, and man's opportunity in those days was forever past.

So also in these days the warning message is being proclaimed; but with ridicule the multitude look up and say, Where is the sign of his coming? and they pass heedlessly by. But nevertheless the warning message continues to be proclaimed; and the work of the investigative Judgment is being carried on. But no heed will be paid until Christ finishes his work in the heavenly sanctuary and steps out from between sinful man and offended Justice. Then, when it is all too late, the people will see their great mistake, and will run from one end of the earth even to the other end of the earth seeking the word of God, but will not find it. Amos 8:11, 12. The people of God are unable to help them; for man's probation is forever closed, and that decree has gone forth from the lips of the Saviour: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Now is the time of salvation. Let us therefore while probation lasts accept proffered mercy, and do our part faithfully and well, so that at the glorious appearing of our Lord and Saviour Jesus Christ we may be able to lift up our heads and rejoice, saying, "Lo, this is our God; we have waited for him, and he will save us."

TROUBLESOME WEEDS.

EVERY one has a garden called conversation. If the unpleasant thoughts which blossom into words are kept out, the garden becomes beautiful and interesting. There are a few kinds of weeds which unconsciously creep into this garden, and unless they are put down, or, better, pulled out, they injure and spoil the good flowers.

1. *Untruth*. This is dark-leaved, and so small at first that it is scarcely noticed. In its early stages it is called exaggeration. You are not sure whether you saw three or four things, and you say four. The next time the number becomes larger, and so the weed grows until it is strong and hardy. Be sure to pull it up.

2. *Slang*. This spoils many a garden of choice flowers. It is sometimes overlooked among boys, but is not considered to have any beauty.

3. *Bad grammar*. This is a common weed found in the gardens of uneducated and careless persons. It grows slowly but steadily, and finds a place beside the nicest looking flowers. There are a number of varieties, and among them are: "I seen," which chokes up "I saw," or "I have seen;" "it's her'n," which crowds out "it is hers;" and "it is me," which grows close to the little plant "it is I."

4. *Gossip*. Every one knows this ugly weed, which works mischief wherever it appears. It is one of the worst varieties, and has been known to completely overrun and spoil the gardens in which it is allowed to grow.

These are the principal weeds which find their way into the garden of conversation. Examine the one belonging to you, and see what weeds are gaining headway.—*Scholar's Companion*.

THE GREAT SWISS TUNNEL.

THE St. Gothard pass is one of the historic roads of the world, and until the beginning of the present century was the most important and the most frequented of all the Alpine passes. It was not, like the roads through the Grisons and the Valais mountains, a Roman military road, laid out by experienced engineers; it was made by the mountaineers themselves—a rough bridle path originally, with wooden bridges of the simplest construction, but always kept in good repair. The men of Uri, as the wild valley of the Reuss was called, were chiefly engaged in this work, calling in the help of their neighbors; but when the road was completed, the Austrian House of Hapsburg, seeing its importance, made great and repeated efforts to obtain possession of it and the only approach to it—the lake of Lucerne. This was in the thirteenth and fourteenth centuries. It was opposition to this Austrian family that led to the league of the three cantons and the founding of the Swiss confederation. It thus may be said in truth that this pass over the Central Alps was the nucleus around which the Helvetian Republic gradually formed. It was to secure the safety of this road also that the men of the cantons first made their incursions into Italy, punishing the inhabitants of the valley of Leventina, in which it ends, for their depredations, and seizing fortresses in the neighborhood in order to protect it. About the same time the hospice was built at the summit of the pass, not a monastery, like that on St. Bernard, but a house of refuge for travellers, seven thousand feet above sea level.

For several centuries the road remained without essential changes. It was estimated that from 14,000 to 16,000 persons crossed it annually. But in the early part of this century, new roads were constructed over the Splügen and Bernardino passes, and traffic began to diminish on the St. Gothard. Improvements were introduced on the latter in its turn; then railways began to be built in various parts of Switzerland, and finally it was decided to construct one through this most important pass. The St. Gothard Company was formed in 1871, and the works immediately commenced, Italy, Germany, and Switzerland supplying the funds. The great feature of the road is its tunnels, especially the great tunnel, the longest in the world, nearly nine and one-half miles in length, twenty minutes' time being spent in its passage. To cut this was a tremendous undertaking, and required nine years' work. About a year before it was completed, the chief engineer, Louis Favre, to whose skill its success was owing, was struck with apoplexy while viewing the works, and died instantly. His plans were carried on, however, and when, on February 28, 1880, the workmen from the north and the south met in the heart of the mountain, they met exactly at the right point, and a little hole was made through the still dividing wall,

a leaden capsule was pushed through. It contained a portrait of Louis Favre—a graceful thought, that he should, after all, be the first one to pass through.

This tunnel is, however, not the only one of note—the so-called “turn-tunnels,” where the train turns upon itself in the middle of the hill, of which there are many, are to the traveller even more wonderful when he comes out again and yet again upon the same prospect, only at a higher or lower level. The views everywhere are most wild and magnificent, although we lose some of the finest parts of the old St. Gothard diligence road. We do not see the desolate valley of the Hospice, where the snow lies nearly all the year, sometimes forty feet deep, and where great dogs were kept, as at St. Bernard, to find buried travellers. If we miss these celebrated places, however, enough is seen to make the road one of the most interesting in the world.—*San Francisco Chronicle.*

A TYPICAL REFORMER.

L. A. SMITH.

THE pages of sacred and secular history present before us the lives of eminent reformers of the past. Among these there is one which is of peculiar interest to those engaged in the great reform work of our time which is embraced in the Third Angel's Message. This work has for its object the preparation of a people for the second appearing of Christ. Before his first appearance, there was also a great reform work, in the preaching of John the Baptist. The Bible narrative of his work is short, but is full of instruction for those who are now placed in a position which is, in a great degree, similar to his. Among those characteristics which most forcibly strike the reader may be noticed,—

1. His simplicity of speech. This great reformer realized that his message was an important one, and made use of no ambiguous phrases in its presentation. His words were direct and pointed: “Repent ye; for the kingdom of heaven is at hand.” The weighty truths of his speech, rather than its rhetoric, attracted and impressed the multitudes who came to hear him.

2. His uncompromising attitude toward all forms of moral evil. His greeting to the Pharisees and Sadducees was, “O generation of vipers, who hath warned you to flee from the wrath to come? . . . And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I. . . . He shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.”

3. His appearance and mode of life. The record says, “The same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.” Surely no one who came to his preaching could doubt that in him they beheld one who was separate from the world, and whose manner of life was not out of harmony with his claim to the great and sacred office of forerunner of the coming Messiah. We can hardly conceive that his message would have had the power that it did, had this been otherwise.

The work of John the Baptist was stamped with the approval of Heaven. The Saviour testified of him that “he was a burning and a shining light.” The principles which controlled his life and shaped his speech must be applicable with equal if not greater force to the life and teachings of those who are sent forth, as he was, to prepare the way of the Lord. His work was to prepare the way for Christ's first appearing. The latter work is to prepare the world for his more awful and momentous second appearing, when he comes “without sin unto salva-

tion.” The very words which were the foundation of John's message stand before us to-day on the eve of their startling and literal fulfillment. Now it is that the axe is to be laid unto the root of the trees, to hew down every tree that bringeth not forth good fruit. Now it is that the language of John applies: “Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.” With events of such moment impending, how important that the people of God should now be burning and shining lights in the midst of the dense moral darkness round about them!

A PARABLE.

SAID Christ our Lord, “I will go and see
How the men, my brethren, believe in me.”
He passed not again through the gate of birth,
But made himself known to the children of earth.

Then said the chief priests, and rulers, and kings,
“Behold, now, the Giver of all good things;
Go to, let us welcome with pomp and state
Him who alone is mighty and great.”

With carpets of gold the ground they spread
Wherever the Son of man should tread,
And in palace chambers, lofty and rare,
They lodged him and served him with kindly fare.

Great organs surged through arches dim
Their jubilant floods in praise of him;
And in church, and palace, and judgment-hall,
He saw his image high over all.

But still, wherever his steps they led,
The Lord in sorrow bent down his head,
And from under the heavy foundation stones
The Son of Mary heard bitter groans.

And in church, and palace, and judgment-hall,
He marked great fissures that rent the wall,
And opened wider and yet more wide
As the living foundation heaved and sighed.

“Have ye founded your thrones and altars, then,
On the bodies and souls of living men?
And think ye that building shall endure
Which shelters the noble and crushes the poor?”

“With gates of silver and bars of gold,
Ye have fenced my sheep from their Father's fold;
I have heard the dropping of their tears
In heaven these eighteen hundred years.”

“O Lord and Master, not ours the guilt,
We build but as our fathers built;
Behold thine images how they stand,
Sovereign and soul, through all our land.

“Our task is hard—with sword and flame
To hold thine earth forever the same,
And with sharp crooks of steel to keep
Still, as thou leftest them, thy sheep.”

Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.

These set he in the midst of them,
And as they drew back their garment hem
For fear of defilement, “Lo, here,” said he,
“Are the images ye have made of me!”

—*James Russell Lowell.*

“UNITED STATES.”

THERE are some dates called to attention by recent events which are destined to be memorable in different parts of the Western Hemisphere.

In 1776 the United States of America were formed. In 1824 the United States of Mexico came into official being. In 1861 the country which had been called New Granada took the name of the United States of Colombia. In 1864 Venezuela became the United States of Venezuela. In 1889, just one hundred years after the people of Paris had overthrown the Bastille, the Republicans of Brazil abolished the empire, dethroned their Emperor, Dom Pedro, with very little violence of any kind, and established a republic called the United States of Brazil. The year 1889 may also be memorable for the federation of the republics

of Central America, and their union into a republic which will be called the United States of Central America.

A Congress or Diet of the Central American republics, sitting at the city of San Salvador, has formally signed a Pact of Union,—an instrument corresponding with the Articles of Confederation under which the United States of America were first organized,—and has submitted this compact to the governments of the five Central American Republics,—Guatemala, San Salvador, Honduras, Nicaragua, and Costa Rica. This instrument has, we believe, been ratified by three of the States named, Guatemala, San Salvador, and Honduras; and Costa Rica is supposed to be ready to enter the union if Nicaragua also will do so. The Congress will assemble in August, 1890, at Tegucigalpa, the capital of Honduras, to choose, by lot, a President for one year, from among the Presidents of the new Republic.

According to this compact, the Presidency of the Central American Republic will pass by rotation from State to State, year by year, during ten years; but at the end of that period a constituent convention will assemble to form a more perfect union.—*Youth's Companion.*

GREEK CUSTOMS.

THE religion of the Greeks is of the church named after them when the separation took place between the Eastern and Western hierarchies. They deny the pope's supremacy and abhor the worship of images; but they admit a multitude of pictures of saints into their churches, and address the persons represented in them as mediators. They have also many practices peculiar to themselves. Like their ancestors, they are extremely credulous, attached to auguries, and fearful of prodigies, omens, and dreams. They still have their venerated caverns, their sacred groves, and their consecrated springs. They are constant observers of fasts, assemble at church for public worship before sunrise, and are kept in great awe by their priests.

Christmas with the Greeks is a purely religious holiday, without any of that mirth and jollity with which it is observed elsewhere. There is no visiting, no giving of presents; but the day is kept with fasting and church going, not only by the native Greeks themselves, but also by the Bulgarians and Russians, who belong to the Greek Church.

Epiphany is also regarded with similar sentiments of solemn and holy awe, and is kept reverentially. The religious services continue all day and are kept until midnight. The concluding ceremony consists in the reflection of a powerful light in the church to represent the descent of the Spirit at the baptism of Christ. Each worshipper then lights a taper and hastens home, carrying with him a bottle of holy water that has previously been blessed by the priest. After having washed his mouth with the water, he partakes of a scanty meal of dried fruit and nuts, and before he retires lights a lamp and places it before the picture or statuette of Saint Mary, which every Greek, however poor, has in his cottage. This lamp is not extinguished for seven days and as many nights.

A Greek mariner will not go out to sea on any account between Christmas and Epiphany; but the day after the latter festival, every Greek harbor and port is dotted with the white sails of departing craft. In the Bosphorus a singular custom is observed the morning after Epiphany. At the narrow strait where the waters of the Bosphorus join the Black Sea, the current is swift and powerful. In the presence of a large concourse of spectators, the priest, after an invocation, throws a silver crucifix into the midst of the whirling waters filled with floating ice. This is called the blessing of the waters; and as it is considered a great honor to

recover the crucifix, a dozen or more strong swimmers are always ready to plunge after it. The fortunate diver is entitled to place the recovered treasure on a silver salver belonging to the church, and go to every orthodox Greek and receive a small piece of coin.

New Year's, on the other hand, has not a particle of any religious idea connected with it. It is a fête day pure and simple, a day of pleasure alike to young and old. Preparations are made long beforehand against the coming of the gala day. Stores display their holiday goods in the most alluring manner. Dwelling houses are subject to a thorough cleaning, new clothes are purchased, and everybody gets for a good time.

