

Bible Echo

HOLY BIBLE

AND SIGNS OF THE TIMES

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

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ANSWER TO "O LORD HOW LONG?"

O WEARY mourner, waiting for the light,
The promised light that soon, so soon, will come,
Who findest not thy daily journey bright
With rays of sunshine from the Father's home;
Art thou prepared to enter into rest?
Is thy work finished as thy Master's was?
Are there not some, the dearest and the best,
Thou fain wouldst rescue from eternal loss?

Thy heart is sore maybe with sense of sin,
The sin of those who will not hear thy voice,
Who do not wish in joy to enter in,
Who this gay world have made their only choice.
But, burdened though thou be, do not despair,
That heart is peaceful where he has his home;
Work on, work on, there is no struggle there,
And in an hour ye think not he will come.

—J. Ella Cowan, in *London Christian*.

General Articles.

AN IMMORTAL NAME.

MRS. E. G. WHITE.

THE devoted children of God are not appreciated or valued by the world. The world did not value their divine Master. The beloved disciple writes, "Therefore the world knoweth us not, because it knew him not." The Son of God made himself of no reputation. He was despised and rejected of men; and the servant is not greater than his lord. But while the world casts out the names of the sons of God, if they are humbly doing their appointed work they are winning an immortal name. They are not writing on sand, as are the children of this world; but their names are traced in the Lamb's book of life for eternal remembrance.

The anxiety of the children of God is not that they may be highly esteemed by those around them, to have titles of honor and the praise of men; but that they may stand approved before Heaven. Their desire is to crowd all the good works possible into their lives, to be a savor of Christ, to represent his character to the world, and thus honor and glorify the God of heaven.

They are not unhappy because they are called upon to deny self and to work the works of Christ. The less of selfishness there is in the life, the more the

joy of heaven flows in. The Saviour prayed that his joy might be fulfilled in his disciples. The love of Jesus, expressed in every act of our lives, while it subdues self, will not fail to bring peace and songs of praise into our hearts. The meekness, forbearance, gentleness, and goodness of the true Christian exert an influence over all with whom he associates.

Those who come into sacred relation with God are not left to the natural weakness and infirmity of their natures. They are invited by the Saviour, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The righteousness of Christ is imputed unto them. The world loses all attraction for them, and the word of God becomes exceedingly precious. They discern spiritual things. They rejoice in "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." They long to see the King in his beauty, the angels that have never fallen, and the land of unfading bloom.

In the pathway of all who seek the crown, is the cross. If we would become partakers with Christ of his glory, we must be willing to share with him in his sufferings. If we would reflect his glorious image, we must be submissive to the divine moulding, we must follow in the footsteps of the Man of Calvary. Why do we cling to anything that is offensive to him? Why not separate from every sin, and perfect holiness before him? The only reward for sin is unutterable woe and death; but the righteous shall be at his right hand in fullness of joy, in his presence where are pleasures forevermore.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." What a promise is this! The bright beams of the Sun of Righteousness shine upon the servants of God, and they are to reflect his rays. As the stars tell us that there is a great light in heaven with whose glory they are made bright, so Christians are to make it manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. As Christ is pure in his sphere, so man may be pure in his sphere.

All heaven is interested in our salvation. Angels are walking up and down the streets of our cities, and marking the deeds of men. They record in the books of God's remembrance the words of faith, the acts of love, the humility of spirit; and in the day when every man's work shall be tried of what sort it is, the work of the humble follower of Christ will stand the test, and will receive the commendation of Heaven. "Then shall the righteous shine forth as the sun in the kingdom of their Father."

We are too faithless. We do not take the promises of God, and drink in their rich meaning. We let doubt shut out the consolation of the assurances of God. Suppose that a man in this country were condemned to death; but before the sentence was executed, a noble who was able to free him had compassion upon him, and said, "I will die in his

stead," and the fetters were removed, the prisoner went free, while the noble died. What gratitude would awaken in the doomed man's heart! He would never forget his deliverer. The deed of the noble would be heralded to all parts of the world. This is what Jesus, the Prince of heaven, has done for us. When we were under the condemnation of death, he came to rescue us, to set us free from the bondage of Satan, and to deliver us from everlasting death. With his own precious blood he paid the penalty of our transgression. Does not gratitude awaken in your hearts for this wonderful love? Is it not your determination to yield all you have and are to the service of such a Saviour? Will you not become laborers together with God, seeking the salvation of those for whom Christ died? You will lose nothing by connecting with the King of the universe. He "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." And "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Let us dwell upon his rich promises, till our hearts are melted into tenderness and devotion.

Jesus invites you, in words that touch the heart with their compassionate love and pity. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Have you experienced this blessed rest, or do you slight this invitation to make a confidant of Jesus? Do you pour out your trials and grievances into human ears? Do you go for help to those who cannot give you rest, and neglect the loving call of the mighty Saviour? Have faith in God. Believe in the precious promises. Go to Jesus in child-like simplicity, and say, "Lord, I have borne these burdens as long as I can, and now I lay them upon the Burden-bearer." Do not gather them up again, but leave them all with Jesus, and go away free. He said, "I will give you rest." Take him at his word. Instead of your own galling yoke of care, wear the yoke of Christ. He says, "My yoke is easy, and my burden is light." Learn of him; for he is "meek and lowly of heart; and ye shall find rest unto your souls." Fix your eyes upon Jesus. He is the light of the world, and he declares, "He that followeth me shall not walk in darkness, but shall have the light of life."

You can show to the world that there is power in the religion of Christ. Jesus will help those who seek him with all their hearts, to overcome the world, the flesh, and the devil. When you follow the light, walking in the path of truth, you will reflect the rays of glory, and be like a city set upon a hill that cannot be hid. And when the books of remembrance are opened, your words, your deeds of love, will be acceptable before God; your robes, washed in the blood of the Lamb, will be spotless; the righteousness of Christ will be put upon you, and you will be given a new, an immortal name.

KNOCK.

O CHRIST! where is the door?
I stumble more and more—
These eyes of mine are blinded with the scales of earthly
pride.
Hear me, O Christ, to-night!
Hear me, and shed thy light
Adown this darksome path which Satan's tangled shadows
hide.
Jesus, I'm knocking now!
Before thy door I bow,
Waiting till the strange portal opens, Lord, and lets me in;
Yet still the latch is fast—
O God, it must not last!
I cannot bear the stinging frost and cold night 'winds of
sin.
Open the door, I cry,
Haste, or my soul will die!
Open, O Christ, 'tis I who shake thy portal thus in fear,
I who rejected thee,
And now I cannot see,
And down against the cruel stones I fall and perish here.
O coward soul of mine,
Knock, knock, for Christ is thine.
Knock, knock, for he is trying thee if thou be firm and
true.
His hand is on the lock—
Knock, coward, recreant, knock,
And Christ will open wide his door of love to even you.
Was that the latch I heard?
And how my faint heart stirred!
Yes, yes, at last! He hears! see how the door melts into
light!
And Christ is aye the same—
How quick the answer came,
And how the past fades out like some delirious dream of
night.

—Stephen T. Livingston.

THE RESTORATION OF THE SABBATH.

R. F. COTTRELL.

PROPHECY foretold the casting down of the truth, the change, the mutilation of the law of God, the robbing it of its seal; which has been done by the Roman apostasy. It was also foreshown that this wicked power would substitute the mark of its authority in the place of the seal of God, which it has accordingly done, and that a strong effort will yet be made to compel all to receive this mark, under the severest penalties. Rev. 13: 11-18. But the truth will not be left without vindication to the end of time. God prepared a message in prophecy to be fulfilled by actual proclamation as the closing message of probation, forbidding the worship of the beast and his image, and the reception of his mark, under the penalty of the wrath of God without mixture, even the seven last plagues. This message will arouse the true and loyal, and restore to them "the commandments of God and the faith of Jesus." This is the closing work of God, the finishing of the work of the Reformation, as the next event is the coming of the Son of man (Rev. 14: 14), to reap the harvest of the earth. These commandments include the down-trodden Sabbath of the Lord.

Isa. 8: 16 points to the restoration of the Sabbath of the law in these words: "Bind up the testimony, seal the law among my disciples." This prophecy must necessarily have its fulfillment after the papacy has done its work of changing the law, tearing off its seal; for before that no breach in the testimony existed to be bound up and healed; the law had not been robbed of its seal, and therefore needed no sealing. God did not write a law at Sinai without a seal. His name and title of authority were signed at the bottom of the first table, that enjoining our duty especially to him, our Creator.

In Isa. 58: 13, 14, we find recorded a most gracious promise to those who in the last days honor the Sabbath. To such the Lord says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding

thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." The people addressed in this prophecy have the Sabbath under foot, doing their pleasure on the Lord's holy day. Now, if they change their course, take their feet off the Sabbath, and honor God by its observance, as he has commanded, he will fulfill to them the most precious promises, giving them a part in the glorious inheritance of his people.

In the opening of this chapter it is said, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily," etc. This language is full of meaning. At the time when it is applicable, the people of God are guilty of one particular transgression, besides various other sins. This transgression must be shown them; for many of them are ignorant of it. They are seeking God daily, "as a nation that did righteousness, and forsook not the ordinance [singular number] of their God." They must be aroused; therefore it is said, "Cry aloud." This is the work of the last message, which says, "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image," etc. As the effect of this proclamation, the remnant of God's people are manifested keeping his commandments—all of them; and this includes the long-neglected Sabbath. On this account Satan will wage his last war upon them: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

Isaiah 56 is very plain in regard to a Sabbath reform in the last days: "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed." This locates the application of the prophecy in the last days; for the elect of God are "kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Pet. 1: 5. It is the second coming of Christ that brings this salvation, as we read in Heb. 9: 28: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Now when Christ is about to come and bring this everlasting salvation with him, and the righteous judgments of God are about to be revealed in the seven last plagues, it is said, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." On the supposition that the Sabbath was made for the Jews alone, the text should read, "Blessed is the Jew that doeth this, and the son of a Jew that layeth hold on it; that keepeth the Sabbath from polluting it." But the promised blessing has a wider range. It includes all that can claim to be called man.

The language clearly implies a Sabbath reform—a laying hold of the Sabbath by those who have not been keeping it. We cannot lay hold of that which we already hold firmly in our hands; therefore the text refers to those who have not previously been keeping the Sabbath, but at this time begin its observance, as we see it being done at the present day. The text goes on to particularize the sons of the stranger, those who have not been accounted the people of God, the Gentiles, promising them, on condition of keeping the Sabbath and laying hold on his covenant, "an everlasting name, that shall not be cut off."

The fulfillment of prophecy is its confirmation. The breach in the law is being repaired by the restoration of the Sabbath. Thousands in various parts all over the earth are heeding the warning of the last message, turning from the commandments of

men to the commandments of God. The word of God is being confirmed. Those who have little or no faith in that word look on "with brute unconscious gaze," while those who believe are moving in the direction of the light so clearly shining from the precious Bible. They recognize the hand of God fulfilling his word, and rejoice for the consolation. They know by the fulfillment of his promises that the God of the Bible is the living God, that he lives to-day, and is not a God who once lived and is now dead, as many seem to suppose, from their lack of faith in *present* truth.

Reader, do you believe the Bible to be a revelation from God? Arouse! and see what God is doing in its confirmation at the present day. The prophecies of the last days are rapidly being fulfilled. Soon the great work of salvation for our race will be completed. Let us share in the work before it is too late, and then in the great reward soon to be given.

THE VALUE OF TRUTH.

W. C. WALES.

"FOR we can do nothing against the truth, but for the truth." The idea is quite prevalent that it makes little difference what a man believes, if his heart is only right. But the Bible teaches men to worship God in "spirit and in truth." The truth, then, is essential, as well as the spirit. The Spirit of God is the "Spirit of truth," and its office is to guide the humble seeker "into all truth." The Scriptures nowhere license a compromised standard or an adulterated faith, but rather everywhere insist upon strict conformity to *truth*. "Sanctify them through thy truth," are the Saviour's words. And again, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the *truth*." Grace and *truth* came by Jesus Christ. "I am the way, the *truth*, and the life." "Ye shall know the truth, and the *truth* shall make you free." "The Lord is nigh unto all them that call upon him, to all that call upon him in *truth*." John bear witness unto the *truth*. "I have no greater joy than to hear that my children walk in *truth*." "God shall send forth his mercy and his *truth*." Let "thy truth continually preserve me." "Thou . . . hast the form of knowledge and of *the truth in the law*." "For if we sin willfully after that we have received the knowledge of the *truth*, there remaineth no more sacrifice for sins." Let us love—"in deed and in *truth*." These and scores of similar passages show the importance that the God of the Bible attaches to the truth. There is no room, therefore, for that sentimental cant which extols so-called Christian union at the expense of doctrinal purity, and a consistent platform of Bible truth. "First pure, then peaceable," is God's order. True charity will not complaisantly fellowship known error; for charity "rejoiceth in the *truth*," and "thy law is the truth." Therefore those who have changed Jehovah's law have turned the truth of God into a lie; for if any change is made in truth, it is truth no longer.

It was by accepting the first lie that the human family was hurled to ruin. Satan is "the father of lies." "He abode not in the *truth*;" hence the record of his subsequent treason and wickedness. Believing a lie blighted the happiness of a race; departing from the truth drove the highest angel from his seat in glory. Though a man possess honest motives and a sincere heart, if he "err from the *truth*" he needs to be converted from his error. James 5: 19, 20. Paul says that we are sanctified through "the Spirit and belief of the truth." But belief alone will not sanctify or save, else Satan himself might wear an immortal crown. The soul can be purified only through obeying the truth.

While evil men "shall turn away their ears from the truth," the Christian warrior will "buy the truth and sell it not;" he will have his "loins girt about with truth," and "the truth will be his shield and buckler." We read that because the last generation "receive not the love of the truth, that they might be saved, . . . God shall send them strong delusion, that they shall believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." These prophetic words, applying just before the coming of Christ, show that man had had opportunity to hear and receive the truth, but had turned deliberately from it.

Even in this degenerate age of varied and speculative theology, of ritualistic fog and tradition and trash, the truth can be found by every patient, praying seeker. Of that class who are established in the special truths of the closing age, it will be said, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." The truth, believed and obeyed, transports its adherents to the beautiful hills of paradise; but will plunge its transgressors into the depths of blackness and death.

May you and I, dear reader, so adorn our character with the gems of transforming truth that we may be found at last with those, who, by keeping the commandments of God and the faith of Jesus, shall have gained the right to an abundant entrance to the city with pearly gates.

ROUND ABOUT GALILEE.

NAZARETH.

THE Bedouins of to-day live in very much the same way as the Bible tells us that the patriarchs did. The towns and villages are much alike in their general characteristics, and in all parts of the open country the habits of the nomadic population are the same. It is true that Tiberias boasts of having the most fleas and "the king" thereof; Jericho yields the most persistent crop of beggars; Shechem vies with Jerusalem in presenting the worst cases of leprosy; there is no end to the blind people in Hebron; Bethlehem claims to have the cleanest streets, although I confess I did not miss any of the dirt when I visited it; and the Bethany children are the loveliest of all. Yet in all or any one of these places substantial illustrations of the Bible record rise up on every side.

Nazareth is undoubtedly the most important town in the region of Galilee. It is not very far from Jezreel or Shunem or Nain; Mount Tabor can always be seen from the neighboring hills; a few hours of rough travel brings one to where the ruins of Capernaum receive the whispered messages and the hoarse warnings of the Sea of Galilee. In the general itinerary, the approach to Nazareth is from the south. The last day before reaching it, Mount Gilboa is passed; then villages near the plains of Jezreel and of Esdraelon are visited.

The way is scarcely more than a bridle-path sometimes, and often it is so steep as to cause even the sure-footed Syrian horse to falter a moment. Through miniature valleys and along narrow passes it goes, until the precipitous ridge which protects Nazareth on the east is gained. The ascent from the plain is about one thousand feet, and rough enough to test the mettle of an expert and ambitious Alpine climber. At the early morning hour the curtains of mist hang low. As the morning glow comes on, the little cultivated terraces are seen hanging upon the sides of the hills, like orchids upon a wall.

Crossing the ridge already referred to, there is Nazareth. Fifteen rounded peaks close it in on all sides but one, and there nature has made the approach impregnable by a series of lofty, abrupt precipices. The early morning view is made grander by the wildness of the surroundings. The soil is so

rocky that the vegetation, such as it is, must have a hard time to win life. In some places the soil has been driven away by the descending torrents, and the bald spots thus exposed are as white as Alpine snow. Groves of trees of many varieties, dotted here and there, spread out their roots and entangle the soil which is washed down from above until a luxurious growth is presented.

When first looking upon Nazareth from the south, the stranger is not impressed with its true Oriental character. It seems too new in appearance; too clean. This illusion, like that which strikes one when looking upon Milan Cathedral or the noble group of structures at Pisa, is due to the whiteness of the building stone. When one goes down into its details, however, Nazareth, like Brussels, is found to have its old quarter as well as a modern one.

Now the day-book opens, and the grand drama of life in a Palestine town is recorded page after page. The tall minaret of the mosque and the shapely campanile of the Latin church catch the first glimmer of the coming sun. The masterless dogs see the signal, and by their tumultuous howls startle the sleepers in the town. Then the sounds of languages strange and loud fall upon the ear. They come from the drivers of the cattle, and from the street merchant who would draw first attention to the wares he has for sale. The Nazarene of to-day is as turbulent as he was when all Palestine hated him, and declared that no good could come out of Nazareth. Once the streets are fairly entered, it will be seen that the town is as full of busy life as a hornet's nest. The dark-eyed women are among the first who appear to start the business of the day. They come from the oak-tangles of the environing hills, where they have gathered the bundles of twigs for which there is a ready sale. They squat in the market-place with their snaggy merchandise, and timidly await the coming of their patrons. These women have but little sunshine in their lives.

The scene brightens when the tall, slender fellows, girt in white "abbas" and many-colored "kufeyehs," flock along, bare-legged, and topped by turbans of white or tarbooshes of red. They are the bread-sellers, the water-carriers, and the fruit-venders. As they go, they sidle their toes into the ribs of the night-watchman, who turns over on his face and begins his slumbers simultaneously with the awakening of the sun. Oh, the chattering and the jabbering of such a discordant crowd! Incipient quarrels often occur, but no bloodshed follows. The brown-calved autocrats long ago learned that the howadji regards them as sublimely picturesque, and there is a tacit agreement among them to deck their stage with their most brilliant tints. Sometimes it seems like Naples here in the narrow, dark, dirty streets; and indeed year by year Nazareth grows more and more like an Italian town. Its white hills do not soar so loftily into the blueness of the air distance as do the pale volcanic piles which environ Naples; neither are they turreted here and there with ruined castles. But it is true that the parti-colored campanile and the white convent are no longer a rarity at Nazareth, and each day is opened and closed with the solemn gamut of the monastery bells, rung in strange dissonance with the muezzin call.

Each turn in the streets brings a change of scene. Everybody who can, manages to be there. The dealers in dates, figs, beans, barley, lentils, oranges, cheese, and vegetables ooze out from their bazars, and spread their merchandise around them upon the muddy highway in front; the tailor, the cobbler, the copper-smith, the coffee-grinder, and the carpenter all occupy as much of the narrow thoroughfares as the crowd will allow. The dogs scavenger along undisturbed; the lumbering camel sways from side to side with his back full of limestone blocks or cedar logs three times as long as himself, and commands sufficient respect from every one to enable him to have the right of way; the chickens stroll everywhere

freely; the children swarm around every stranger begging for backsheesh, and the cosmopolitan donkey brays assent to everything except the blows and tail-twistings he receives from his driver.