The night before New Year's is kept as a watch-night. Booths are erected in all public places, where toys, confectionery, and fruit can be purchased, and the new year is ushered in with ringing of bells and a chorus of wild shouting. Everywhere it is like children playing. In the larger places, like Athens, the populace remain up all night. At any hour one can hear the New Year's salutation which is common to all classes, "A good year to you."—*Fred M. Colby.*

LLOYD'S.

"RATED A1 at Lloyd's" is a phrase which is common enough in all countries which have large numbers of ships engaged in foreign trade, but is probably not very familiar to the eyes of most of our readers. It means that the vessel has been inspected by Lloyd's agents, and is found to be so well built and so staunch that it is entitled to the lowest rate of insurance. Vessels are rated A2, B1, and by other letters and numbers, according to their condition.

Lloyd's is an association of merchants and of men interested in marine insurance, in London. It is by far the best-known institution of its kind in the world; yet even in England the true character of the association and of its business are not commonly known.

It is said that the secretary receives many letters every year addressed to "Mr. Lloyd." This is not greatly to be wondered at; and yet the man for whom "Lloyd's" was named was never known as a merchant, and has been dead nearly two hundred years.

The institution is successor to a coffee-house which was kept in Lombard Street, London, by a certain Mr. Lloyd at the end of the seventeenth century. Little more of the man's history is known. The house was a favorite place of resort for London merchants. It is referred to in a poem called "The Wealthy Shop-keeper," printed in 1700. The "shop-keeper" says that he never misses "resorting to Lloyd's to read his letters and attend sales." In the "Tattler," published in 1710, Richard Steele speaks of this house. It is the meeting-place of business men, and the point to which all maritime news centres.

In the *Spectator*, Addison selects Lloyd's coffee-house as the place at which to lay a scene of commercial life at that period. The obscure coffee-house developed into an institution which has moved from place to place in London, until finally it has become settled in the building of the Royal Exchange.

This association has some points of resemblance to the Associated Press. It gets maritime news earlier than any individual in London. To this end it has its agents in every part of the world. These agents are sometimes merchants, sometimes consuls, but in every case men who are in a position to have the earliest and the most trustworthy news. This they telegraph immediately to "Lloyd's."

Such intelligence as is of general interest is published in a daily paper, known under the name of *Lloyd's List*, a maritime gazette that has been published more than a century and a half.—*Selected.*

Timely Topics.

SUNDAY LAWS IN THE UNITED STATES CONGRESS.

THE strife over religious legislation, which was inaugurated in the last session of the American Congress, is renewed this session with greater vigor. It has been the boast of that nation that its citizens were left free and untrammelled in reference to matters of religion and conscience; but a change is rapidly coming over the state of affairs. For forty years Seventh-day Adventists have predicted that Sunday laws would yet be enacted by this legislative body. For some years there have been indications of the movement, and now it has taken definite shape in the celebrated "Blair Bill," which reads as follows:—

A Bill to secure to the people the privileges of rest and of religious worship, free from disturbance by others, on the first day of the week.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no person, or corporation, or agent, servant, or employé of any person or corporation, or in the service of the United States in time of peace, except in the necessary enforcement of the laws, shall perform, or authorize to be performed, any secular work, labor, or business to the disturbance of others, works of necessity and mercy and humanity excepted; nor shall any person engage in any play, game, or amusement or recreation to the disturbance of others on the first day of the week, commonly known as Sunday, or during any part thereof, in any Territory, District, vessel, or place subject to the exclusive jurisdiction of the United States; nor shall it be lawful for any person or corporation to receive pay for labor or service performed or rendered in violation of this section.

SEC. 2. That no mails or mail matter shall hereafter be transported in time of peace over any land postal-route, nor shall any mail matter be collected, assorted, handled, or delivered during any part of the first day of the week: Provided, That whenever any letter shall relate to a work of necessity or mercy, or shall concern the health, life, or decease of any person, and the fact shall be plainly stated upon the face of the envelope containing the same, the Postmaster-General shall provide for the transportation of such letter or letters in packages separate from other mail matter, and shall make regulations for the delivery thereof, the same having been received at its place of destination before the said first day of the week, during such limited portion of the day as shall best suit the public convenience and least interfere with the due observance of the day as one of worship and rest: And provided further, That when there shall have been an interruption in the due and regular transmission of the mails, it shall be lawful to so far examine the same when delivered as to ascertain if there be such matter therein for lawful delivery on the first day of the week.

SEC. 3. That the prosecution of commerce between the States and with the Indian tribes, the same not being work of necessity, mercy, or humanity, by the transportation of persons or property by land or water in such way as to interfere with or disturb the people in the enjoyment of the first day of the week, or any portion thereof, as a day of rest from labor, the same not being labor of necessity, mercy, or humanity, or its observance as a day of religious worship, is hereby prohibited, and any person or corporation, or the agent, servant, or employé of any person or corporation who shall willfully violate this section, shall be punished by a fine of not less than ten or more than one thousand dollars, and no service performed in the prosecution of such prohibited commerce shall be lawful, nor shall any

compensation be recoverable or be paid for the same.

SEC. 4. That all military and naval drills, musters, and parades, not in the time of active service or immediate preparation therefor of soldiers, sailors, marines, or cadets of the United States on the first day of the week, except assemblies for the due and orderly observance of religious worship, are hereby prohibited, nor shall any unnecessary labor be performed or permitted in the military or naval service of the United States on the first day of the week.

SEC. 5. That it shall be unlawful to pay, or to receive payment or wages in any manner, for service rendered or for labored performed or for the transportation of persons or of property in violation of the provisions of this act, nor shall any action lie for the recovery thereof, and when so paid, whether in advance or otherwise, the same may be recovered back by whoever shall first sue for the same.

SEC. 6. That labor or service performed and rendered on the first day of the week in consequence of accident, disaster, or unavoidable delays in making the regular connections upon postal-routes and routes of travel and transportation, the preservation of perishable and exposed property, and the regular and necessary transportation and delivery of articles of food in condition for healthy use, and such transportation for short distances from one State, District, or Territory into another State, District, or Territory as by local laws shall be declared to be necessary for the public good, shall not be deemed violations of this act, nor shall the provisions of this act be construed to prohibit or to sanction labor on Sunday by individuals who conscientiously believe in and observe any other day than Sunday as the Sabbath or a day of religious worship, provided such labor be not done to the disturbance of others.

AN EVIL BEARING FRUIT.

A few numbers back, we had occasion to mention in this department the pugilistic mania which infects our public prints and telegrams. What causes and supports this horrible prevalence is the demand of the public mind, and what people are willing to pay for they are sure to have. It is not difficult to foretell what the result will be, though it will be impossible to measure the results. If a group of lads is seen on a vacant lot, it may be safely conjectured that they surround a "ring." In numerous instances within the past few weeks we have observed small boys pitted against one another, while lads, larrikins, and self-called men crowded around to see the angry creatures develop the brute in their nature.

One of our morning papers recently contained an account of a "meeting" in the Richmond Palace of Amusements where a long programme of such brutal exhibitions was witnessed by a large crowd, the event of the evening being a match between two juveniles about eight years old. The proud father was present, and boasted of his willingness to back one of his boys "against anything in the world of similar age."

In the mode of warfare and the exigencies of ancient Grecian history, we find some excuse for the prominence which was given to physical prowess. The safety of the nation depended upon it. But in our day these exhibitions can be attributed to nothing but a disgusting and Satanic wickedness,—a spirit which would almost shame the inhabitants of Sodom and Gomorrah. And of the heinous features of evil which characterize this wicked generation, this is among the worst. In behalf of manhood, virtue, and decency, our authorities should seek to abate this evil rather than encourage it by their presence.

The Home Circle.

THE VOICES.

"WHY urge the long, unequal fight,
Since truth has fallen in the street,
Or lift anew the trampled light,
Quenched by the heedless million's feet?"

"Give o'er the thankless task; forsake
The fools who know not ill from good;
Eat, drink, enjoy thine own, and take
Thine ease among the multitude.

"Live out thyself; with others share
Thy proper life no more; assume
The unconcern of sun and air,
For life or death, or blight or bloom.

"The world is God's, not thine; let him
Work out a change, if change must be;
The hand that planted best can trim
And nurse the old, unfruitful tree."

So spake the tempter, when the light
Of sun and stars had left the sky.
I listened, through the cloud and night,
And heard, methought, a voice reply:

"Thy task may seem o'erhard,
Who scatterest in a thankless soil
Thy life as seed, with no reward
Save that which Duty gives to Toil.

"Yet do thy work; it shall succeed
In thine or in another's day;
And if denied the victor's meed,
Thou shalt not lack the toiler's pay.

"Then faint not, falter not, nor plead
Thy weakness; truth itself is strong;
The lion's strength, the eagle's speed,
Are not alone vouchsafed to wrong."

—John G. Whittier.

MEG'S WORK.

"But, Miss Laura," said Meg, rather mournfully, to her Bible-class teacher, "it seems as if I must give up trying to be good. Everything hinders me so at our house. Mother's sick so often, the children are so much trouble, how can I do my work heartily? And it's such common, every-day work. Now, if I only had something like real good work to do—"

"Dear Meg," said Miss Laura, smoothing the drooping head before her, "most of us have common, every-day work of some kind; that is most often the work our Lord gives us. You think, perhaps, if you were teaching a class of heathen girls, you could serve the Lord Jesus better than by making bread or amusing the little ones. But you see that is just the very thing he has put into your hands to do. And surely, Meg dear, it is worth trying to do. Don't forget to ask him to help you even in the commonest work; and try to remember, when you are doing it, that that is just the work he wants you to do."

"I'm afraid I do forget too often," said Meg thoughtfully. "You help me ever so much, Miss Laura. But it is getting late, and I must go now. Ellen will be tired looking after the children, and the boys will want their supper."

Meg hastened down the street, thinking over what her teacher had said. She nodded her head very decidedly as she stepped across the threshold of her home.

"Well! I thought you would never come, Meg," was Ellen's impatient greeting, as Meg entered the sitting-room. "Tot and Rob have been as cross as could be, and mother's headache's worse; I'm just as tired as I can be!"

"Say, Meg!" called a voice at the foot of the stairs, "are we going to have any supper? I'm hungry as a hunter."

"When were you ever anything else?" answered Meg rather impatiently. "If you ever were, I didn't know of it."

"There ain't no bread for supper," affirmed Sam. "No bread!" exclaimed Meg. "Why, I looked into the bread-box before I went out, and there was a loaf and a half."

"Well," said Sam hesitatingly, standing first on one foot, then on the other, "you see me and Jimmy got hungry, and Ellen wouldn't find us anything left from dinner, and the Brown boys came home with us from school, and—so—and—"

"And so you went to work and ate up everything you could put your hands on," said Meg angrily, throwing off her bonnet and gloves.

There was a moment or two's silence, during which an angry spot burned on Meg's cheek. Then there was a little rustle in the sick-room.

"Meg," called a feeble voice.

"Yes, mother," said Meg more softly.

"Send Ned to the baker's, daughter; it is too late for you to go to baking. I was afraid the boys were in mischief; but be patient, dear."

"I think you might set the table, Ellen," said Meg, as she passed Ellen in the dining-room. "The fire is out, and I must make it up for mother's tea."

"It wouldn't have been out if you had not stayed so long at Miss Laura's," returned Ellen; "and I'm just worn out with those children."

"Oh, dear, dear!" sighed Meg, as she opened the stove door; "how can I be good and cheerful when Ellen's so cross, and the boys make so much extra work? To think of their eating up all the bread!"

"I'll make the fire, Meg," cried a voice at her elbow, and there was Jimmy, bright and willing, with a basket of kindlings.

The fire was soon burning briskly; and Meg found that Ellen must have repented of her cross speech; for there was the table neatly set, and Ellen singing good-naturedly to Rob, who was awake, and must be amused by some one.

"Maybe it's I that am cross, after all," said Meg to herself.

Mother was not better the next day, and so many things fell on Meg's hands. Ned was teasing, Ellen indifferent, Tot and Rob fretted after mother, and Sam and Jimmy seemed to invent the most ingenious methods of getting in the way, and increasing work for their elder sister.

But Meg toiled bravely; she kept the sick-room dark and quiet, and tried not to notice Ellen's provoking ways and speeches, or the boys' tiresome pranks.

It is not always easy to do so; for everybody knows that great romping boys are not usually very thoughtful of others' comfort. And sometimes, when something more provoking than usual occurred, Meg had hard work to prevent herself bursting out in a fit of impatience, or else sitting down in a flood of discouraged tears. Ellen, too, did not seem to notice the brave struggle which her sister was making to do her work well and patiently, and Meg suffered almost as much from Ellen's speeches as from the boys' doings.

Just at nightfall, when she had seen Tot and Rob safely in bed, and told the stories of Moses and Joseph over and over until the sleepy eyes shut, she stole into her mother's room.

"You are so tired, daughter," said her mother sympathetically. "I know how hard it is for you, Meg, but you are doing so well."

"I don't know, mother," said Meg wearily; "if I could only be patient! I do try; but the least thing puts me out, and makes me forget."

"We all forget too often, dearie. But just as surely as we try to do our work heartily, as unto the Lord, he will help us over the hard places. He never fails, Meggie."