There are quieter ones than all these in Nazareth on market day. Seated by the side of the gateway flanked on each side by towers connected by a well-shaped Roman arch, sits a modern Bartimeus with his companion, blind, and begging, not for the Divine touch which healed, but hopelessly blind and abandoned to that art of the modern Arab, the taking of alms. Picturesque though they are, such groups are always pathetic. They are all too plenty in Palestine. Blindness is so common there that to find a person with two perfect, healthy eyes is the exception rather than the rule. I have frequently been attracted by a pair of expressive eyes peering over a horrid face-veil as their owner came towards me, only to learn with a pang, as we met, that one of them was white in the center, and the pupil of the other being encroached upon by the fatal blue of ophthalmia. The trouble begins in babyhood. The Arab mother refuses to drive away the flies which swarm around the diseased eyes of the poor little child seated upon her shoulder, lest "the evil eye of the stranger" fall upon her offspring. But what she imagines is protection from a fatal evil breeds a disease far more dreadful. That, with the sudden climatic changes, makes blindness a scourge in the East. In the olden time the scribes declared almsgiving to be "a grace." For one farthing given to the poor, said they, a man will receive heaven. It is good for the blind man of modern times that this ancient belief still prevails somewhat; for if it did not, it would go hard with him.—Edward L. Wilson.

IS THE WORLD GROWING BETTER?

MR. GEORGE R. STETSON has contributed to the *Princeton Review* an article on the "Renaissance of Barbarism," from which the *Age* extracts as follows:—

"We are in the midst of a rising flood of immorality and crime, in which it is most important to take our bearings. We are in a period of moral decadence—a decadence which is not confined to Massachusetts and the United States, but which casts its shadow over the European Continent. Education is more general, our literacy greatly increased, our habits and tastes more refined—a statement that no one will controvert when made in reference to the state of society in the whole country; but with this increasing literacy and refinement it is found that we have a decreasing moral sense, and with increasing education an increasing ability in the commitment and concealment of crime. Brutal drunkenness and dissoluteness, and the outrageous, inhuman, and barbarous crimes are now generally confined to the lowest class in our society. The habits and crimes which indicate education, social position, and a degree of refinement—such as breaches of trust; skillfully concealed frauds; public frauds, which, by political influence, receive the sanction of law; embezzlements, which are compromised to protect either the criminal or victim, or both together; cheating, under the pretence of insolvency; the misappropriation of public moneys; skillful burglaries, and other similar crimes—are the peculiar province of the great middle class.

"With regard to the world at large, England is shown to be less submerged in the rising flood than other countries. In France, in a half century, the number of criminals has increased three times, and the number of *récidivistes* five times. In Saxony within a few years, criminals under 18 years of age have increased 430 per cent., and child criminals 100 per cent. In the eight old provinces of Prussia, offences against property have increased by nearly 50 per cent., and those which imply education on the part of the offenders have grown disproportionately. Thus, falsified accounts increased cent. per cent., fraudulent

bankruptcy nearly 150 per cent., and official frauds over 350 per cent. In Bavaria, for seven years ending 1879, impure violence increased 237 per cent., and in Württemberg 218 per cent., while for 24 years in England the increase was 67.

"Turning now to the causes of the evils alleged, Mr. Stetson gives the first place to the decline of home influence. This condition is, no doubt, due, in a great measure, to the increasing movement of our population from the country to the cities, the consequent overcrowding and herding together of all classes in cattle pens called tenements, in apartments, in hotels, in boarding houses, where the individuality of the family is lost, and its authority disregarded or unknown. The managers and chaplains of our prisons and reformatories are unanimous in the opinion that the great cause of crime is not so much ignorance as the absence of a home at the critical time in youth; and in instances where systematic inquiry has been made of the criminal class, for a series of years, it has been found that a very large proportion was without proper home restraint during the later years of minority.

"After discussing some defects in the educational methods of the time, Mr. Stetson concludes as follows: 'All these, and many other influences, motives, and causes have produced a social condition portrayed by M. Caro. "I asked," he says, "a young romancer, already celebrated, why we encountered in his books so few honest men." "It is," said he, "because I have encountered so few in life; virtue has become tiresome as a thesis—it is no longer *la mode*." For our latitude this may be at the moment a slight exaggeration; but it will be apparent to every observer that we are rapidly approaching the time when it can as truly be said of our own as of the French society of the present decade.'"

RESPONSIBILITY FOR BELIEF.

It is often said that a man is not responsible for his religious beliefs, because they are not under his control. The answer to this is, that a man's beliefs are under his control in the same sense that his actions are. A man's beliefs will influence his conduct; but the converse of the proposition is equally true: that his conduct will shape his beliefs. Nothing is more common than for men to make their convictions bend to their practices. Instead of making their convictions square with the law of God; they stretch the law to conform to their inclinations.

Here is a young man, for example, who has been piously brought up. Among other duties, he has been taught to remember the Sabbath day to keep it holy, to abstain upon that day from secular pursuits, and dedicate its hours to God and the soul. Through the influence of wrong associations, or irreligious surroundings, he is led to disregard the strict observance of the day. First, secular employments are permitted to encroach upon a part of the day. Then attendance at church becomes irregular, and perhaps ceases altogether. A sense of the sacredness of the day is worn off, and it is devoted either to business or to recreation. Finally the conviction is reached, that the fourth commandment has been repealed; that there is no obligation to set apart one day in seven for religion; and that the observance of the Sabbath as a day of rest and worship is obsolete. Now, it is obvious that this young man's beliefs, or opinions, in regard to the Sabbath are founded upon his practices. He has not first asked, "What is the law of God upon this subject?" but he has chosen to pursue a certain course of conduct, and then adopted principles to correspond with it. The only use he has made of his reasoning faculties has been to reconcile his beliefs with his inclinations.

To do as we please, and then convince ourselves that what we please to do is right, is one thing; but to lay down the law, and compel our feet to walk in that line, is a very different and much harder thing.

To reconcile his moral convictions with his practices is about the easiest thing that a man can undertake to do. When he becomes advocate, judge, and jury, all in one, he is pretty apt to get a decision in his own favor. Such seems to be the account which the Teacher gives of the reciprocal influences of conduct upon belief. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reformed."—*Interior*.

CLASHING VOICES.

ROBERT HARE.

A NUMBER of prominent ministers in Auckland have lately given their attention to the Sabbath question. In perusing their varying statements, we are impressed with the truth of David's warning: "Put not your trust in princes." The Divine mind knew that it would not be safe to trust this important question to the caprice of man, hence the immutable decree, "The seventh day is the Sabbath of the Lord thy God." I append a few of the views with which the papers credit these divines:—

Rev. J. S. Hill: "To all mankind—in the abstract—the law is binding. This is what I hold, not on account of its being part of the Jewish law, but because it was in the mind of the Creator from the beginning. The Jewish law only more distinctly emphasized the command that one day in seven is to be observed as a day of rest. Therefore the Sabbath day is binding upon all mankind. . . . The next thing seems to me to be that to a Christian man the one day in seven is the first day of the week, and the reason why we observe the first day is a matter really of slight importance. There is no reason why we should observe the first day before the seventh, except that we are unitedly [?] agreed that the first day is the best. . . . There is no binding law as to the particular day. We observe one particular, which *we consider* to be the most important according to the Christian religion."

When we stand in the Judgment, God will not ask us respecting what *we considered* the most important. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The question of obedience will not then appear of such slight importance.

Rev. Dr. O'Callaghan: "As to how Sunday should be observed, it is difficult to define to any man what his own conscience, if it be a refined and intellectual conscience, should guide him to in such matters." Here Dr. O'Callaghan relegates to conscience the decision in this important (?) question on which Divine legislation is silent. If Sunday were the Sabbath, he would not be left in such an unpleasant position, as the commandment clearly defines *Sabbath observance*. In his ideas of conscience, he has overlooked the scriptural estimate of that power: "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Rev. C. H. Garland: "In the Saviour's time, the Sabbath had become a day of monstrosities through the absurd restrictions of the Pharisees; and if the Saviour had done nothing more than snatch the Sabbath from the teeth of these hypocrites, he was entitled to the eternal gratitude of humanity. . . . Out of Christ we have no Sunday."

Does Mr. Garland mean "by snatching the Sabbath from the teeth of the Pharisees" that Christ changed it to the first day, or does he mean that it was cleared of the rubbish of tradition, and restored to its proper relation to man? The latter is evidently the scriptural idea, according to Matt. 12: 12, which contains an inspired comment on the work of Christ, "It is lawful [agreeable to law] to do well on the Sabbath day." It is hard to understand

how Sunday has anything to do with Christ, as neither he nor his disciples ever once enjoined its observance. We do find that it was brought into prominence through the edict of a heathen prince, and finally established by an apostate church.

Father Madon: "What rules there are with regard to festivals connected with the Christian faith rest entirely on the authority which the Catholic Church, formed on the day of Pentecost, exercised. . . . The whole obligation of keeping Sunday and other festivals lay in the obligation of obeying the authority [Catholic Church] established by God. . . . Let that love [of Christ] lead you to give more and more time to pious reading and direct worship on Sundays and other festivals of obligation, which stand upon the same footing."