Meg swallowed a sob, and thought, "I ought not to think no one wants to help me; mother does, and I know Jesus won't fail."

Then Meg ran away to her own room, and though

she knelt down, she could only say: "Lord Jesus, I do want to work for thee right here at home; oh, help me!" when some one called, "Meg!" and she had to run down again.

"I wouldn't have called you, Meg," said Ned, "but the butcher sent the meat, and I didn't know where to put it."

"I'll attend to it," said Meg cheerfully.

"But I'll carry the basket for you," said Ned; picking it up.

"Thank you," said Meg gratefully. "You're a dear fellow, if you are such a tease."

Meg lay down very weary that night, but with a sweet consciousness that if much of her work was not as she wished it might have been, she was really trying to do it unto the Lord.

True, things were very contrary, mother was still sick, there was much care to fall into the hands of a sixteen-year-old girl. Ellen's moods were very trying, the boys would tear their clothes, and make all manner of unexpected work for hands and feet. It was all very homely work,—sweeping rooms, making bread, keeping quiet in and worry out of the sick-room; but Meg was trying to say truly and earnestly, "This is the place the Lord wants me to work, just here at home, and I must try to do it heartily."

Where is your work, my young reader, and are you doing it heartily, as unto the Lord?—*Lucy Randolph Fleming.*

A PILLOW OF THORNS.

THERE was a great scarcity of good servant-girls in Elmdale, and Mrs. Warren awoke one morning, after a disturbed night's rest, with the thought that a heavy day's work awaited her one pair of hands.

"I hardly know where to begin, John," she confessed to her husband, as she hurriedly dressed herself. "I have some canning that must be done, and the ironing is not anywhere near finished, and there's no denying that the baby is *very* troublesome—can't wonder that he is, though, dear little thing!" she added, as she bent over the cradle where the baby lay sleeping; "he's cutting teeth, and they probably pain him more than we have any idea of."

"You must keep Katy out of school to help you; she is twelve years old, and surely ought to be able to save you a great many steps."

"Oh, I couldn't think of keeping her out of school just now; she'd get behind in her classes. She can help me before and after school, and perhaps I can get through the day all right, although I do feel a severe headache coming on."

After breakfast Mr. Warren hurried to the store, saying first, "I'm very sorry for you, dear;" then looking at Katy, who sat by the window with her history, he added pleasantly, "Come, Katy, child, put up your book and help mother; willing little hands can do much work."

But the trouble with Katy just then was that her hands were not willing. As the door closed after her father, she said, without rising from her chair, "You don't need me very much, do you, mamma? I haven't learned my history lesson, and we recite it the first hour."

"Why didn't you learn it last evening? You had a long, quiet evening, with nothing else to do."

"Yes, I know I did; but I had an interesting library book to finish, and after that it was too late."

"Another time you must learn your lessons first before you amuse yourself with story-books. You can study your lesson now; I will get along without you," Mrs. Warren said.

Noon came. There was a nice dinner upon the table. Upon the bars the smoothly ironed clothes hung, and on the kitchen table there was a row of glass jars, filled with delicious hot fruit. But it was a very flushed and wearied face that looked over the coffee-urn. It was only half-past twelve when the

family finished their dinner, and Mrs. Warren said, "Katy, dear, you have half an hour before school: supposing you tie on a big apron and help me to get some of these dishes out of the way."

"Oh, dear! I don't see how I can, mamma; I missed my practice hour this morning, and you know, I have to take my music lesson to-morrow. But I'll let it go if you say so," Katy said, fretfully.

"Go and practice." That was all Katy's tired mother said, as she gathered up the many dishes preparatory to removing them to the hot kitchen. Katy's conscience troubled her some as she practiced her scales in the pleasant parlor. Two or three times in place of the musical notes, she saw a tired mother's face; but she did not close her instruction book and go to that mother's relief, only struck the notes more vehemently. It was four o'clock when Katy returned from school. Looking into the little sitting-room, she found the baby asleep in his cradle, and her mother, with bandaged head, upon the couch.

"All quiet?" Katy questioned, as she bent to kiss her mother's hot cheek.

"Quiet just now; but the baby's nap is nearly out, and I dread his awakening. My head is much worse. I think you'll have to get tea to-night, dear; I don't think I possibly can."

"All right, mamma; but it is not near time yet, and can I go over to the slope after wild clematis? The girls are waiting at the gate, and we'll not be gone long."

"You can go if you'll be here at five promptly."

"Yes, ma'am, I'll be here," Katy answered, as she danced from the room, unmindful of her mother's pain.

The door closed after her with a bang which woke the baby, and he began crying. It was some moments before Mrs. Warren's dizzy head would allow her to get up and lift the screaming child from his cradle. She put him on the floor and gave him his box of playthings, which he threw all over the room, even into the dining-room beyond. Mrs. Warren did not seem to care where he threw his toys, so long as he was amused. She lay down again and held her throbbing head, watching the clock as the hands crept closer to five, hoping that thoughtless little Katy would keep her promise. The clock struck one—two—three—four—five. Oh, how the little hammer beat her weary head! But notwithstanding her pain, she arose, built the fire, prepared the supper, a pain in her heart worse than that in her head. "Can it be that my little Katy does not love her mother?" she thought.

Tea was all ready when Katy made her appearance at the same time with her father and brothers.

"I'm so sorry, mamma. I meant to come sooner, but I was having such a nice time," began Katy apologetically; but her father stopped her.

"Hush! Where have you been?" he said, sternly. "Your mother all alone with the work and the baby! Look at her tired, red face." But his reproof stopped just here; for the tired red face suddenly grew ashen white, and Katy's weary mother was unconscious.

Months have passed since then, but Katy's heart is still sore. Her mother is a patient invalid, without the ability to walk a step. Every night as Katy's head falls upon the pillow, she looks about her room's pretty belongings, dear mother's love and taste breathing through them all, and thinks of what that gray-haired doctor said months ago, as he looked pityingly at her mother. Looking at her thoughtless little Katy, he had said, "Mother has had to work too hard this hot, close day; she's too delicate for such prostrating work. I suppose you help her all you can?"

"Ah, but that's the trouble! I didn't help mother all I could; that's why my pillow pricks so."

Poor Katy! don't you all pity her?—*Ernest Gilmore.*

Useful and Curious.

THE following poem strikes the average printer as a decided curiosity, as *e* is not used at all. It can rank, as a literary curio, with those peculiar stories we sometimes see in which every word begins with the same letter, though in style and merit it is far superior to them. The author is unknown.

John Knox was a man of wondrous might,
And his words ran high and shrill;
For bold and stout was his spirit bright,
And strong was his stalwart will!

Kings sought in vain his mind to chain,
And that giant brain to control,
But naught on plain or stormy main
Could daunt that mighty soul.

John would sit and sigh till morning cold
Its shining lamps put out;
For thoughts untold on his mind laid hold,
And brought but pain and doubt.

But light at last on his soul was cast,
Away sank pain and sorrow—
His soul is gay, in a fair to-day,
And looks for a bright to-morrow.

THE native Egyptian is an extremely good subject for surgical operations. Clot Bey, the founder of modern medicine in Egypt, has it that "it requires as much surgery to kill one Egyptian as seven Europeans. In the native hospitals, the man whose thigh has been amputated at two o'clock is sitting up and lively at six." Shock is almost entirely unknown, and dread of an impending operation quite an exception. In explanation may be noted the resignation inculcated by their religion; the very small proportion of meat in, and the total absence of alcohol from, their diet; and in general their regular, abstemious, out-of-door life.—*Science.*

AMERICA is paying splendid salaries to ministers of religion. We have before us a list of stipends in New York. Dr. Morgan Dix, the rector of Old Trinity, receives £4000 a year, besides having a beautiful house and a number of special allowances; his principal curate is paid £1600, his second curate £1200, and the others £800 apiece. The rector of St. Thomas's Church gets £3600 a year and a house. St. Bartholomew's pays £3500 to its rector, Dr. Greer; and St. George's a stipend of £3000 to Dr. Rainsford. Dr. Talmage's income from his tabernacle and other ecclesiastical sources is rated at £6000. Dr. John Hall, of the Fifth Avenue Presbyterian Church, who numbers Jay Gould among his parishioners, receives a salary of £4000.—*Christian Commonwealth.*

HOW PAPER IS MADE.

THE mill stands in a beautiful valley, not far from a railroad. The drive from the road to the mill has a row of trees on either side, and is kept in as good order as though leading into a gentleman's grounds. To the left of the mill stands a small building of brick, the first story of which is an open room in which are stored bales of rags. These rags from Japan are pressed into bales by hydraulic pressure, making the smallest possible bulk, to reduce cost of transportation, and are of all colors, presenting an appearance that made whiteness appear impossible. When freed from the iron bands and sticks that hold them, they are thrown into a huge hollow cylinder, in which they are washed by steam and soda for hours, coming out a dull gray, with suggestions of color. They are then thrown into a vat into which a large stream of clear water is constantly pouring, and pass into a drum in which are knives that press on the bulk of rags and separate the fibres without cutting. The force of the current of water forces the rags through this drum and out, again and again, until they become a pulp; here, too, a bleaching process takes place which removes the last trace

of color; the pulpy gray mass passes into another vat, where a second bleaching process leaves it as white as snow. It passes from here through a further refining process which leaves the pulp resembling a superior white soft soap. It seems impossible that this mass of soft snow-white pulp was but a short time before a bale of selected rags of every conceivable color and shape. This again passes into a vat much smaller than the bleaching and cleaning vats, where it is forced through a brass plate in which there are slots so small that the point of a pin cannot be inserted; from this it passes through a large trough, as thin as water; lifting up a handful of this water, which is milky in color, you discover particles of white; these particles form the paper. The milky fluid passes out over rollers or cylinder on to an extremely fine wire bed, which has a movement from side to side that assists in shaking the water through; this wire table, or bed, is about forty feet long, and when this liquid or fluid passes over the cylinders at the other end, it is paper. You see it pass from a fluid into a continuous sheet of paper hundreds of yards in length.

It is now paper ready for finishing. The paper passes over heavy rollers covered with felt, and is carried over large drums turning back, that both sides may have the same finish. It is carried again to other cylinders, where it is dried, being held close to the drums by canvas. It passes over other cylinders where the amount of pressure or weight brought to bear on the cylinders determines the thickness of the paper. It is now ready for the last handling. It is rolled from the cylinders on enormous spools, where it has the rough edge cut off, and where at the same time it is cut into widths suitable for the purpose for which it is to be used. During this process, it is being rolled on to spools, or drums, ready for the cutting machine. After the spools are adjusted in the cutting machine, the paper passes between small wooden rollers on which are pieces of felt cut diamond shape. In answer to the question why the felt was not smoothly rolled on the cylinders, the answer was that they produced more even pressure when put on the rollers this way,—that they kept the paper smoother. The machine stops at any length the paper is to be cut, it being capable of adjustment to any desired length. The knife acts, and the paper falls, a sheet, into the hands of a girl at the back of the machine, who catches the sheet from the machine and keeps it in perfectly even piles in a tray. Another girl counts the paper into reams of, say, five hundred sheets each, when it is tied in packages and shipped.

All paper is not made entirely of rags; in some paper there is a proportion of wood pulp. The proportion of wood pulp to rags determines the quality of the paper. Paper that is to be used for illustrations must be more highly finished than paper that is to take impressions of type only.—*Christian Union.*

THE JAPANESE MYTHOLOGY.

AUTHORITIES upon Japanese customs and religion state that their mythology is closely allied to that of the ancient Greeks, and is fully as poetical. Does it thunder? Raiden, the thunder god, is drifting through the upper air, angrily beating his immense drums which encircle him around. When a gale arises, Faten, god of the winds, has opened one end of the bag he bears upon his back, holding its outlets by his hands. And when the dreadful typhoon bursts upon sea and shore, Latsmaki, the dragon of the typhoon, descends miles beneath the waves, upheaving great masses of water; he shrieks in the upper air, or smites with tail and claw, forests, villages, cities, and fleets of ships. The trees are alive with good and evil spirits. Animals are endowed with human speech on occasion, and for special purposes they become the friends or enemies of man, pressing into their service the fruits, flowers, and grain.

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, March 1, 1890.

DIVINE MERCY.

It is a great reason for encouragement to sinful mortals that the mercy of God is included with other infinite qualities which pertain to the divine character and attributes. And it seems apparent that especial pains have been taken to appropriately magnify this fact in the sacred Word, in sight of those who are so sadly in need of clemency. Those terms which are expressive of infinite fullness are employed in alluding to God's mercy, from which we are led to believe that it is absolutely boundless in its application. "The mercy of the Lord is from everlasting to everlasting." "As high as the heaven is above the earth, so great is his mercy." God's mercy flows from his love. His love is inexhaustible, and hence his mercy is the same.

There is no sound so sweet to the one under condemnation, who is trembling with the sense of guilt, as the words of compassionate mercy. What an infinite relief comes to the sin-burdened heart of him who pleads for pity, when he hears the Saviour speak to his soul those sweet words, "I will, be thou clean." And then the extent of God's mercy. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And, "For with the Lord there is mercy, and with him is *plenteous* redemption."