The position taken by Father Madon is at least consistent with itself; but there is an evident want of logic in the reasoning of those who want to make the authority of the fourth commandment direct in the observance of the first day. Some of the teachers recognize the want of authority as to Sunday observance, and so leave it as a matter of conscience, *of course, an intelligent, enlightened conscience*. This want of authority is in itself sufficient to show Sunday observance to be of human origin; then how pertinent the words of the Master, "In vain do they worship me teaching for doctrines the commandments of men." Jeremiah must have had a view of the desecrating work of these mighty men, when, in looking down through the ages, he penned those burning words, "Many pastors have destroyed my vineyard, they have trodden my portion [the seventh day is the Sabbath of the Lord thy God] under foot; they have made my pleasant portion a desolate wilderness."

New Zealand.

PRAYER THAT PREVAILS.

THERE is some very important instruction given in regard to prayer, in the eighteenth chapter of Luke. What stronger assurance that prayer will be answered can be asked for than that given in the parable of the unjust judge? Note the contrast that is drawn: "There was in a city a judge which feared not God, neither regarded man." His own ease and self-gratification absorbed all his thoughts. From sheer heartlessness he paid no attention to the poor widow's appeal. But she was importunate; she could not give up her claim. No doubt her little property was in the hands of some extortioner, and her living depended upon the judge's decision. It was a matter of life and death with her. She presses her claim at unseasonable hours. At last the judge, fearful lest his selfish ease will be seriously interfered with, avenges her of her adversary. He grants her request, although he has no interest in it, simply to get rid of her.

Now mark the contrast: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." Not for the same reason that the unjust judge avenged the poor widow, but because he pities as a father, and his ear is ever open to the prayers of his children. The invitation is: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Cast thy burden upon the Lord, and he will sustain thee." Let the fearful one take courage. Do not hesitate to cast upon him the burden, that, although too heavy for your own unaided strength, seems too small to be noticed by him. Surely he who takes note of the tiny sparrow's fall, and numbers the hairs of our heads, will not refuse to notice the simplest matter that affects the interest of one of his children. If we fail to ask aid in the smallest affairs of life, we must displease God. It is a virtual denial of his willingness to interest himself in little matters. But we should consider that God is infinitely greater than

we, and the things that to us seem very great are very easy for him to perform. We cannot grasp the infinite, therefore it is idle to speculate upon what things are great, and what small, in the eyes of God. Better far to take God at his word, and "in everything by prayer and supplication with thanksgiving," to let our requests be made known unto God.

But good and evil are ever side by side. It is easy for the human heart to be deceived, and to mistake self-confidence for faith. This is illustrated in the Pharisee's prayer. We seldom hear the Pharisee's sentiments expressed so plainly, but who is not in danger of harboring them? That spirit is as much to be guarded against in our conversation as in our prayers. Many people do not speak of their own good deeds, but loudly condemn the faults of others, in order that their hearers may think that they themselves are free from such failings. Is not this Pharisaic spirit the secret of all gossip concerning scandals? People naturally prone to evil deeds love to dwell upon and magnify the faults of others; for by so doing they lose sight of their own. They make out so bad a case against their neighbor that their own short-comings seem small in comparison. We all need to heed the injunction, "Let no man think more highly of himself than he ought to think." The publican's prayer was answered, while the Pharisee's was not heard; for "God resisteth the proud, but giveth grace unto the humble." Who wishes to have the mighty God for his adversary? Let us all read carefully, and heed, James 4: 6-11. —*Signs of the Times.*

THE TRIUMPH OF ISLAM.

THE bursting up of victorious Mohammedanism in Uganda is very important. For what does it mean? It means that the experiment of confining Islam within narrow boundaries by compression from without is producing its natural results. The bursting force of the Arabian explosive increases with every increase of pressure under which it explodes. If Mohammed had been left alone, and the Greek empire had contented itself with raising the best bulwark it could at the most defensible frontier against the inroads of the Caliphs, the history of the world might have been different. What persecution was to the Christian church, the attempt to suppress by the sword has been to Islam. Europe has for some time been trying to trample out the flame in all the borders of Africa, and now in its center the conflagration rages unchecked.

Africa is not unlike a great block of buildings crammed with combustibles, in the heart of which a fire has broken out. Outside, at the rim of the continent as it were, all the European fire-engines are busy. France at Tunis, England in Egypt, Italy at Massowah, and Germany at Zanzibar are all endeavoring to extinguish the blaze. But they are like so many fire-engines which can only play upon the approaches to the main building, without being able to throw even a single jet upon the real seat of the conflagration. The fire, indeed, driven in upon itself, blazes with still fiercer heat, until at last the spectators see with alarm the roof of the central pile fall crashing into the flames. That roof in the case of Africa is the State of Uganda, whose seizure by the Arab slave traders is in many respects the most important news of the week. Uganda is far away, and but little known; but it was the only organized State in the Central African anarchy which was not Mohammedan. North of the Matabele there was no State deserving of the name of a State in Africa until you reach the outposts of the Arab empire. Uganda proper, lying round the north shore of Victoria Nyanza, is a country of about 20,000 square miles in area, but, with its dependencies, covers quite 60,000 square miles. East and west, and even northwest into Unyoro, the Uganda influence was supreme, but the subject states are

mainly slave preserves, and will be only too glad to get rid of its domination. Missionaries flocked in to confirm Mr. Stanley's convert in his new faith; but although they made some converts, the king himself remained a debauched and cruel savage until his death. His successor, who was young and weak and cruel and childless, was at one time hostile to the missionaries who had settled in his country on his father's invitation. The significance of this overthrow is to be found in a letter which the Arabs have written exulting in their triumph in Uganda, and prophesying the extermination of all missionary efforts in Central Africa, in revenge for England's anti-slave trade policy. They declare that Uganda has now become a Mohammedan kingdom. Thus perishes the one non-Moslem State in Central Africa. Islam is triumphant.—*Pall Mall Budget.*

Timely Topics.

DISPATCHES give us a meager account of what was a most disgraceful scene in the chamber of the United States Senate, when a noted Senator, Riddleberger, came upon the floor in a maudlin state of intoxication. The speaker of the Senate, who is the Vice-President of the nation, endeavored in vain to restrain his boisterous and disorderly behavior, and was finally obliged to cause the arrest and forcible removal of the disgusting actor. This spectacle is not simply a reflection upon the character of a public servant chosen by the people to an august position; but it must be regarded as very humiliating to the government of which this Senator forms an essential part. The U. S. Senate is composed of two members from each State, chosen by the legislatures of the States which they represent. It is the most honored and dignified law-making body in the country. Its members are supposed to be men of eminent judgment and wisdom, and in these characteristics of dignity and wisdom, they represent these qualities in the Great Republic.

Now, in open session, one of these dignified (?) personages appears in a condition which would shame a swine. This disgrace should be felt by all American citizens. It should be an effective lesson of the degrading effects of intemperance; and a warning of what is before us if the evil is not checked.

We are not to suppose that this man is a sinner above all his fellows. The fact is well known that those members of Congress who are not addicted to alcoholic drinking are almost an unnameable minority. It is just as well known that the same is true of nearly every legislative body on earth, and of many of them it is true to a fuller extent. The demon of drink will reduce a Senator to the condition of a sot and a fool as effectually as it will a common loafer. And when our foremost and representative men openly display their folly, and our legislative halls become, as they often do, places for the exhibition, it is a cause, not only of shame and humiliation, but for serious alarm and active work.

MAX O'RELL has been on a tour through America, and there follows the inevitable book of "Observations." One thing that attracted the especial attention of the traveller was the facility with which the Americans can combine the sacred and the profane. He says: "On board the steamer we had a party of Americans who passed seven days of the voyage in playing poker. The smoking-room rang from morning to night with the oaths that they uttered every time they threw a card on the table. They were so fluent with them that they hardly used the same twice in an hour. Their stock seemed inexhaustible. On Sunday, after breakfast, a young lady sat down to the piano and began playing hymns. What happened then? Our poker party gathered round the young lady, and for two hours sang psalms and holy tunes to the edification

of the other occupants of the saloon. I was dumb-founded. In France we have men who swear, and also men who sing hymns; but I believe that the Anglo-Saxon race alone can furnish men who do both with equal facility and gusto."

Such things may be rare in France, probably because the average Frenchman never has an impulse to sing hymns, but they are common enough in professed Christian lands. Not only in the saloon, but oftentimes in church. Had our tourist from Paris frequented some of the popular operas and observed the actors carefully, and then on Sunday gone piously to church, as thousands do, he would have discerned among the artists which the congregation hire at liberal salaries to sing the praises of their god on Sunday, many of those whom the same people pay to sing and dance on the stage through the week. These remarks of O'Rell, and the facts themselves, cause us to turn to Eze. 22: 26, where we read of a time when, "Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them."

LONGEVITY.

THERE is good reason, from the facts and figures obtainable, to conclude that the average of human life is being quite perceptibly lengthened. In England, fifty years ago, the death-rate was about twenty-three in a thousand; in 1888 it was less than eighteen. According to this, one and a half million people were saved from sickness who would fifty years ago have suffered the loss of health, and 140,000 would have died.

This fact attests the utility of sanitary science and work. Gradually wise principles are being evolved, and some of them find their place on our statute books. Ventilation, drainage, cleanliness, disinfectants, and isolation of the sick are measures which should be judiciously enforced. The progress which has been made is all the more remarkable since it has been made in the face of the deteriorating progress of the race. From nine hundred years, the period of human life rapidly fell to three-score years and ten, and since then to about thirty years, and perhaps lower, so that the results of sanitary work so far have been gratifying to the philanthropist.

THE SABBATH.

THE *Pall Mall Budget* is quite correct in predicting a struggle over the Sabbath question in the United States. As a people, we have predicted the same thing for forty years. The following item appears in a late number of that paper. The number of signers to the petition is claimed to be from six to fourteen millions.