And that which makes it still more precious is that the Lord delights in exercising this grace. It is his will to be merciful. He himself has made ample satisfaction to justice, so that he can be just and yet justify the sinner. The whole gospel plan is in the behalf of mercy as far as it relates to man. And how deeply God is interested in this work is shown by the nature of the sacrifice which was made to perfect the design, and bring it within reach of the poorest, the most sinful, and the weakest of all.

But there is one great fact of which, if we lose sight, we shall be liable to utterly fail to obtain the mercy we so greatly need. It has been purchased at a great price—it is of priceless value. God does not dispense it as though it were of no importance. The hope of mercy is not held out as an inducement to sin, but as an encouragement to lead us to struggle against evil, to rise above it, and to attain to righteousness. Where mercy is introduced in the Bible, moral and spiritual attainments, or some feature of justice are almost invariably associated with it. Divine mercy is attainable only upon conditions consistent with its vast importance and its sacred nature. In manifesting this principle, God does not compromise the dignity of his glorious presence by introducing there those who are defiled with unrepented sin; nor does he weaken the force of his law by ignoring offenses against it. God's mercy is for those who "fear him;" for "those that remember his commandments to do them." "He that confesseth and forsaketh them [his sins] shall find mercy;" the merciful shall obtain mercy.

It will do us no good to cry with the poor publican, "God be merciful to me a sinner," while we still love sin. It is said that God takes pleasure in those "who hope in his mercy"

(Ps. 147:11); but in the same sentence this is limited to those "who fear him;" and the fear of God is to depart from evil.

Our only hope for the future is through the mercy of God. This hope is abundantly held out before us. But there is danger that many thousands are bringing upon themselves that most dreadful of all calamities, the disappointment of a false hope. They are expecting a mercy which they have taken no steps to merit nor to obtain. They think only of God's love and pity, and forget that he searches the heart and tries the reins; that he marks iniquity with a jealous eye.

THE BOOK OF ROMANS.

S. N. H.

A FEW thoughts respecting the book of Romans and the character of the people to whom it was addressed may aid the reader in a more clear understanding of what it teaches.

1. It appears from chap. 1:8-15 that the apostle had never been in Rome; yet the church there was known throughout the world. As this Epistle was written near the close of the apostle's life in A. D. 60, the church must have been established early in the history of the gospel. There are no reliable authorities as to who was the first one to carry the gospel to Rome. It is most likely, however, that it was first preached by persons who were converted at Jerusalem on the day of Pentecost; for we find in Acts 2:10 that "strangers of Rome, Jews, and proselytes" were present at the outpouring of the Spirit, and heard the gospel in their different tongues. These, on their return, would naturally proclaim the wonders they had seen and heard, and make known the truth they had received.

2. It should be remembered that this letter was sent to the world's metropolis, where it might be exposed to all sorts of persons,—heathens, Jews, Christians, philosophers, magistrates, and even the emperor himself. Doubtless the apostle had this in mind while he was writing, and guarded and adapted the Epistle accordingly. From the sixteenth chapter it is evident that there were many honest people, especially of the Jew and Gentile teachers, that helped compose the church; not less than twenty-eight names are here mentioned of persons who must have occupied positions of some prominence, or else the apostle would not have known their names. Doubtless there were individuals of different ranks in society, both from the heathen converted to Christianity, who had their strong prejudices against the Jewish faith, and also of the Jews who had prejudices against believing in Jesus as the true Messiah; and yet they had been brought together by the gospel to share equal privileges. The absolute refusal of the Jews to admit this equality with the Gentiles unless the Gentiles had been circumcised, was the occasion of the apostle's writing this Epistle. We find, therefore, that the object of the Epistle was to show that there was no difference between the heathen and the Jew as it related to their acceptance with Christ. Both classes in their natural state were rejected of God; one could in no sense boast of having peculiar advantages over the other. Both needed to be converted to God.

3. The seventh chapter was especially designed by the apostle to show the necessity of this conversion and its nature. On the one hand it was designed to convince the Gentiles of the importance of the law of God, the ten commandments; while on the other hand it was designed to show the Jews that although they had had the law committed to them, it gave them no advantage over the Gentiles. None were saved by their works, but

salvation must be by the righteousness of Christ imparted to them by faith. In the first verse the proposition is stated that the law of God has dominion over a man as long as he lives. He appealed to them as though they knew this to be so. The second and third verses are an allegory to show the relation that the sinner sustains to the law before his conversion; also that a death is necessary on his part, represented by the death of the husband, that he might be married to Christ, when he would be bound by the same law which had held him in bondage by sin. The fourth verse is an application of this principle to man, bringing in the fact that we are married to Christ. The fifth verse clearly states the condition that we were in before this death took place, and the sixth verse the deliverance from the state of bondage in which man is held.

Then, fearing that some might conclude that it was unnecessary to observe the law, he raises the question, "Is the law sin?" He replies, "God forbid," and proceeds to show how his conscience was slumbering until the Spirit of God sent home to his heart the tenth commandment. The word rendered "concupiscence" is from *epithumia*, signifying simply strong desire of any kind; but in the New Testament it is generally taken to signify irregular and unholy desires. The ninth verse is very expressive, stating his position before he saw how the law took hold of his thoughts and desires: "For I was alive without the law once; but when the commandment came, sin revived, and I died." From the tenth to the seventeenth verses he continues to exalt the law, and at the same time to show that he had been deceived by sin; and that when he saw himself in the light of the law of God, there was no good thing in him. From the eighteenth to the twenty-fourth verses he carries forward the same thought, giving a vivid description of a terrible conflict he had when he found there was nothing in himself that could in any manner recommend him to God. The conclusion of the chapter in the twenty-fifth verse shows that his only hope, and that which he could thank God for through Jesus Christ his Lord, was that there was a conflict going on in his mind; for while he could see himself such a sinner in the sight of God, his better judgment told him that the law was holy, the commandment holy, just, and good, and what he so earnestly desired was a life in strict conformity thereto.

In the eighth chapter he states that he was delivered by the spirit of life which is in Christ Jesus, and in the third verse that what the law could not do, because of the weakness of the flesh—having been transgressed and man possessing a fallen nature—"God, sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin, condemned sin in the flesh." Thus through his merits and by his strength, the right doing of the law could be fulfilled in those who walk not after the flesh, but after the Spirit. Thus Christ becomes all and in all to those who see themselves lost by sin, and look to him alone for pardon, deliverance from condemnation, and for strength to do his will. This is Bible conversion, demonstrating the truthfulness of David's words, "The law of the Lord is perfect, converting the soul."

Dr. Clarke, on Rom. 7:13, speaks as follows:—
 "Thus it appears that man cannot have a true notion of sin but by means of the law of God. For this I have already given sufficient reasons in the preceding notes. And it was one design of the law to show the abominable and the destructive nature of sin, as well as to be a rule of life. It would be almost impossible for a man to have just notions of the *demerit* of sin, so as to produce repentance, or to see the nature and necessity of the death of Christ, if the law were not applied to his conscience by the light of the

Holy Spirit. It is *then* alone that he sees himself to be carnal, and sold under sin; and that the law and the commandment are holy, just, and good. And let it be observed that the law did not answer this end merely among the *Jews* in the *days of the apostles*. It is just as necessary to the *Gentiles* at the *present hour*. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the *gospel* to sinners, at best only heal the hurt of the daughter of my people *slightly*. The law, therefore, is the grand instrument in the hand of a faithful minister to alarm and awaken sinners; and he may safely show that every sinner is *under* the law, and consequently under the curse, who has not fled for refuge to the hope held out by the gospel; for in this sense also *Jesus Christ is the END of the LAW for justification to them that believe.*"

SOUTH AFRICA AS A MISSION FIELD.

S. N. H.

At different periods of the earth's history, the Lord has in an especial manner honored one nation or continent more highly than another. And has Africa been forgotten? has the Lord never bestowed any honor on this large continent?—Yes, Africa also has had a part in the drama of divine history. She was an asylum for the patriarchs in days of old; and it was here that Joseph and Mary fled with the infant Jesus, to escape the cruel decrees of Herod. It is true that at the present time there is no country that is in a state of greater darkness than Africa; but it is also true that there is no place on the face of the earth that contains so many different tribes of savages as does the soil of Africa. There is no place in all the earth where all denominations are putting forth greater efforts to civilize and Christianize the inhabitants than in Africa, and in many once dark spots the true light of the gospel commences to burn with a glorious lustre. Not only in the central portion of the continent, and those places from which little is heard, but in the southern lands also a great work is being done, and there are but few tribes that are not represented to a greater or less extent in the ranks of Christianity.

Again, there is a providence to be seen in the wonderful way in which many colored people have been brought as slaves from other lands to this continent. Many of these were of royal blood and of the most enlightened class. Here the missionaries have access to them, and they learn of the wondrous love of Jesus. They are taught concerning that great God who reigns supreme above all other gods; and now that they are at liberty, they, having themselves heard the glad tidings of salvation, seem to have a burden to take it to their friends and relatives in the islands of the sea, from whence they originally came. Thus the wisdom of God can be seen in bringing all of these different tribes and nationalities to this country; for in many of the places from which they came it is impossible for white men to live, and the light of the gospel would have been hindered from spreading its beams all over the globe.

We should be thankful to God that all the closing work has not been left with us to do; were this the case, it would take us years and years to do the work; but we should praise the Master that he has in his mercy and love put it into the hearts of others to go out and labor with these people, and prepare the way for us, thus making our work a lighter and an easier one. God has given us a special work to do; but he has given to others also a task to perform, and it is certainly not out of place for us to assist them by our prayers, and by manifesting an interest in their work.

THE SABBATH NOT CHANGED.

(Continued.)

THE observance of the Sabbath was not discontinued for several centuries after the apostolic era, as may be proved by unimpeachable testimony. After the introduction of Sunday observance, the two institutions stood side by side in the Christian church—the usurper warmed and nourished by a spirit of worldly wisdom coupled with a pretended veneration for Christ; while the honored Sabbath was gradually suffered to fall into disrepute and disuetude until it was finally placed under the ban of papal anathema. Sunday not only possessed the attraction of having been that day of the week on which Christ arose from the dead, but it held still greater attractions for the nations to whom the gospel was carried by having been from the most ancient times dedicated to the worship of the sun-gods of those heathen nations. As the *North British Review*, vol. 18, p. 409, states, it was "the wild solar holiday of all pagan times." It was the amalgamation of Christianity with the traditions and errors of heathenism that produced that hideous religious deformity which was placed under the domination of the popes, and which from the Revelator received the title of "Mystery, Babylon the great, the mother of harlots." Keeping pace with the development of this great apostasy, as one brought up with it, was the innovator, "the venerable Sun-day," gradually triumphing over the downfall of the ancient Sabbath.

How well the Sabbath held on to the regard of God's people is indicated by the following extracts taken from various writers, none of whom wrote from a standpoint favoring its observance:—

Coleman, in *Ancient Chris. Exam.*, chap. 26, sec. 2, says: "Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."

Edward Brerewood, professor in Gresham College, London, says: "It is commonly believed that the Jewish Sabbath was changed into the Lord's day by Christian emperors, and they know little who do not know that the *ancient Sabbath* did remain and was observed by the Eastern churches *three hundred years* after our Saviour's passion."—*Treatise on the Sabbath*, p. 77.

Sir Wm. Domville says: "Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321."—*Examination of the Six Texts*, p. 291.

Prynne says: "The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did, in a manner, quite abolish the observance of it. . . . The Council of Laodicea [A. D. 364] . . . first settled the observation of the Lord's day."—*Dissertation of the Lord's Day*, 1633, p. 163.

John Ley, an English writer of 1640, says: "From the apostles' time until the Council of Laodicea, which was about the year 364, the holy observance of the Jew's Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that Council against it."—*Sunday a Sabbath*, p. 163.

The Apostolical Constitutions, written not earlier than the third or fourth century, enjoins the observance of both days in the following words (8 : 33): "Let the slaves work five days; but on the Sabbath day and the Lord's day let them have leisure to go to church for instruction in piety." And in another place (5 : 20; cp. 2 : 59, 7 : 23) it is enjoined to "hold your solemn assemblies and rejoice every Sabbath day (excepting one) and every Lord's day." In the Eastern churches the Sabbath did not yield its place as readily as in the Western churches, for the reason

that in the former the Jewish Christians predominated in numbers and influence, while in the latter the converts to Christianity were more generally from the ranks of paganism, hence less strongly attached to the decalogue and already accustomed to regarding Sunday as a holiday sacred to their former deities. And this peculiarity is still perpetuated by the descendants of those Eastern churches; for it is stated on good authority (see Chambers's Encyclopedia, art. Sabbath) that: "Down to the present time, however, Sabbath-keeping and various other Jewish rites continue to be practiced along with Christian observances by the Christians of Abyssinia."

THE INTRODUCTION OF SUNDAY OBSERVANCE.

If we set out to ascertain the date at which the observance of the first day of the week by Christians was instituted, or the act by which it was originated, we shall follow a vain pursuit. Some of its advocates claim for it Scriptural example; but we have already referred to the only instance in which a meeting for religious purposes on that day is mentioned in the Bible. It is not claimed by any of its friends that its observance was ever enjoined by any precept of Christ or his apostles. Archdeacon Hesse, Bampton Lectures, p. 29, comforts his readers on this point by saying, "If you desire dogmatic statements on this class of subjects, I may say to the Sabbatarians, You will not find them in Scripture in reference to confirmation, orders, infant baptism, any more than in reference to the ordinance now in question." This may have some force with churchmen, but can have none but a negative force with those who reject the ordinances enumerated. The same author says, on page 35, "The first day of the week has only arrived by degrees at the honor which we suppose the apostles by divine direction have assigned to it." Traces of Sunday being recognized as a day of peculiar joy begin to appear like flitting shadows in the writings of the early centuries; but the earliest testimonies to which we are referred are notoriously spurious. They occur in the apocryphal epistles of "Ignatius to the Magnesians" and of "Barnabas." The passage referred to in the former is often translated thus:—

"Wherefore if they who were brought up in these ancient laws came nevertheless to the newness of hope; no longer observing sabbaths, but keeping the Lord's day, in which also our life is sprung up by him, and through his death."

There are two sufficient reasons for rejecting this testimony. 1. The Epistle is a fraud according to the best authority. Dr. Killen, in his *Ancient Church*, p. 427, says:—

"It is no mean proof of the sagacity of the great Calvin, that, upwards of three hundred years ago, he passed a sweeping sentence of condemnation on these Ignatian epistles."

Of the three epistles of Ignatius still claimed as genuine, Prof. C. F. Hudson speaks as follows. He does not include the one to the Magnesians:—

"Ignatius of Antioch was martyred probably A. D. 115. Of the eight epistles ascribed to him, three are genuine; viz., those addressed to Polycarp, the Ephesians, and the Romans."

Robinson, an eminent English Baptist writer of the last century, expresses the following opinion of the epistles ascribed to Ignatius and Barnabas:—

"If any of the writings attributed to those who are called apostolical fathers, as Ignatius, teacher at Antioch, Polycarp at Smyrna, Barnabas, who was half a Jew, and Hermas, who was brother to Pius, teacher at Rome,—if any of these be genuine, of which there is great reason to doubt, they only prove the piety and illiteracy of the good men. Some are worse, and the best not better, than the godly epistles of the lower sort of Baptists and Quakers in the time of the civil war in England. Barnabas and Hermas both mention baptism; but both of these books are contemptible reveries of wild and irregular geniuses."

2. The expression "Lord's day" is not in the text. Even Dr. Hesse, in quoting its authority in support of the Sunday, translates it as follows:—

"No longer observing the Sabbath, but living according to the *Lord's life*, by which our life sprung up by him and by his death."

The next testimony to which we are cited is from that ridiculous imposture called the Epistle of Barnabas, falsely attributed to the companion of Paul. The following is the passage:—

"Lastly, he saith unto them, Your new moons and your sabbaths I cannot bear them. Consider what he means by it; the sabbaths, says he, which ye now keep, are not acceptable unto me, but those which I have made; when, resting from all things, I shall begin the eighth day, that is, the beginning of the other world.

"For which cause we observe the eighth day with gladness, in which Jesus rose from the dead, and having manifested himself to his disciples, ascended into heaven."

The celebrated historian Mosheim says of this Epistle:—

"As to what is suggested by some, of its having been written by that Barnabas who was the friend and companion of St. Paul, the futility of such a notion is easily to be made apparent from the letter itself: several of the opinions and interpretations of Scripture which it contains having in them so little of either truth, dignity, or force as to render it impossible that they could ever have proceeded from the pen of a man divinely instructed."

Kitto, in his Encyclopedia, says:—

"The inference is unavoidable that Barnabas, the 'son of prophecy,' 'the man full of the Holy Spirit and of faith,' was not the author of this Epistle."

And this evidence might be indefinitely extended. But the most positive witness to the spuriousness of the production is found in the letter itself.

The third authority quoted for Sunday sacredness is a pagan document, the letter of Pliny, a Roman governor of Pontus and Bithynia, to Emperor Trajan. The "Christians" form the subject of the letter, and the extract in which we are interested is this:—

"The Christians affirmed the whole of their guilt or error to be, that they were accustomed to assemble together on a *stated day*, before it was light, and sing hymns to Christ as a God," etc.

It is assumed, not proven, that this "stated day" was the first day of the week.

By Justin Martyr, who wrote an *Apology* for Christians addressed to the Emperor, about A. D. 140, we have the first mention of religious services being connected customarily with the Sunday, in the following words:—

"On the day that is called Sunday is an assembly of all who live either in the cities or in rural districts, and the memoirs of the apostles and the writings of the prophets are read."

Justin was formerly a pagan philosopher. He was apologizing for Christians to a pagan emperor, who, with his nation, regarded Sunday with veneration. The day is not called Lord's day, as some would have us believe, nor yet the first day of the week, as in the New Testament, but by its heathen name, Sunday, or the day of the sun.

(To be continued.)

THE ISSUES OF THE PRESENT TIME.

E. J. W.

THE nearer we approach the end of time, the more momentous are the issues that present themselves. It has always been a great thing to be a follower of God. In every age there have been difficulties in the way of the true believer, due to the fact that he belonged to a class that was greatly in the minority. Since the fall of

man, it has been true that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:14. Added to the natural disinclination of the human heart to follow that which is good have always been the difficulties thrown in the way of Christians by evil men, whom Satan has used as his agents to turn the faithful away from the path of life.

While many look to the Dark Ages as the time of the church's greatest trial, it seems evident that for a brief period just before the coming of the Lord the true followers of Christ will be subjected to trials of faith exceeding those of any other age. Following are some of the reasons which indicate this:—

1. The "little horn"—the papacy—is represented as making war with the saints, and prevailing against them, "until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Dan. 7:22.

2. The two-horned beast, whose great work is to make an image to the papal beast, "exerciseth all the power of the first beast before him,"—that is, in his presence (Rev. 13:12),—and issues sentence of death against all who refuse to worship the image instead of God. Verse 15.

3. The dragon, with whose voice the two-horned beast speaks, is represented as "wroth with the woman,"—the church,—and going "to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." Rev. 12:17.

4. The apostle Paul says that "in the last days perilous times shall come." 2 Tim. 3:1. If the last days were to be days of no greater peril than those which precede them, there would be no force in this statement. The fact that the last days are distinguished as "perilous," shows that they are to be such in a pre-eminent degree. And then, after telling of the fierceness and maliciousness of the reprobates who despise those that are good, the apostle adds: "But evil men and seducers shall wax worse and worse, deceiving and being deceived."

Add to these reasons the fact that Satan is gathering all his forces for a final struggle, knowing that his end is near, and we cannot but conclude that the conflict before God's people, though short, will be terrible. The adversary will seek to drag down to his own ruin as many as possible, and will endeavor to accomplish this by the deceitfulness of sin and by the terrors of persecution. Let us note the indications that these forces are rapidly gathering for the conflict. The effort to secure a national Sunday law, which will result in the revival of the methods of the Inquisition, is gaining strength. Moreover, some of the leaders have no hesitancy in declaring that those who presume to differ with them have no rights which ought to be regarded. The persecutions that have already taken place under the Sunday laws of certain of the United States give an intimation of what will result when national Sunday laws are enacted. These intimations are emphasized by the fact that leading national reformers do not apologize for these persecutions, but uphold them as righteous acts. Yet severe as are the persecutions which await the people of God, these are doubtless not the greatest dangers that lie before them.

The apostle Peter, in his description of the false teachers of the last days, says, "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error." 2 Peter 2:18. At the present time the way is being prepared as

never before, for just such deceptions. Spiritualism, under the form of Christianity, is permeating all the churches. So-called "rationalism" is undermining faith in the Bible as the literal Word of God. The popular taste is for amusements of a questionable character, to say the least. The newspapers teem with reports of immoralities, which are nearly always, by the jocular way in which they are described, made to appear comparatively innocent. Thus the moral sense of the reader is unconsciously blunted; and even when brutal crime is reported in all its hideousness, the frequency of it has a tendency to beget that familiarity which destroys loathing for it. Everywhere are the foundations being undermined, and the way being made more easy for the lusts of the flesh to assert themselves. Read 2 Tim. 3:1-8.

In view of these things, our duty is clear. The injunction in Isa. 58:1, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins," must be faithfully obeyed, not in a spirit of Pharisaism, but of humility. The world must be warned of impending danger. The peril of persecution, which threatens the faithful commandment-keepers, must be lost sight of in view of the greater peril which threatens those "who know not God, and obey not the gospel of our Lord Jesus Christ." The people must be shown in kindness the inevitable result of religious legislation. Literature upon this subject must be circulated as freely as the literature which seeks to beguile men.

The fraudulent methods of the Sunday-law advocates must be exposed, not in any captious spirit, but in order that the unwary may not be deceived. Error must be met with truth. Bitterness of spirit must be met with meekness and humility. Let each worker ever keep in mind the words of the apostle in 2 Tim. 2:24-26: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

But the work is not all to be done for those who are without. The first work must be done for ourselves, by the Spirit of God. The growing skepticism of the age must be guarded against by unswerving devotion to the Word of God, an intelligent love for which is the only safeguard against the sins that so easily beset us. Denying ungodliness and worldly lusts, we must live soberly, righteously, and godly in this present world. And we shall find that the means by which this is accomplished, will, at the same time, prepare the soul for the persecutions that will follow. He who has proved the power of Christ to destroy the power of sin in the flesh, will not lack for strength to endure tribulation. The soul that stands in the evil day, undaunted by the prospect of imprisonment, hunger, loss of friends and property, and even death, will do so only by depending on Christ, of whose sufferings he will be a partaker; and the time to learn that dependence on Christ is now. The—

—"faith that will not shrink,
Though pressed by many a foe;
That will not tremble on the brink
Of poverty or woe,"

is the faith that has been gained in the conflict with self. Let the shield of faith be used with "all prayer and supplication in the Spirit, and watching thereunto with all perseverance" (Eph. 6:18), and the result of the present issue will be eternal victory.

Bible Student.

THE EPISTLE TO THE HEBREWS.

CHAPTER 6.

AS WE saw in the latter part of chapter 5, the apostle was unable to set before the Hebrews the whole truth on account of their unskillfulness in comprehending spiritual things. They had not passed the rudiments of understanding. They ought to have been able to receive the whole truth; but their ideas were too narrow to compass the plan of God, and there was danger that they would reject the truth if it were unfolded to them.

In chapter 6 we have an

EARNEST EXHORTATION TO FAITHFULNESS

and diligence in the truth and work of God. In the first two verses, Paul exhorts the Hebrew church to pass on, leaving the elementary principles and doctrines, which they had already learned. Not that these were to be neglected or forsaken. These were "beginnings" (margin), and they were but introductory to deeper and sublimer truths. There was danger of their becoming permanently dwarfed and deformed while contending over these things. "Go on unto perfection," was the apostle's injunction.

The doctrines referred to were those over which they were liable to stumble. They laid again the foundation to repentance by falling away into sin, and thus creating a necessity for renewed and continued repentances. Over other matters there was doubtless much unprofitable wrangling; which the apostle was anxious that they should avoid by seeking to gain new stores of knowledge and truth. The expression "eternal judgment" refers, doubtless, to the results of the future Judgment.

Verses 4-6 are generally considered as being

HARD TO BE UNDERSTOOD.

They read as follows: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Dr. Adam Clarke comments on verse 4 in the following words:—

"Before I proceed to explain the different terms in these verses, it is necessary to give my opinion of their design and meaning: 1. I do not consider them as having any reference to any person *professing Christianity*. 2. They do not belong, nor are they applicable, to *backsliders* of any kind. 3. They belong to *apostates* from Christianity; to such as reject the whole *Christian system*, and its *Author*, the Lord Jesus. 4. And to those of them only who join with the blaspheming Jews, call Christ an impostor, and vindicate his murderers in having crucified him as a malefactor; and thus they render their salvation impossible by *wilfully and maliciously* rejecting the Lord that bought them. No man *believing in the Lord Jesus* as the great sacrifice for sin, and acknowledging *Christianity as a divine revelation*, is here intended, though he may have unfortunately *backslidden* from any degree of the salvation of God."

That which to our minds sheds additional light on this passage is that the expression, "Seeing they crucify to themselves the Son of God afresh," would properly be read, "While they crucify to themselves the Son of God afresh, and put him to an open shame." This reading is given in the margin of the Revised Version, and the original word in its tense formation is similar to the expressions in verse 4, which are *aorist*, or past tense. Nor is the rendering, "If they shall fall away," justified by the grammar. MacKnight says the participles rendered "were enlightened," "have tasted," and "were made partakers," being *aorists*, are properly rendered in the past tense; wherefore *parapesontas*, being an *aorist*, ought to have been translated *have fallen away*. To

this criticism Dr. Clarke agrees. Hence it would be proper to

READ THE PASSAGE AS FOLLOWS:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, and have fallen away, to renew them again to repentance, while they crucify to themselves the Son of God afresh, and put him to an open shame." This proves that men may taste of the grace of God and fall away. They may fall to such depths that the grace of God cannot reach them.