We referred some months ago to the probability that the Puritan and the Socialist would find their first meeting point in the struggle to reconquer the lost Sabbath of one day's rest in seven in the United States, where a million and a half of wage-workers, or one in every eight families, are deprived of their rest-day largely through the inconsiderateness of the Christian public. The following Sabbath observance pledge is being extensively signed:—

- I. To observe the Sabbath as a day of rest and worship.
- II. To neither purchase nor patronize Sunday newspapers.
- III. To use my influence, by word and example, against railroad and steamboat travel and excursions.
- IV. Not to patronize any store, barber shop, news stand, drug store (except for medicine), bakery, or any other place of unnecessary work on the Sabbath, and to use my influence to close them.
- V. Not to send or call for mail on the Sabbath.
- VI. To make the Sabbath work at home as light and simple as possible, that all may enjoy the privileges of the day.
- VII. To use my influence for legislation that will protect the Sabbath as a day of rest and worship.

Over four million petitioners have asked Congress for a law prohibiting Sunday trains, &c. The Lord's Day Observance Society might do well to take this leaf out of the American book.

The Home Circle.

THERE IS BLACK IN THE BLUE OF THE SKY.

AN artist one day at his easel stood,
And sketched with a pencil free,
The gold of the meadow, the green of the wood,
And the purple and grey of the sea.
A child looked over, a little way back,
And questioned the artist, "Why
Do you mix with your color a touch of black,
When you paint the blue in the sky?"

"Only because I see it, my child;
I am painting the sky as it is;"
And he softly said to himself, and smiled,
"It is one of earth's mysteries;
Not the lily itself wears a perfect white,
Nor the red rose an unmixed dye;
There is light in shadows, and shadow in light,
And black in the blue of the sky."

There are films over nature everywhere,
To soothe and refresh our sight,
For mortal eyes were not made to bear
The dazzle of shadeless light.
Our consolation and our complaint,
Awaking both smile and sigh.
There are human faults in the holiest saint;
There is black in the blue of the sky.

But we've read from the leaves of an old-fashioned Book
Of One in the glory unseen,
Whose gaze the poor seraphim dare not brook,
Before whom the heavens are unclean;
And the hope of the Christian is in the thought
Of a truth and a love so high
That possible evil sullies them not;
No black in the blue of their sky.

—Lucy Larcom.

"WANTED: A MOTHER."

"Come in," said an impatient voice. "I told you, Barnes, I was not sure the rubies would look well with this dress. Take them away, and get my pearls. Dear me," as the knock was repeated, "why don't you come in? Now, Barnes, a little powder, please. Oh! is it you, my darling?"

A little boy of about two, just ready for bed, came toddling across the room, and the fine lady who was his mother stooped to kiss him.

The child put his arms around her neck and said, "Night-night, pretty mummum."

"Good-night, dear child. No," unlocking the tiny fingers, "mother cannot nurse you to-night. She would spoil her dress."

Tears glistened in the child's eyes, but his nurse came to the rescue.

"Come to me, Charlie," she said, holding out her arms. "Mother is busy."

Too well used to that excuse, little Charlie rubbed the unshed tears from his eyes, and ran to the nurse.

"Is he quite well, nurse?" asked Mrs. Roberts, bending her head for Barnes to fasten the pearl necklace.

"Not quite so well as usual, ma'am, I think. I fancy he has a little bit of a cold."

"Dear me, how tiresome; you should take more care of him. He looks rosy enough. Marshall and Snelgrove have made a mistake about these gloves, Barnes. They are nearly two shades darker than I meant them to be. You may go, nurse. Good-night, Charlie."

The door was hardly closed when a merry peal of laughter was heard. Mr. Roberts had hurried upstairs to dress, and meeting his boy on the stairs, was tossing him about in a manner which was highly delightful to the young gentleman.

"Come, Aleck, do be quick," said Mrs. Roberts, opening her door. "I am quite ready, and you have not even begun to dress. Remember it is an hour's drive to Putney."

"I could not get away any earlier, Annie. You see, if you spend so much money I must stop late to make more. I hardly ever see the boy, you know.

He will soon think he has neither father nor mother." Still carrying Charlie, Mr. Roberts disappeared into his dressing-room.

Annie walked slowly downstairs. There had been a serious tone in her husband's voice which she seldom heard there. Until five years ago, Annie had been a quiet country girl, making her own dresses and superintending her father's household quite contentedly.

Then Aleck Roberts had been introduced to her by the squire's wife, whose thoughts ran only on dress and pleasure.

"A very nice man he is, dear. Of course he is awfully rich; all the members of the Stock Exchange are, you know. If you like him, and he likes you, why you will never have to make your own dresses again."

In due time it happened that Annie and Aleck found that they did like each other. Aleck told Annie's father, that, although he was by no means "awfully" rich, still he made a very good income, and hoped it would increase; so the two were married.

There is no wiser proverb than, "Think before you speak." If the squire's wife had been able to foresee the ultimate result of her silly speech about Aleck Roberts, I am sure she would never have made it. Owing to those thoughtless words, Annie, who was a simple country girl, imagined that she had only to ask for what she wanted, and she could have it.

She blushed to think that she once made her own dresses and superintended the boiling of jam. Determined to begin as she meant to go on, she astonished her husband by doubling the staff of servants at once.

As months passed into years, the beautiful and amiable Mrs. Roberts was invited to every party and seen at every concert and flower show, till, at the time of our story, she had grown to neglect the duties of wife, mother, and housekeeper, and cared only to be the ornament of society.

Her husband was devoted to her, and had too little firmness of character to tell her that she was running into expenses that he could not pay. He longed for quiet evenings together, such as they had had before their marriage, in the country vicarage; but when he spoke to her of them, Annie pouted, and said she did not want to be reminded of the time when she was little better than a servant.

"It was then that you gained my love, dear," her husband would say, tenderly, "and I don't think this constant dissipation will increase it. Besides, we cannot go on living as we do, on my present income."

"Why not? I thought men on the Stock Exchange could make as much as they like."

"They can make no more than other people, unless they speculate."

"Then speculate, please. We must have plenty of money."

Oh, if the squire's wife could only have heard and seen what followed, surely she would have been grieved. For every man who speculates and wins, there are hundreds who lose. But bills were coming in, and Annie would not retrench, so he began to speculate.

On the day he was going to the party at Putney, Aleck's heart was heavy; for he had lost several hundreds of pounds. Putting Charlie on a soft rug in his dressing-room, Aleck sat down to think.

Suddenly he was startled by a noise that seemed to go through him. Ringing the bell quickly, he told the man-servant to send the nurse to him directly.

Nurse appeared in haste.

"Did you know that master Charlie had a cold?" he demanded, sternly. "He has just coughed, one of those dreadful croupy coughs which he had a year ago."

"I thought he had a little cold, sir, but I have not heard him cough."

"Then how could you let him go about the house with only his nightgown on?" said Mr. Roberts, wrapping his own dressing-gown around the little fellow.

"Mistress didn't say anything," said nurse, "and I didn't think about it; he so seldom has a cold."

Ah, there lay the secret of the mischief, the mother did not say anything. The coming party filled her thoughts.

"Tell your mistress I shall not go to-night," said Aleck, as the man-servant tapped at the door to say Annie was waiting below.

Annie was not heartless yet, though she was doing her best to make herself so. She ran quickly upstairs, and seeing her husband was pale and worried, she kissed him.

"You needn't make a fuss about Charlie, dear," she said. "He has only a slight cold;" and so she ran off.

When she came back at three o'clock in the morning, she was surprised to see lights burning all over the house.

Charlie had a violent attack of croup, and the doctor had been in attendance all night.

"Here you are at last, Mrs. Roberts," said the doctor, taking the privilege of an old friend of the family. "Let me tell you that if it had not been for the care of your husband and nurse, your child would not have been alive now. No; you must not see him yet; he is asleep at last. May I hope, that, if he recovers, he may find a tender mother instead of a fashionable one?"

They were cruel words perhaps; but when the disease is severe, the remedies must be sharp also.

Annie spent the rest of that night on her knees, praying as she had never prayed since she had left her father's house.

"Aleck, dear," she said, when her husband was starting, weary and pale, for the office, "I will try to do better now. Let us give up this big house, and send away all the servants but three, and I will try to be a true wife and mother."

"Thank God for that," said Aleck, earnestly. "Now I don't mind the money I have lost; but I will never speculate again. We will have cosy evenings at home once more, and Charlie shall be as happy as a loving father and mother can make him." —*Family Friend.*

PALESTINE AND SYRIA.

THE population of Palestine and Syria is about 2,000,000, and the people are divided religiously into several sects. The largest portion of the people are Mohammedans. The next largest are the Maronites—a sect acknowledging the Roman pontiff as its head, but having all their services in Syriac. There are nearly a hundred Maronite convents in the Lebanon, inhabited by about 2000 monks and nuns, and enjoying large revenues.

The Druses come next. They believe in the unity of God; in the manifestation of God in the persons of several individuals, one of whom was Christ; and in the transmigration of souls.

The Greeks are those connected with the Orthodox Greek, or Oriental Church. They own allegiance to a Patriarch residing at Jerusalem, and one at Antioch.

The Jews number probably 25,000, and are scattered through the country. There are also Armenians, Jacobites, and some Protestants.

The climate is varied and uncertain. The land was once very fruitful, but now many portions are sterile. The taxes are very heavy.

There is not much country life, the population being largely gathered into towns and villages for mutual protection, and the manners, customs, daily life, and costumes of the people are to-day very similar to what they were in olden time.—*Gospel in All Lands.*

MISTAKE OF YOUNG MARRIED PEOPLE.

It would be amusing, were it not for the serious aspects of the matter, to observe the complacency with which many young married people set out in the undertaking to reform each other in regard to more or less serious faults and habits. "He loves me," says Mary to herself, "I am sure he will give up that odious habit for my sake." And, "She loves me," says John in his heart, "I am sure she will heed the very reasonable request to give up such a practice." Poor little innocents! And so they set about reforming each other. They mean to be very kind and tender and win the point by love alone. They use caresses and honeyed words and tender pleading; but down deep in their hearts, whether they know it or not, is an iron determination of each to bend the other to his will.

Out of regard for Mary's wishes, John may stop smoking for a week or a month; but the habit is strong, because it is part of himself now, and so he goes back to it, trying to appease his conscience with the reflection that if Mary had due regard for him, she wouldn't require such a sacrifice of his pleasure. And it is the same on the other side. Perhaps Mary isn't as neat as his mother, and he talks to her about it; but if she keeps the kitchen apparently clean for a week, he'll find dirt lurking in the corners. She is no easier to reform than he. She begins to think that John needn't be so particular, and that it is cruel to compare her to his mother. If a woman has it in her to be slovenly, the chances are that she'll be slovenly all her life. But, not content to drop these matters as a kind of moral stone-wall against which there is no sense in butting their heads, they begin to reproach each other, and the ball is open for bickering and fault-finding, and perhaps quarreling, which are only too well known in some families.

No man or woman need marry with the idea that he is going to reform the partner of his joys in any respect. The only way is to study and decide beforehand whether one is willing to take a certain person just as he is, without any mental reservations regarding reform in any particular. When he is of marriageable age, his habits and manners and convictions are so much a part of himself that he cannot change without "pulling himself up by the roots," and such an undertaking on the part of any one else is always resented. To make some people over into what they ought to be would require not only that they should be born again, but that they should be brought up again by more sensible parents. It is probable that a slow development of the better side of our nature during time and eternity will eradicate all these bad things and bring us to perfection; but during the short span of this little world, those married people will, in general, be happier if they accept the situation without attempting very much in the making-over line.

Says Ruskin: "What do you think the beautiful word 'wife' comes from? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that *femme*. But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means 'weaver.' You must either be house-wives or house-moths, remember that. In the deep sense, you must either weave men's fortunes and embroider them, or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night's cold grass may be the fire at her feet, but home is where she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar or painted with vermilion—shedding its quiet light for those who else were homeless. This, I believe, is the woman's true place and power."

Useful and Curious.

PROFESSOR EDWARD S. HOLDEN, director of the Lick Observatory, contributes several columns to the *New York Herald* giving the results of his observations during the few working months that he has had on Mount Hamilton with the great telescope. So-called "continents" and "canals," seas and "straits," of the planet Mars, are treated of with accompanying maps, and great hopes are given of more wonderful telescopic discoveries than the foremost astronomers of the present day have hitherto dreamed of.

PROFESSOR VIRCHOW, the highest authority in anthropology at the present day, who is generally quoted with Darwin, recently stated very clearly his dissenting views with regard to the English naturalists' theories on evolution. He denied the existence of a 'missing link' between man and beast, and stated his conviction that even the lowest type of man is far superior to the highest developed animal. The Darwinian assertion of transformation from one kind of animated beings to another was utterly untenable. Professor Virchow is a deist, and is honest enough to say that he is a seeker after truth, and has the courage to state his convictions.

A RELIGIOUS HUMBUG.—One of the professors in Harvard University was a great bugologist. He had all sorts of bugs the world ever saw, in frames, and he studied bugology until he knew all about it, and had thousands of specimens of different sorts of bugs. And the mischievous students took the legs of one bug, and the body of another, and the wings of another, and put them all together, just as nature puts them together, and carried the bug in to the old professor, with his thick glasses on, and laid it on the table, and said, "Professor, what sort of bug is that?" The old professor looked at it, and turned it around, and looked at it, and looked at it, and looked at it again, and said he, "Gentlemen, this is a humbug." And this is just what we mean by a religious humbug. He has the head of a Christian, and the feet of a dancer, and the tongue of a tattler, and the appetite of a drunkard, and the laziness of a shirk, and you just put him all together, and he is the finest specimen of humbug you ever saw.—*Talmage*.

THE effect of ground glass can be secured permanently by roughening one side of the glass pane by rubbing hard with a leather pad with fine emery. Fine emery-cloth, used by machinists, will answer. If too coarse, the emery will scratch the glass too conspicuously. Fine scratches, to remove the polish and diffuse the light by refraction and reflection in all directions, serve to soften the light without materially diminishing it. This is really ground glass, when thoroughly done. A similar effect may be produced by tying a piece of soft, white putty in a piece of muslin, and "dabbing" uniformly over the clean glass surface, and afterwards varnishing with clear damar varnish to protect it. A crystalline appearance may be secured by washing the clean transparent glass (inside) with a saturated hot solution of epsom salts (sulphate of magnesia), containing sufficient gum arabic to give adhesion, and carefully varnishing when dry.

RELICS OF GENERAL GORDON.

MAJOR GORDON, who is at Suakim, has just had a visit from an escaped Soudanese, who offers to restore him his uncle Gordon Pasha's coat, sword, helmet, clothes, and some papers. These are now hid near Berber, but the man volunteers to go out and bring them in. The Sirdar will settle the matter, and no doubt the things will be recovered.—*Fall Mall Budget*.

LARGE TELESCOPES IN AMERICA.

It was thought that the great refractor of the Lick Observatory would for some years at least continue to be the largest telescope in existence, but it is now proposed (if, indeed, the order has not already been given) to construct an instrument with an object glass six inches greater in diameter. This instrument is to be erected at Wilson's Peak, Sierra Madre, about twenty-five miles from Los Angeles. There is a rumour that American official astronomers are desirous that they should not be surpassed by private observatories, and consequently wish to have a telescope of which the object glass shall be sixty inches in diameter, twenty-four more than the Lick telescope. It is confidently hoped that Congress will vote about £225,000 for the instrument. In England it has taken about two and a half years to get £5,000 for our two Government observatories to join in the international photographic survey of the heavens.

TOO SWEET.

STRANGE as it may seem, the coal-tar product 300 times sweeter than sugar is an acid, commonly called saccharine. This substitute for sugar, although discovered so long ago as 1879, by Dr. C. Fahlberg, became an article of commerce only in 1887. It is prepared from one of the constituents of coal-tar. Its scientific name is "parasulphaminebenzoic acid." Its sweetening power has been variously estimated as equal to that of 180 to 300 times its weight of cane-sugar. It is entirely destitute of any nutrient property, and passes unchanged through the body. Being very slightly soluble in water, it is best to associate with it a small quantity of an alkaline substance, such as carbonate of soda, which causes it to dissolve readily. It is of great use for sweetening all kinds of liquid and solid food for diabetic patients. It is perfectly harmless, and when employed in reasonable proportions has a pure sweet taste. A very strong solution of it possesses a slight bitter after-taste and a faint aroma like that of bitter almonds.

WONDERFUL STONE-MASONS.

THE old Egyptians were better builders than those of the present day. There are blocks of stones in the pyramids which weigh three or four times as much as the obelisk on the London embankment. There is one stone the weight of which is estimated at 880 tons. There are stones thirty feet in length which fit so closely together that a penknife may be run over the surface without discovering the break between them. They are not laid with mortar either. We have no machinery so perfect that it will make two surfaces thirty feet in length which will meet together as these stones in the pyramids meet. It is supposed that they were rubbed backward and forward upon each other until the surfaces were assimilated, making them the world's wonders in mechanical skill.—*The London Budget*.

ACACIA IN AMERICA.

WITHIN a radius of 60 miles of Nashville, Tennessee, there is to be found a tree that is said to be the shittim wood of ark fame. Celebrated botanists from all over the country have examined the trees, and agree that they grow nowhere else on the globe. They have decided that it is the shittim wood of which Noah's ark was constructed, mention of which is made several times in the Bible. The tree is medium sized, with very dark, smooth bark, and the wood is of a bright gold color. In early spring the trees are laden with long, white blossoms, closely resembling great ostrich plumes. There seems to be no doubt about the identity of the trees, and it is remarkable that they are found only in this small area, and so few at that.—*Scientific American*.

Bible Echo and Signs of the Times.

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

GEO. C. TENNEY,

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Melbourne, Australia, March 15, 1889.

ISAIAH 2:2-5.

"The Editor BIBLE ECHO.

"DEAR SIR: In your number of Feb. 15, before me, page 64, you say, 'We are supposed by many to be living in the time when, "they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

"We are certainly living in the time referred to in the text a part of which is quoted; but these are the words of "many people" (see Isaiah 2:2-4), while at the same time God speaks right to the contrary. See also Joel 3:9, 10. The words of the Lord are evidently true."

"Accepting this exposition as it stands, and assuming there is no error in leaving the word 'not' out after the word 'certainly,' it would appear that you regard Isaiah 2:2-4 and Joel 3:9, 10, as synchronous; but if you will refer again to the text of Isaiah, it will be seen that it is the prophet who is speaking in verse 4, and predicting the beating of 'swords into plowshares,' the 'many people' having left off speaking in the third verse at the word 'paths.' The beating of 'swords into plowshares' and 'spears into pruninghooks' is what is affirmed of 'many people,' not what 'many people' say in the passage referred to. The pacific proceeding will be the result probably of the 'going forth of the law out of Zion, and the word of the Lord from Jerusalem' (last clause verse 3), which is predicted by the prophet. Compare Micah 4:1-7. The prophet Joel refers to a diametrically opposite state of things; which seems nearer, but not more certain of fulfillment than that foretold by Isaiah and Micah.

"In prophesying of that time when 'they shall learn war no more,' Micah adds, 'But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it.' Micah 4:4. Yours in the Lord, E. H. R.
"Feb. 25, 1889."

WE willingly give place to the above candid note, received from a reader of the BIBLE ECHO, as it opens a subject of interest upon which thought may be profitably bestowed. Our correspondent rightly apprehends our position on the synchronous relation of Isa. 2:2-5 with Joel 3:9, 10; and there was no accidental ellipsis of a negative after "certainly."