This sense of these verses is strengthened by the illustration which follows. The earth, which receives the benefits of nature and cultivation, and returns the bounties of fruit and grain, is blessed; while that which perverts the blessings conferred upon it is doomed to cursing.

But Paul entertained a hope of better things concerning them, though the danger to which they were exposed led him to set before them the possible results of persistent unbelief. The fact stated in verse 10, that God will not forget deeds of love wrought in his name, is one of great encouragement. While it is true that sin will meet with no allowance, and that every transgression and disobedience will receive its recompense, we are also assured that God will just as faithfully remember those works of self-sacrificing love which are done in the name of Jesus. This condition, "toward his name," is present in all similar promises. Christ says, "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Mark 9:41. Many do not work in the name of Christ, but in their own name; not for the glory of God, but for self-glory. The work of redeeming the world belongs to Christ, and those who engage in the work of redemption should work in the Leader's name.

There follows, in the rest of this chapter,

ANOTHER POWERFUL EXHORTATION

to faithful diligence unto the end. This must be an individual, personal work. Our responsibilities we may not delegate to another. The exhortation is based upon the promises of God made to Abraham. And this consideration appealed strongly to the Hebrews; and Paul connects the followers of Christ with the hope held out through these promises to Abraham.

The promise made to Abraham embraced two important points: blessings to all the world through his seed, Christ; and the possession of the earth made new as the everlasting possession of his people. The unity of God's system of grace is generally overlooked. But the God of Abraham is our God. His Saviour is Christ. His hope is our hope. He saw and rendered homage to Melchisedec, under whose ministrations we have access to God.

THE HOLY SCRIPTURES.

H. A. ST. JOHN.

1. "Thy Word is truth." John 17:17.

No higher compliment could be given the Scriptures than to call them the *truth*. And to be called thus by Christ, a teacher sent from God in a pre-eminent sense, is the highest encomium possible. The Holy Bible is pure, unadulterated *truth*. It can be believed and trusted with the fullest assurance. Its purity is such that it is likened unto silver "purified seven times." Ps. 12:6. No alloy or dross is here.

2. "Given by inspiration of God." 2 Tim. 3:16.

This can mean nothing less than that the Holy Spirit of God, the executive of the Godhead, moved holy men to write, so that the things written, whether

history or prophecy, or precept, or doctrine, are the *inspired truth of God*.

3. "And is profitable." 2 Tim. 3:16.

This word of pure truth, thus inspired of God, is highly profitable to man in many ways. It is the infallible source of sound doctrines. Justifiable reproof must be drawn from the Word of God. The reproof should be able to put a *Thus saith the Lord* between himself and the reproof. The Word of God is profitable for correction. It not only reproves the erring, but reveals the way by which the wrong may be corrected. It does not leave the reproofed under the sense of guilt, without help, but it points to the remedy for sin, and to the promises of pardon full and free; and the reproof should associate these promises with the reproof. Then the Scriptures are profitable for instruction in righteousness. All the instruction needful in that which is of the first and highest importance, is here found.

4. Will thoroughly furnish "unto all good works." 2 Tim. 3:17.

This divine utterance was once the watchword of Protestantism and reform. It should be still. As the Bible *thoroughly* furnishes the man of God unto all good works, it follows irresistibly that those doctrines and ceremonies and works, of whatever name or nature, or however antiquated, that have not their basis in the clearly-revealed Word of God, are *not good*.

5. "Make thee wise unto salvation." 2 Tim. 3:15.

The science of salvation takes the precedence of all other sciences. A person may become wise in the science of mathematics, or philosophy, or astronomy, or all the sciences combined, and with all this wisdom miserably perish in a few years. But he that becomes wise unto salvation, though sadly he be deficient in all other wisdom, will secure eternal life, when all true science may be studied throughout eternity with immortal strength and vigor. Hence we should, first of all, become wise unto salvation, then if we secure but little besides in this world, we shall have a grand and never-ending opportunity to learn in the world to come. But if we do not become wise unto salvation, in a few brief years we shall lose all we may have gained here, with life itself. How foolish that would be!

6. "Search the Scriptures." John 5:39.

Here the Saviour enjoins the *duty of searching* the Scriptures. How eternal life may be obtained is revealed in the Scriptures; hence truly it is in them we have eternal life if we ever have it at all. But to simply *think* we have eternal life in the Scriptures, and not study and obey them, will result in our being sadly deceived at the last.

7. Noble to search the Scriptures. Acts 17:11.

The great apostle to the Gentiles designates the Bereans as more noble than the people of Thessalonica, because "they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." It is not a noble trait to receive new things because they are new, or because they are professedly drawn from the Scriptures; nor is it noble to reject a thing because it is new, and contrary to our education or way of thinking. The noble way is to receive the new doctrine for investigation, and bring it to the searching test of the Holy Scriptures.

8. The Word is a light to our path. Ps. 119:105.

Nothing will answer as a substitute for it, as a guide to our footsteps. A light supposes darkness. Darkness covers the earth, and gross darkness the people; hence the great need of a lamp for our feet and a light to our path.

9. Its entrance gives light. Ps. 119:130.

The Bible cannot give light if it is simply in our libraries, on our tables, or in our pockets. It must abide in us richly. It is highly commendable in the sight of Heaven to seek for truth as for hid treasure, and to become rich in this way.

Missionary.

"A LITTLE WHILE."

"What is this that He saith, A little while?"

A LITTLE while to quaff the cup of sorrow,
To wait with tearful eyes for light to dawn;
A little while to watch for that to-morrow
Which only comes when life's sad strife is won—
Only a little while.

A little while to stand with girded armor,
And wait the bugle-blast with lifted sword;
And then, when drums beat and the strife grows warmer,
To march to fight the battles of the Lord—
Only a little while.

A little while to mourn the vision golden,
That vanished ere the rising of the sun;
To see them pass, those treasures sweet and olden,
With the eternal ages, one by one—
Only a little while.

A little while! Where are the hopes we cherished,
That rose as stars rise in the evening sky,
Only to sink as vanished dreams that perished,
When they were brightest, shining but to die?—
Only a little while.

A little while! 'Tis not in vain with mourning
We lay those cherished hopes and dreams aside;
'Tis not in vain they vanished in the morning,
For God still liveth, and the world is wide—
Only a little while.

A little while to quaff the cup of sadness,
The cross to carry ere the crown we win;
A few more tears, then, oh! to see with gladness
The gates of heaven swing wide to let us in—
Only a little while.

—Toria A. Buck, in *Messiah's Herald*.

NEW ZEALAND.

THOSE who are laboring to advance the cause of present truth in New Zealand have reason to "thank God and take courage," not that we meet with no difficulties in the way, but because he for whom we labor grants the necessary help to surmount them. Every branch of the work is meeting with a fair degree of success. We find that the general plans adopted by our people in all parts of the world can be carried out here. Our greatest lack is earnestness. Knowing the solemnity of our message, and the certainty of success in our plan of action, we should manifest unparalleled devotion.

Some months since, we reported that the Napier church had decided to erect a house of worship, and had purchased an allotment. It is now our privilege to report the successful issue of this undertaking. The building is finished without and within. It is very centrally located, being in the vicinity of the largest church buildings, and within a few rods of the Theatre Royal. The main building is twenty-eight feet wide and forty-eight feet long. It is twenty-five feet from the floor to the highest point of the ceiling.

Attached to the rear of the building is a Sabbath-school room 26 x 30 feet. This room is well lighted and seated, and arranged for the junior division of the school. It is separated from the main building by folding doors. During the opening exercises, the doors are all opened, and the two rooms are thrown into one. After these exercises, the doors are closed, and the senior and junior divisions are separated. We find this to be much better than to have the whole school in one room. It shuts away the noise from the elderly members, and enables us to do more for the children. Our building is neat and comfortable, and free from expensive embellishments. It is much appreciated by those who have been worshipping in the hall during the past year.

The dedicatory service was held Christmas night. A few of those most interested spent some time in decorating the church for the occasion, and it presented a most cheerful appearance to the large audience which assembled. We truly felt the presence of the Lord's

Spirit, as we reflected upon the sacredness of the dwelling place of God, his great love in condescending to meet with and bless sinful men, and as we endeavored to consecrate to him the house he had enabled us to build. The next night the members of the Sabbath-school gave a pleasant and profitable entertainment, consisting of readings, recitations, and songs. This was the anniversary of their organization.

The first week of the new year was observed as a week of prayer by the Napier church. This proved most beneficial to those who took an active part. We were led to examine our truth, our duties, and our fitness for the work. On the first Sabbath of the year, we held the church quarterly meeting. Nearly every member was present at 9:30 A. M. to respond to the call of his name. One member was disfellowshipped, and six were taken into the church. We then celebrated the ordinances of humility, the Lord's supper, and baptism. Thus at the first quarterly meeting of this church, they joined in all the ordinances of the Lord's house. Nearly all present pronounced this the best meeting they had attended.

This church has a membership of sixty-six. There are twenty or more keeping the Sabbath who have not yet joined the church, but we expect they will from time to time. If the brethren and sisters continue to serve God as they have hitherto since the Truth found them, I believe God will do great things for them. One year ago we had no thought that such changes would take place in so short a time. The Lord has certainly worked for us. Now why should we stop here? Why not believe that there is just as much for us during the coming year? And believing this, let us live and work for it.

The friends of the cause in Australia and Tasmania will be pleased to know that Bro. Israel and family arrived at Napier safely, after a pleasant voyage. As I am in Auckland, I have not yet seen them, but rejoice to know that they are here to help bear the burdens of this Conference. It is the burden of our hearts to see the work advance in proportion as our numbers increase and as we gain in experience. If this is done, great changes will be seen the coming year. To this end we desire the prayers of those who commune with God.

A. G. DANIELLS.

AT SERVICE IN A RUSSIAN CHURCH.

DURING the past season, city mission work has been carried on at Geneva, the most important city of French Switzerland. The city is picturesquely situated at the lower end of the romantic Lake Lemman, and on either side of the out-flowing Rhone. To the east rise the majestic Alps of Savoy, with the beautiful Mont Blanc in the background; to the north and west lie the blue Juras, which often beam in the setting sun like a vast range of glowing coals. This city has become a popular resort for many nations; among others, the Russian residents are sufficiently numerous to maintain regular services.

On a recent visit in the interests of our work in that city, we took occasion to be present at a Russian service. The church edifice is in the form of a cross, with a large dome in the centre, and with several small ornamented towers, each of which is surmounted with a crescent, concave side up, above which rises a golden cross. The cross is placed above the crescent, it is said, to show that the cross, or the religion of the Russian, should triumph over the Turk. Much gold was used in ornamenting the dome and towers. The building is of fine stone, and is neatly constructed.

On entering, we found ourselves in a square room, capable of holding a hundred persons. There were no seats, save a few chairs for visitors. The floor is composed of the finest tile, and the walls and pillars are richly frescoed in dark colors and gold. In the

dome above the centre of the room, and on the walls, are numerous paintings of the Virgin, the Saviour, and saints.

On the left of the entrance sat a long-bearded old gentleman, behind a table loaded with wax candles and tapers. As the worshippers entered, they purchased, for cash, a larger or smaller candle, which either they themselves, or the sexton, took to an altar, by the side of which, and before a picture of the Saviour, a large candle was burning. There the candle was lighted, and placed on the altar. Immediately back of the pulpit were folding doors, behind which was the altar where the service was mostly performed. During the first part of the mass, these doors were closed, shutting off the priest and altar from view.

Four gentlemen, led by a priest, constitute the choir. The priest opened the service by reading a selection in Old Slavonic. Following this reading came the mass. First, the priest behind the screen chanted a few sentences; then the choir responded. The singing was exceptionally fine. Such perfect, deep, and rich harmonies we had never heard in any service. All musical instruments are excluded from their churches.

On entering the church, the people immediately fell upon one knee, or both, according to the degree of their piety, bowed forward toward the altar, with their faces almost to the floor, devoutly made the sign of the cross during the act, and then passed to a convenient standing-place in some part of the room. There were about fifty worshippers and twenty visitors present. All through the service the former repeatedly made the sign of the cross and frequently knelt down, bowing again and again, with the face nearly to the floor.

The service half finished, the folding doors opened, revealing the altar and the officiating priest, who kissed the locks of the doors as they opened. He was most gorgeously arrayed. His outer garment was blue, trimmed with a heavy gilt border; the inner, of white satin, glistening with gold. During the service, much incense was burned, which was of the same odor as that used by the Chinese in their temples. The whole lasted nearly two hours, and would have been very tedious but for the fine singing.

At the close, the priest appeared with a golden cross, offered a prayer over it, waved it toward the people, and then kissed it, after which the audience, passing before him, kissed it in turn, and went out. The service, though more simple, resembled the celebration of mass by the Roman Catholic Church; yet it was not less imposing. Once during the service the clasped Bible was brought out and waved toward the people. This doubtless fitly represented the amount of God's Word that they received from the church. The whole seemed like a meaningless round of forms, and far from intelligent worship of the Creator. We could not but feel thankful for the light of present truth illuminating many darkened hearts among the millions of the Orient.

H. P. HOLSER.

THE UNITED STATES.

ST. ANNE AND KANKAKEE, ILLINOIS.

WHILE laboring among the French Canadian people of this State, I have canvassed for the French "Life of Christ" and for "Bible Readings," and have sold £65 worth of books. I sold Bibles wherever I could. Though often meeting strong opposition on the part of the priests, the Lord enabled me to gain the esteem of the people in general, so that I am invited, even by some who have not seen me, to speak about the Bible to them. Space is lacking to give a full account of the many interesting cases I have met, among both the Catholic and

the Protestant French population here ; but all goes to show that the time has fully come to work for them. Our people at Pitwood, St. Anne, and Kankakee, are being blessed in a marked manner, and a revival is beginning to be seen among them. The truth is brighter and more precious, and in the practice of it we find rare blessings.

I would ask an interest in the prayers of all who are in sympathy with the work that is being done to bring the present truth to the blind. I espoused their cause while in Europe, and the readiness with which they receive the comforting power there is in present truth so touched me that I have decided to do all I can for them. The name of the contemplated association will be, "The Vigilant Christian Endeavor Association for the Blind ;" and although in its infancy, it has before it a vast field, in which are great possibilities. The beginning is indeed small, but it is supported by many encouragements, and with God to aid us, our anticipations must be realized. Few indeed of those who are not so afflicted realize the full import of the word "blind." In France alone, there are not less than 40,000 blind persons, and only about one-third of them know how to read and write. Others live a life of begging, etc. When we consider our own country, the United States, that each State has an institution full to overflowing, and yet not one-half of the whole number of blind persons is thus sheltered, we get a faint idea of the number there are. And it has been seen in almost every case that the blind can do more for the cause in canvassing or Bible work, than many of our good workers.

E. P. AUGER.

RIVERDALE, RHODE ISLAND.

RIVERDALE is a little settlement of about twenty-five houses, situated along the banks of the broad and beautiful Narragansett Bay. Nearly the entire community have attended our meetings here, and indorse the position we take on the Sabbath, life and destiny of man, tithing, etc. Nine adults have begun the observance of the Bible Sabbath. These, with but one exception, are as brands plucked from the burning, never having made a profession of religion. Most of them were profane men, and addicted to the use of tobacco, some having used it for more than a quarter of a century. These vile habits have been abandoned for the truth's sake, and the lips which a few days ago were uttering cursings and blasphemy, are now singing praises to God and to Jesus their Saviour. One of this company remarked, that the amount of money heretofore used for tobacco should now go into the cause of God ; and this was practically demonstrated by the quarters and dimes which flowed into our first Riverdale Sabbath-school collection.

M. WOOD.

TRACY, MINNESOTA.

I HAVE been in this vicinity about two weeks, and have held nineteen meetings. Seven adults have signified their intention of keeping all the commandments of God. This is an entirely new field, and calls are coming in from several places for meetings.

W. B. HILL.

ONE evening as Mohammed, after a weary march through the desert, was camping with his followers, he overheard one of them saying, "I will loose my camel, and commit it to God." The prophet immediately exclaimed, "Friend, tie thy camel, and commit it to God." We cannot expect an indulgent Providence to make up for our neglect of proper effort. No amount of faith is an excuse for laziness. Do the best you can, and leave the consequences with God.

News Summary.

Japan has a population of 40,000,000.

This year's cotton crop in Japan is said to be a complete failure.

Nine-tenths of the people of the earth now have the Bible in their own language.

Count Andrassy, the well-known Austrian statesman, died recently in his 67th year.

Singapore has a Woman's Christian Temperance Union, which is engaged in active work on behalf of the European sailors who visit that port.

There are seventy mission stations along the valley of the Nile from Alexandria to the first cataract.

The newspapers in Constantinople have been forbidden to allude in any way to the revolution in Brazil.

According to recent dispatches, the church of Rome continues to make converts among the aristocracy of England.

The London labor council is taking measures to confederate the various trades unions established throughout Great Britain.

Andrew, convicted of the murder of Henry Bartlett in Sydney, has been sentenced to death, with a recommendation to mercy.

A temperance society has been formed at Berlin under the patronage of members of the royal family and the city aristocracy.

Russia has ordered a squadron to proceed to Crete. Is it to assist the rebellious Cretans, or their masters, the "unspeakable Turk" ?

A telegram from Brisbane states that Jas Jackson, a lad from an orphanage, has been swallowed by an alligator in the Murray River.

A decree has been issued by the Queen of Madagascar, freeing any persons who may be brought into that country from the neighboring coast of Africa.

The House of Commons, in its debate on the address in reply to the Queen's speech, has decided against Home Rule for Scotland by a majority of forty.

Five lines of tramways, covering a distance of a little over ten miles, are to be constructed in Geelong. It is stated that the motive power to be used is electricity.

A proposal to abolish the official use of the French language in Canada, which has been before the Canadian Parliament, has been referred to the local governments.

The Provincial Hotel, one of the leading and most extensive public houses in Ballarat, was burned on the 21st ult. One man, a chemist named Thomas, perished in the flames.

Negotiations are proceeding at Washington between the British Minister at Washington and the American Secretary of State relative to the dispute concerning the Behring's Sea fisheries.

The extradition treaty between Great Britain and the United States has been ratified by the United States Senate. Crimes of a political character are excluded from the terms of the treaty.

According to the ninety-third annual report of the London Missionary Society (Congregational), the society has under its care over eleven hundred mission stations, divided into about thirty districts.

South Africa has been suffering from a drought resulting from the destruction of the forests,—the same cause that ruined Egypt, Mesopotamia, and India, once the most fertile countries in the world.

It is intimated that Dom Pedro, the Brazilian Emperor, is not so very welcome in Europe. His presence is unpleasantly suggestive of the ease with which an empire may become a republic.

A careful estimate of the expense of running street cars by horse power and by electric motors has been made in New York, and shows a balance in favor of the electric motor of 13s. per day per car.

One hundred persons have been drowned, and a large amount of property destroyed, by the bursting of a reservoir at Prescott, Arizona, U. S. A. The reservoir was three miles long by three quarters of a mile wide.

Mr. Eddy, Chief Commissioner of Railways in New South Wales, says that in future no goods trains will be run on Sunday, and that in every particular he will make Sunday labor as light for the *employés* as possible.

In 1786 there were in Europe 37,000,000 Protestants, 40,000,000 of the Greek Church, and 80,000,000 Roman Catholics. In 1886 there were 85,000,000 Protestants, 83,000,000 of the Greek Church, and 154,000,000 Roman Catholics.

All the European countries except Russia have consented to send representatives to the labor conference convened by the Emperor of Germany. The conference will meet at Berlin in April, and will consider the hours of labor of workmen, and measures for abolishing the sweating system.

In the late election of members for the German Reichstag, the Socialists have gained twenty-one seats. This enables them to introduce measures of their own, fifteen signatures being required for this purpose. The election places the Government party in the minority.

A proposal to adopt a free system of education in the United Kingdom has been lost in the House of Commons, by sixty votes. The Liberals favor granting endowments to Roman Catholic schools and withholding them from Protestant schools when pupils are admitted of other sects.

At the instance of the British ambassador at Constantinople, the Khurdish chief Moussa Bey, who was recently acquitted of the charges against him in connection with the terrible outrages committed on Christians in Armenia, is to have a new trial at Constantinople.

The first authentic record of an epidemic of influenza was made by Hippocrates 420 B. C. There were in all about three hundred of these epidemics in Europe between 1510, when the disease was first noted in Malta, and 1850. In 1729, the whole of Europe suffered severely.

It is rumored that Prince Bismarck is to be succeeded in the post of President of the Prussian Council of Ministers by Herr von Boetticher, the present Minister of State and Imperial Secretary of State for the Interior in the Prussian Government. Prince Bismarck retains the Chancellorship of the empire.

The London Gas Company of England has given seven hundred of the *employés* a share in the company's profits. In consideration, the men agree in writing to have nothing to do with strikes or labor organizations. The strike of which this co-operative system is the outcome cost the company £74,000.

The Chinese official who has been the prime mover in favor of introducing railways into the empire, has been appointed Viceroy of the Hoo Provinces, a position which will enable him to carry out his pet scheme. It is believed that the construction of railways will at once be begun by a Chinese company with foreign capital. This will be a long step forward for the Celestials.

The contest between the British mine owners and miners causes anxiety. The miners declare their intention to strike this month unless their demand for increased wages is acceded to. The owners aver that the mines cannot be remuneratively worked if the increase is granted, and are combining that they may more successfully resist the movement of the miners.

On the night of the 25th ult., Melbourne was visited by another big blaze, the large furniture warehouse occupied by Messrs. Nathan and Co., and the factory in the rear, being completely destroyed. It is believed the buildings were quite well covered by insurance ; but the stock, owned by Messrs. Nathan and Co., was valued at between £50,000 and £60,000, and was insured for about £12,000.

George Muller has just written the fiftieth report of his famous orphanage at Bristol, England. Since the institution was founded, he has received for it £1,100,000 ; and besides the tens of thousands materially assisted, 100,000 persons have been entirely educated and supported. The institution now consists of five large houses, capable of affording homes for more than two thousand orphans, and thirty-six schools are maintained.

In its editorial columns, the *Catholic News* gives the following emphatic testimony to the consistency of the position of seventh-day keepers on the Sabbath question : "Among Protestant denominations the Seventh-day Baptists are logical. They find nothing in Scripture to justify observing Sunday as the Sabbath ; and rejecting, with other sects, the authority of the Catholic Church, and professing to believe nothing not laid down in Scripture, they reject Sunday."

Health and Temperance.

PHYSIOLOGY OF THE BONES.

OMITTING particular description of the bones of the thorax, pelvis, and the extremities, we will discuss in this article the physiology of the bones. The functions of bones may be said to be support, protection, and motion. Each of these functions we will now examine more particularly.

Support.—As a whole, the skeleton forms the framework of the entire body. Upon its firmness depends that of the softer parts which are built upon it,—the muscles, nerves, membranes, and other tissues. Without the skeleton, the other tissues would fall limp, into inextricable confusion. By means of the skeleton, the head is held erect, and the limbs supported in proper position, giving them efficiency and symmetry.

Protection.—Equally striking is the dependence of numerous parts of the body upon the skeleton for protection from external injury. Of this we have many examples. The skull is admirably adapted to the protection of the brain, the most delicate of all the vital tissues, being a bony cell, well arched to secure the greatest possible strength to resist external violence, and composed of two walls with a peculiar arrangement of tissue between especially calculated to deaden the effect of blows applied to the head by accident or design.

The head is still further protected by the peculiar curves of the spinal column, upon which it rests, so that blows received from below, as in jumping, or even in walking upon a hard surface, are little felt by the head, since the various curves conduct away the lines of force, and thus prevent much from reaching the head.

Still another means of protection is provided for the delicate brain, as if to secure it against the possibility of injury, in the fibro-cartilaginous cushions placed between the vertebrae. The elasticity of these discs of cartilage causes them to yield to pressure whether it be slowly or suddenly applied, and thus the brain is protected from the full force of concussions which otherwise might seriously injure. Even the slight concussions constantly occurring when one is walking over an uneven surface, would, without this provision, undoubtedly occasion serious injury to the brain and the delicate organs connected with it. The amount of this kind of action is better appreciated by reference to the well-known fact that people who are much upon their feet during the day, especially those who are travelling about over uneven surfaces, diminish very appreciably in height between morning and evening. Most persons vary an inch in height, and instances have been noted in which persons have lost more than two inches in height through vigorous and prolonged exercise. This is caused by the thinning of the cartilage discs from the prolonged pressure to which they are subjected. In elderly people the same thinning takes place, permanently diminishing their stature.

The spinal cord is protected by the bony canal formed by the rings of the several vertebrae composing the spinal column. The enlargement of this canal in the cervical portion, where it is much larger than the cord, is a marked instance of nature's fine adaptation of means to ends. The neck is designed to be turned in every direction freely; but this freedom of motion would disturb the function of the spinal cord except for the arrangement mentioned.

Another example of protection is seen in the thorax, which is a bony cage in which are encased the lungs, heart, great blood-vessels, important nerves, and several other important organs.

The pelvis also protects within its wide-spreading arch several important vital organs.

Throughout the body, as a rule, the large blood-vessels and most important nerve trunks are pro-

ected by their position upon the inner and under sides of the bones near which they run.

Motion.—The bones are the passive agents in the production of motion. The muscles, being excited to action by the nerves, employ the bones as levers. In walking, the body is, by means of the muscles acting on the bones, pried about from place to place. It is a curious fact that nearly all of the simple kinds of mechanical appliances are utilized in the production of motion; but as this subject will be dwelt upon at much greater length in connection with the study of the muscles, we will devote no further space to it here.

Possible Function of the Bones.—It has been supposed by some of the most eminent physiologists that bones having a medullary canal may play an important part in the production of white blood corpuscles, it being thought that the medullary substance is capable of producing these bodies, the origin of which has been a subject of study by physiologists ever since they were first discovered in the blood. Whether the supposition is correct or not cannot be positively asserted at the present time, as there have been no conclusive investigations on the subject.