That which leads us to believe these texts to have a simultaneous fulfillment is that the context is in each case essentially identical if not literally so. In Isaiah the time is "the last days." And in the latter part of the chapter we read: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." The remaining portion of the chapter proves conclusively that this is the last great day of God when "he riseth to shake terribly the earth." In Joel we read in connection with the text alluded to: "Put ye in the sickle, for the harvest is ripe." The Saviour says the "harvest is the end of the world." Matt. 13:39. Joel says further, "The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people," etc.

It will surely be apparent to all that both these passages have their application at the same time. But one says, "They shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." While in Joel it is said, "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruninghooks into spears," etc. Both passages are represented as being proclaimed in the same time. In Joel the words are the words of the Lord through the prophet. In Isaiah the third verse reads, "And many people shall go and say." The writer of the note pub-

lished above claims that the people cease to speak with the word "paths" of the same verse. But unfortunately for this theory, the fifth verse is evidently composed of the words of "many people;" for it reads, "O house of Jacob, come ye, and let us walk in the light of the Lord." Hence the fourth verse, about beating swords into plowshares and not learning war any more, is the words of the people.

Moreover, verse six and onward gives a view of the condition of the professed people of God at this time as he looks upon them: "Therefore thou [the Lord] hast forsaken thy people, the house of Jacob, because they be replenished from the East, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures," etc. We bespeak for these verses a careful reading, and there will appear to the most of candid readers a lively picture of the present time.

Never were there such profound dreams of peace and safety. The millennial reign of the gospel is by "many people" confidently announced as in the immediate future. Popular Christianity readily conforms to the ways of the world and courts the favor of civil power. In nearly every country the church is by every means seeking to entrench her dogmas and institutions behind legislative enactments, and with wonderful success. The Czar and the Pope, Germany and Rome, lock friendly arms. England and the United States curry the papal favor, and are rapidly yielding to its power. The Protestant press and pulpit no longer protest, but look complacently on and hail these unholy alliances as premonitions of the universal reign of peace. The children of strangers are admitted to the church, and genuine conversion with conviction of sin is a thing of the past. The land and the church are "full of silver and gold," and there is no end of their treasures. Come, come, is the cry; let us go up to the mountain (a symbol of earthly government) of the Lord. Let us elevate our religion to the high pinnacle of legal power. Bismarck is made a Doctor of Divinity, and many professed servants of the lowly Christ obtain the honor and emoluments of high authority. All this time the cry of universal peace is kept up, and the elastic arms of this unity encircle the good and the bad. None are excluded but the absolutely vile, and those who contend for the commandments of God and the faith of Jesus, for the pure word of God.

But while these scenes are being enacted, God is at work. His truth is being proclaimed, and the honest in heart are flocking to the standard. Many thousands among the churches are honestly and sincerely working for what they seem to see to be the triumph of the right. But all will sooner or later learn that the truth of God never has triumphed or will triumph by human power. "Not by might nor by power, but by my Spirit, saith the Lord."

Then, too, Satan is at work, and what he is doing is expressed in the following paragraph, read before the Royal Statistical Society, Jan. 15:—

"The present annual expenditure in Europe for war purposes, including armies, navies, and interest on war-debts, is over 350,000,000 per annum. Thirty years ago the same expenditure was not more than 110,000,000 annually. Nothing can justify such an utter waste of resources. What is there to show for it? No single nation is one whit the happier, the better, or the more secure. We have at this moment nearly 4,000,000 men under arms in Europe. Add what these men ought to earn as producers—taking the moderate average of £20 per man per annum, or about 80,000,000 sterling in all—to the war expenditure already stated, and we have a total waste of 430,000,000 per annum."

Certain papers hope for the millennium soon, because the engines of destruction are becoming so terrible that war would result in the utter annihilation of armies and navies; but the truth is that the angels of God are restraining the winds of war until the work is done. Then the door of the temple of Janus will be again thrown wide open; and the time of trouble will be upon the world.

We do not exult in the work or reputation of the croaker. We stand by the word of God. The people cry, "Peace, peace;" God says, "Prepare war." The people cry for union and centralization of so-called Christian power, and seek to Parliaments, courts, and Congress. God says, "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3.

THE NATURE OF THE SOUL.

THE term soul is one very frequently employed in the Scriptures. It occurs in our accepted version fourteen hundred times, but with a great variety of senses. It comes most frequently, in the Old Testament, from the Hebrew *nephesh*, and in the New Testament from the Greek *psuche*, both of which are defined as indicating the animal life. Our word soul, however, in its Scriptural use, often has a spiritual sense. But it is not necessary to the purpose of this article to ascertain the technical sense of terms, or give them an arbitrary meaning. The Bible establishes the fact that man is possessed of a principle which in some instances is called the soul. And this principle is neither the person nor the vital principle, which we have defined under the title of spirit. Popular theology recognizes this fact, and of the definitions which it gives to the term, the following by Webster is a fair example: "The spiritual, rational, immortal part of man." But in our examination of the subject of immortality, we find that the Bible never ascribes it to man by nature or gift in the present world; but states that God "only hath immortality;" that it is to be sought for, and will be bestowed upon the righteous at the last trumpet, when the dead are raised.

While the Bible teaches plainly the distinct existence of the soul, it nowhere teaches that immortality and a separate conscious existence are attributes of the soul. And the common idea of the soul divested of the almost universal accompaniment of independent immortality is probably not an unreasonable one, although it will no doubt be found that few can give such a description of the soul as will be satisfactory both to themselves and their interlocutors.

Another word, much more commonly used in the Scriptures, to our mind indicates the same principle which we have in mind when we use the term soul in a specific sense, and that is the word "heart."

In very numerous instances, this word is used to refer to the character or principles of the individual. For instance, "The heart is deceitful above all things, and desperately wicked;" "Out of the abundance of the heart the mouth speaketh;" "Blessed are the pure in heart;" and hundreds of similar instances which might be adduced. Certainly the muscular organ of the circulation is not here intended, but rather the association of the conscious faculties and powers. This association, or organization, embraces the will, the desires, the moral and spiritual faculties, the controlling principles and motives, known to ourselves and perhaps only to God, except as they are revealed to others by their fruits. A nation is known physically by its climate, topography, and resources. Its life depends for vigor upon the energy and success of its inhabitants, while the essential and peculiar features of its character and career are determined by the principles which it acknowledges, and its fidelity in carrying them out. This in a manner represents man's organization; the constitutional guarantees and laws and the manner of their administration, give character to the nation, and correspond to the soul of the individual.

In forming our attachments to friends and our impressions of acquaintances, we are generally directed by outward appearances; but in these we may be deceived. Real affection rests upon the inner qualities of the soul. At first we may be attracted and pleased by the bright face or beautiful features. If, upon an intimate acquaintance, genuine worth appears in the character, admiration changes to love, and the outward features become of comparatively little account. But if beneath the beautiful form are hidden disagreeable and bitter qualities of the soul, no outward beauty can hide the deformity, and we are repelled from such a one, and the beauty becomes dross. A companion of beautiful face and a pure heart becomes a precious object to us. Should any misfortune mar the features, the heart remains, and love continues, perhaps increases. Should the leprosy of sin break out in the heart, and spread, the object we once loved becomes loathsome, notwithstanding the charms of countenance.

These facts lead us to conclude that the identifying feature of man's nature is not the body, but those qualities of his mental nature which comprise moral and spiritual character. It is this same character that God weighs in forming his estimate of man's worth. The soul is a development of the life and experience of the individual; and for its manifestation is entirely dependent upon physical life.

Considered without the soul, man is a superior animal only. How long he would maintain this superiority, were he deprived of his moral and spiritual powers, is a question often demonstrated by human beings who fail to exercise these qualities, and quickly fall below the level of brutes. The soul, considered in this sense, is exclusively the attribute of morally accountable beings. The books of God are a perfect transcription of man's consciousness, hence afford a perfect representation of his character, heart, or soul. When the body is restored in the resurrection, the Spirit of God will again infuse it with the breath of the spirit of life, and every man's conscious history will be restored to him after the silent interval of the grave, which, being an unconscious interval, the individual can scarcely discern. Then, if the soul has been developed in harmony with the law of righteousness, and in the image of Christ, in an immortal body, it becomes a priceless gem in God's kingdom. Every trace of dross is washed away in the blood of Christ, and the body is created in perfect likeness to his own.

If the marks and stains of sin are impressed upon the character, and no atoning blood, in answer to the call of faith, speaks in its behalf, God will "destroy both soul and body in hell." Matt. 10:28.

But while we believe in the soul as a distinct feature, we have found, and shall find, nothing in nature or the Bible to prove its separate conscious existence, that as an entity it is capable of exercising all its functions and attributes independently of the body.

THE TWO ADVENTS.

S. N. H.

EVERY ray of light that has shone upon the fallen race has emanated from Christ. He was that "true Light, which lighteth every man that cometh into the world." John 1:9. Around the first and second advents centers the whole plan of salvation; upon these two pillars the whole structure rests. Christ came the first time, clothed with humanity, taking not upon himself the nature of angels, but the seed of Abraham, that he might be made, like ourselves, subject to temptation, pain, and death, that by his connection with humanity he might sympathize with his fallen creatures. Heb. 2:16-18. "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. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16. Yet he was the sinless Son of God, possessing a divine nature.