Composition of the Bones.—Bone substance is a curious compound of living matter, and matter possessing so low a grade of life that it is even doubted by some whether or not it possesses life at all. For convenience of description, it is customary to speak of the elements of bone as being organized and inorganic, the two being supposed to be intimately blended together. It is more than probable, as before intimated, that this is not a correct statement of the fact, but that bone, like all other tissues, is a living, organized structure throughout, but so exceedingly complex in its nature that its elements are easily separated from their combination.

Recollecting the real truth in the matter, we may proceed to examine the composition of bone, for convenience considering it as a mechanical compound of certain living elements with others that are not possessed of life. If a bone is placed in the fire for a short time, when taken out it will be found to have changed its nature very remarkably. First, it will be noticed that it has lost one-third of its weight; and, second, it will be observed that it has lost its strength and toughness. A slight force will break it, and it may be easily crumbled to a fine powder; yet it retains precisely its original form and general appearance.

If, instead of placing the bone in the fire, we had immersed it in a solution of muriatic acid for a few days or weeks, we should have obtained very different results. Supposing that we have done so, we find the bone still retaining its original form and appearance; but upon weighing it we discover that it has lost two-thirds of its weight. Its nature has also changed; for instead of being firm and inflexible, it is now so flexible that, if a rib or a fibula, it may be tied into a knot.

If bones which have been treated in these ways be submitted to a careful chemical examination, it will be found that the bone which has been burned has lost all of its animal matter, the residue being a mixture of carbonates and phosphates of various bases. The bone which was immersed in acid will be found, on the other hand, to have lost all its mineral matter, the animal or vitalized organized portion of the bone remaining.

A careful analysis of the bones conducted in this manner, by the aid of the most refined processes known to chemical science, has determined the composition of bone to be as shown in the following table:—

<i>Organic Matter,</i>	{ Gelatine and blood-vessels ...	33.30
	{ Phosphate of lime	51.04
	{ Carbonate of lime	11.30
<i>Inorganic</i>	{ Fluoride of calcium	2.00
<i>or</i>	{ Phosphate of magnesia	1.16
<i>Earthy matter,</i>	{ Soda and chloride of sodium ...	1.20
		100.00

In childhood the proportion of animal matter is much greater, so that the bones of infants and children are much more flexible than those of older people, and much less liable to fracture. In old age, on the contrary, the proportion of mineral matter greatly increases, so that the bones become exceedingly brittle, and break with very slight violence. A child will fall several feet without suffering graver injury than slight bruises which will heal in a few hours. An old person, suffering half the violence, will not escape without broken limbs. It has often happened that an elderly person has broken an arm or a leg by simply rolling off the bed during sleep, or even tripping upon a door-sill and falling upon the floor.—*J. H. Kellogg, M. D., in Home Hand-Book.*

BEER IN BRITAIN.

D. A. ROBINSON.

THE art of making beer is supposed to have been introduced into the British Isles by the Romans under Julius Cæsar. "Prior to that time, the usual drinks of the Britons were water, milk, and mead. The early manufacture of beer and mead was by families. Eumenius says that Britain produced grain in such abundance that it was sufficient, not only for bread, but also for the manufacture of a 'drink which was comparable to wine.'

"The drinking habits of the Britons were greatly intensified by their Saxon invaders. Malmesbury, speaking of the Saxons, says that 'excessive drinking was one of the commonest vices of all classes of people, in which they spent whole days and nights, without intermission.' With them, as with the Britons, ale and mead were the principal drinks, and wine was an occasional luxury. Three kinds of ale are mentioned in this period—clear ale, Welsh ale, and 'a crumb full of lithes,' or mild ale. Warm wine is also mentioned in the Saxon chronicles. Large quantities of honey were produced, from which metheglin was made. Vineyards were rare in the times of the Saxons, and they were chiefly attached to the monasteries. In a Saxon colloquy, a lad being asked what he drank, replied, 'Ale if I have it, or water if I have it not.' Being asked why he did not drink wine, he said, 'I am not so rich that I can buy me wine; and wine is not the drink of children, or the weak-minded, but of the elders and the wise.'

"Thorpe has given the following account of this period: 'The Anglo-Saxon notions of hospitality were inimical to sobriety. It was the duty of the host to offer liquors to every guest, and, if possible, to induce him to drink to intoxication. The kings and nobles on their journeys stopped to drink at every man's house, and indulged until they were incapable of taking care of themselves.' This is proved by the laws, which imposed a double penalty on those who injured them on these occasions, and by the number of royal assassinations which took place where monarchs stopped to drink.

"Ale was regarded as one of the necessities of life. As early as A. D. 694, it became so important an article of luxury that an annual tax of twelve ambers of ale was paid to Ine, the Saxon king, by every subject who possessed twelve hides of land. In the ninth century efforts were made to check the universal intoxication, and the honor of the initiative belonged to Theodore, Archbishop of Canterbury, and Egbert, Archbishop of York. Their exertions were prompted by religious motives, and were seconded by the kings, from a desire to prevent riot and bloodshed."

The edicts of the archbishops give a clear insight into the intemperate habits of both the laity and the clergy at the time indicated.

"A bishop who was drunk to vomiting while administering the holy sacrament, was condemned to fast ninety days; and one who was so intoxicated

as, pending the rite, to drop the sacred elements, was required to chant a hundred psalms as penance. All bishops who were constantly and deliberately drunk were deposed from their office. The laity were more mildly dealt with. If a man compelled another to become intoxicated out of hospitality, he was to do penance for twenty days; if from malice, the same penalty was enjoined as for man-slaughter."

The following curious exception from the rules of intemperance is suggestive of the times:—

"If any one," says Archbishop Theodore, "in joy and glory of our Saviour's natal day, or Easter, or in honor of any saint, becomes drunk to vomiting, and in so doing has taken no more than he was ordered by his elders, it matters nothing. If a bishop commanded him to be drunk, it is innocent, unless indeed the bishop were in the same state himself."

The drinking customs in Britain since those times have changed; but there are still cogent reasons why the devoted temperance workers should zealously labor on, and there is ample room for improvement.

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WE publish elsewhere the text of the Sunday Bill now before the United States Congress. It may be supposed that the final clause would be a sweetener for those who observe the seventh day, in that it provides for the observance of this day by those who choose to do so, and for their using Sunday as a secular day under certain restrictions. But this is not so with us. We require no sanction of the civil law to do what God requires of us. Nor would we be at all grateful for a human law which called upon men to observe the Sabbath instead of the first day of the week. God has spoken the word in his own law; and to God we must all give account for how we obey that law. To be acceptable, our obedience must be not only outward, but inward, from the heart, where the principles of the law must be fully inscribed. The interference of civil laws in the enforcement of duties toward God is never desirable. Civil law should seek to render men civil, but it has no business trying to make them religious.

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THE Sabbath-schools will be interested to know that in a few weeks the lessons will be discontinued in the *Youth's Instructor*, and will be furnished in separate form. Just what form they will take will soon be decided.

By private letter we learn that Brn. W. D. Curtis, Stewart, and Vercoe have their tent pitched on an eligible site in Adelaide, and are having an excellent attendance at their services.

It is stated that the famous Plymouth church in Brooklyn, over which Henry Ward Beecher presided, is rapidly disintegrating, it having lost over seven hundred members in the past year. There is probably no man living that could fill the place left vacant by one of the most celebrated orators of the age, and no man can imitate or interpret the gospel he preached.

COMING SHORT.

"LET us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Not merely seem to come short, but actually come short. As if we should say, Lest at last it should appear that some of you have come short of it. This thought ought always to be present with us, that we may almost gain eternal life, and yet lose it.

This is forcibly illustrated by what sometimes happens on the coasts of Australia. The voyage from the home country represents a distance of about twelve thousand miles by the shortest route. Many gallant vessels attempt the voyage, and make it successfully over and again. But occasionally it is otherwise. A ship sails on the long journey perhaps for the first time. On board everything goes satisfactorily, difficulties are met and overcome, and the end of the voyage is rapidly nearing. At home the owners are awaiting the result with anxiety. The commander has in his mind a congratulatory message, which he will soon be speeding back, announcing his safe and happy arrival.

But that message is never sent. Instead, the cable bears the startling news that as the vessel approached the harbor, it was driven upon the rocks, and became a total wreck, involving great disappointment, with the loss of property, it may be of many lives. A miscalculation, a moment of carelessness, or some ill hap, has destroyed the labor and hopes of years just as they were about to be realized. So on the voyage of life there are many wrecks which strew the reefs and shoals about the terminal harbor. The sailor never becomes so familiar with his ship that he does not need to look out for danger. Familiarity with duties should not decrease our faithfulness, and the nearness of the port often enhances rather than lessens the danger. We all need to heed well the admonition to fear lest we come short of the "haven of rest."

IMPORTANCE OF FAMILY DISCIPLINE.

NONE of the lessons of childhood are learned in vain. Character is developed in youth for good or evil. At home there may be praise and false flattery; in the world each stands on his own merits. The pampered ones, to whom all home authority has yielded, are there daily subjected to mortification by being obliged to yield to others. Many are even then taught their true place by these practical lessons of life. Through rebuffs, disappointments, and plain language from their superiors, they often find their true level, and are humbled to understand and accept their proper place. But this is a severe and unnecessary ordeal for them to pass through, and could have been prevented by proper training in their youth.

The majority of these ill-disciplined ones go through life at cross-purposes with the world, making a failure where they should have succeeded. They grow to feel that the world owes them a grudge because it does not flatter and caress them, and they take revenge by holding a grudge against the world and bidding it defiance. Circumstances sometimes oblige them to affect a humility they do not feel; but it does not fit them with a natural grace, and their true characters are sure to be exposed sooner or later.

If such persons have families of their own, they become arbitrary rulers at home, and display there the selfish and unreasonable disposition they are forced to partially conceal from the outside world. Their dependents feel to the utmost all the faults of their early training. Why will parents educate their children in such a manner that they will be at war with those who are brought in contact with them?

Their religious experience is moulded by the education received in childhood. The sad trials, which prove so dangerous to the prosperity of a church, and which cause the unbelieving to stumble and turn away with doubt and dissatisfaction, usually arise from an unsubdued and rebellious spirit, the offspring of parental indulgence in early youth. How many lives are wrecked, how many crimes are committed, under the influence of a quick-rising passion that might have been checked in childhood, when the mind was impressible, when the heart was easily influenced for right, and was subject to a fond mother's will. Inefficient training of children lies at the foundation of a vast amount of moral wretchedness.—Mrs. E. G. White.

ONE feature of domestic economy presented by our Australian colonies has been, that while the country is peculiarly well adapted to fruit culture,—every variety which grows on earth can be produced here in abundance, and of superior quality,—still but a very small quantity has been produced, and much of that has been unused. The result is, of course, that farmers have been led to neglect this industry to a great extent. But we are happy to note an improvement in this respect. The Government is taking an interest in encouraging and promoting this health-giving pursuit.

But it is not in the lack of production that we find the only impediment to fruit consumption. The market facilities have been a greater hindrance. That is, the retail trade has been confined to fruit and confectionery shops, and enormous prices have been charged, which put the luscious commodities out of the reach of poor people.

Lately a class of barrow-men have appeared upon our streets, and fruit has by them been placed at living prices. The public patronized them so well that their number rapidly increased. The more they multiply, the more patronage comes to them, until some of the main streets of Melbourne have become seriously blocked by these wandering fruit shops. The police laws oppressed them, they were fined and gaoled; but still they multiply, and the hungry public pour out their coppers and small coins for the fruits of the season.

The City Council find it necessary to scatter them abroad, and have passed an act forbidding them upon certain streets. But they have abundantly settled the question that good fruit can be sold in Melbourne at reachable prices; and that when it is, people will buy it.

NEWS FROM THE WEST INDIES.

A LATE paper from Grenada contains an item of news to the effect that an old and respected citizen, a former local preacher in his community, has commenced the observance of the seventh day, and is organizing a "new sect." A private letter from the brother referred to confirms the statement, that he, with some others, having received reading-matter from one of our missionary workers, had, from reading, become convinced that the seventh day is the Sabbath, and has fully decided to keep all of God's commandments. He says, moreover, that the stand taken by him and others has aroused considerable interest to hear on the part of some, and a spirit of derision with others.

This is as might be expected. It would indeed be wonderful if Satan should suffer the path of a single seeker for light to be thornless. But opposition to the truth is that which waters the seed sown, and causes it to grow more vigorously. At this writing it is impossible to tell into what the infant work in Grenada will yet develop; but we believe, with the proper nourishment and care, it may become a strong and healthy plant, and be reared to bear much good fruit.

The island of Grenada is the most southern of the group known as the Antilles, lying ninety miles southwest of Barbadoes, and about sixty miles from the coast of South America. It is twenty-four miles long, and its greatest breadth is twelve miles. The capital is St. George, with 5,000 population. Some parts of the island rise to an altitude of 3,000 feet. These hills, with their perpetually green sides, render the general aspect of the country a pleasing one. The average temperature is 82 deg., though in the hills it is cooler. The fact that the truth has taken root there as it has, shows that God has already gone out before his people.

J. O. C.

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