At the second coming, Christ will appear as "King of kings and Lord of lords." Rev. 19:16. He will come in his own glory, and in the glory of his Father, and of the holy angels; for all the holy angels come with him. Matt. 25:31. "Every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. 1:7. "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

But when the Scriptures speak of the first advent of Christ upon the earth, it is not to be understood that he had never before appeared in any form upon it. We have the clearest evidence that he did appear to the children of men many times. It was Christ who wrestled with Jacob, "even the Lord God of hosts; the Lord is his memorial." Hosea 12:3-5. He appeared to Joshua as the captain of the Lord's host. Josh. 5:14. He again appeared to Manoah, and gave instructions concerning the early training of the child of promise. Compare Judges 13:18, margin, with Isa. 9:6. In answer to the prayer of Daniel, he came to this earth as Michael, the chief Prince (see Dan. 10:13, 21) to enable the angel Gabriel to go to Daniel's assistance. Eleven times in one chapter the angel is called the Lord, when he appeared to Abraham, and conversed with him respecting the destruction of Sodom. He also ate and drank, sharing the hospitality of the father of the faithful. Gen. 18. He bears every name which the Father does, for he is God's representative on earth. "For in him dwelleth all the fullness of the Godhead bodily" (Col. 2:9); so he that hath seen him hath seen the Father also. John 14:9.

The sacrificial offerings which were instituted at the

fall of man were typical of his first advent; for he was the Lamb slain from the foundation of the world. Rev. 13:8. He was the author and finisher of our faith. Heb. 12:2. He is "Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev. 1:8. "I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:17, 18. He was the ladder which Jacob saw reared upon the earth, the topmost round of which reached the throne of the Eternal. Angelic ministrations to the human family was opened by him; for he so connected heaven and earth that it is possible for fallen men to become partakers of the divine nature, and escape the corruption that is in the world through lust. With his divine arm he clasps the throne of the Eternal, while with his human arm he encircles the human race. He is the mediator between God and man. He is the only connecting link that we have that will elevate us and fit us to dwell in the kingdom of glory. He is the propitiation for our sins, and not for ours only, but for the sins of the whole world. 1 John 2:1, 2.

Every ceremony performed in the Jewish economy taught the people of that age some truth that found its meaning in Christ. The first handful of ripened grain for a wave or thank-offering to the Lord, the first loaf of bread baked from the new grain, the first-fruits of every kind, and the lamb without blemish,—each and all illustrated the grand truth that Heaven had given the first and best, the spotless Son of God, for a lost race. In the first advent, he came clothed with humanity; he took our natures, and exemplified to the world the perfection which was in God himself, that through death he might destroy death and him that has the power of death, the devil, and open the door of salvation to all who might come unto him. This door was so widely opened, and the blessings so plentifully strewn, that the worthy and unworthy alike shared in them. Were there not ten cleansed, but where were the nine? Only one returned to give him the glory, and that a stranger. Luke 17:17, 18.

Christ did not come to execute judgment upon the wicked. He did not come to bring condemnation, but he came to seek and to save that which was lost. He died for all, that whosoever believeth on him might not perish, but have everlasting life. But at the second advent he will come, not to open wider the door of salvation to the human race, not to strew blessings upon the ungodly, but to save those who believe in him. He will come to separate the righteous from the wicked, and to gather out of his kingdom all things that offend. He will come to reap the harvest of the earth, to divide the sheep from the goats, and to punish the wicked with everlasting destruction from the presence of the Lord and the glory of his power; but the righteous he will gather into his heavenly garner. Matt. 13:39-43; 2 Thess. 1:7-10.

These two advents of Christ present to us the two phases of his work. The plan of salvation remains unchanged from the fall of man until the last saint shall have been gathered home—even until this earth, which has been cursed with sin for six thousand years, is restored to its Eden beauty and glory. It is then that sin and Satan will be wiped out forever and ever. It is then that the righteous will inherit the kingdom of the Father throughout a never-ending eternity, where there will be no sickness, sorrow, pain, or death. John, on the Isle of Patmos, beautifully describes that state in the following words: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. That time is just before us. It is the second advent, ushering in all these blessings to which we look forward with joy; and we are thankful that we live in a period of this world's history when we are so near the fruition of the Christian's hope.

It has ever been the disposition of the great adversary to blind the professed people of God respecting these two events. The blind Pharisee, wedded to his ritualism and superstitious ceremonies, failed to see in the humility of the Saviour the realization of his hopes of the Messiah. He looked for Christ's glorious appearing; but because he did not come in accordance with his ideas of the requirements of the prophecy, he re-

fused to accept him, and was himself rejected, showing that profession, of itself, will not prepare men to reap the benefits of his salvation. At the second advent also the world will be deceived. Many of his professed followers will be looking for him, likewise, in a manner in which he will not appear. They will overlook the glory of his coming, and the fact that when he comes probation will have closed. He does not come to grant further pardon to the human family. It is "to-day," if we will "hear his voice," that we are to harden not our hearts. If our hearts are hardened while it is called to-day, we shall fail of the blessings which will be meted out to the faithful when the day closes. See Heb. 3 and 4.

But those who can see Christ only in his humanity, see him as a sacrifice hanging upon the cross, and giving his life for mankind, have too limited an idea of the love of Christ, and what it has cost to redeem the fallen race. Angels could not pay the penalty of the transgression of God's law. It required a sacrifice equal in honor, and power, and glory to the Author of the law itself. But one being was found in all heaven who could pay this penalty, and this was the Lord Jesus Christ, the Lion of the tribe of Judah. Rev. 5. Angels are amenable to the law, and this requires a sacrifice that was above the law—even the Son of God. If God so loved the world as to give his only begotten Son, how shall he not with him also freely give us all things? Most assuredly he will if we reach up our helpless hands and receive his blessing. Let none, therefore, despise this day of grace, thinking that when it is past another will come which will be more favorable for their salvation. Trials and dangers thicken around us; but grace is given sufficient to enable us to overcome, even in this present world; and when the Lord comes to this earth again, he brings his reward with him. May the Lord help us who profess to love him to be among those who will say when he appears, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

THE PAPACY.

E. J. W.

SINCE the supremacy of the papacy was to continue twelve hundred and sixty years, it is evident that it must have been checked in the year 1798 A. D. Let us see if at that time anything happened to justify this conclusion. From "Chambers' Cyclopaedia," article "Pius," we quote:—

"At length the [French] Directory ordered the invasion of Rome; Berthier entered the city, February 10, 1798, and took possession of the castle of St. Angelo. Pius [VI.] was called on to renounce his temporal sovereignty, and on his refusal, was seized, February 20, and carried away to Siena, and afterwards to the celebrated Certosa, or Carthusian monastery, of Florence. On the threatened advance of the Austro-Russian army in the following year, he was transferred to Grenoble, and finally to Valence on the Rhone, where, worn out by age and by the rigor of confinement, he died in August, 1799, in the eighty-second year of his age and the twenty-fourth of his pontificate."

Thus we see that from 538 to 1798 A. D. there were twelve hundred and sixty years of unbroken power, plainly fulfilling the prophecy. At that time the power of the papacy was broken; indeed, it might well have been thought to be utterly destroyed. In March, 1800, however, another pope was chosen, and the papacy has continued ever since, but with diminished power. Immediately after the enunciation of the dogma of papal infallibility, July 21, 1870, Victor Emmanuel took advantage of the withdrawal of the French soldiers from Rome, to make that city the capital of his kingdom. Accordingly he entered it on September 20 of the same year, and that day marked the close of the temporal dominion of the pope of Rome, who ever since has sulked in the Vatican, where, in order more effectually to work upon the sympathies of the people, he professes to be a prisoner. From his retreat, like Bunyan's aged pope in his cave, he growls out at those who despise his pretensions, "You will never mend till more of you be burnt;" for his one ambition is the restoration of the papacy to its former power.

Whether this dream will ever be fully realized is not indicated in the prophecy under consideration; yet that, before the end, the power of the papacy will increase far beyond what it is at the present, is plainly set forth in these words: "I beheld, and the same horn

made war with the saints, and prevailed 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: 21, 22.

For several years it seemed as though every vestige of the power of the papacy was irrecoverably gone; but "the Scripture cannot be broken," and now, although it has no territorial dominion, there is no kingdom on earth that approaches it in power. The pope rules not only the vast host of Catholics in every land under the sun, nearly all of whom hold their allegiance to him above that which they owe to their civil rulers, but he rules nations. Not alone is his influence supreme in Catholic countries, but governments professedly Protestant look to him for help in difficult places. Germany, which so long opposed him, is now virtually subject to his dictation; England invited him to help her settle her troubles with Ireland; the Czar of Russia has made overtures to him, as he needs his help in dealing with nihilism. When the papal delegates came to America to bring to Cardinal Gibbons the insignia of his office, a government vessel was sent out to meet them, and, on its return with them on board, the papal flag floated from the mast-head in the place of the stars and stripes. On the occasion of the jubilee of Pope Leo XIII., Sweden and Italy were the only nations that did not send him presents and congratulations.

The *Christian Union* (January 26, 1888) said that the presentation to Pope Leo XIII. of a copy of the Constitution of the United States, by the President, was "a sensible way of discharging what was, under the circumstances, almost a matter of national obligation." And it gave, as a reason for this extraordinary statement, the still more extraordinary statement that "the Pope is a temporal prince, and the amenities which are paid to temporal princes are due him." It further said: "It is not impossible that the time may come when the old antagonism of the Catholic and the Protestant may appear insignificant in view of the deeper antagonisms which shall make them essentially one. . . . Stranger things have happened in history than such a change of attitude as would be involved in the fellowship of the Roman Catholic and the Protestant."

About the same time the Rev. Dr. Henry M. Field, editor of the *New York Evangelist* (Presbyterian), said through his paper:—

"The late President Hitchcock [of Union Theological Seminary] often said to us, when we discussed the dangers to society from socialists and communists, that we might yet come to look upon the Roman Catholic Church as the most conservative power in the country, if, by its influence over the Irish, it should keep them from running into the excesses by which so many of the French and Germans were carried away. . . . Here is a tremendous power exercised over millions of our countrymen, and it is the height of folly and fanaticism to alienate it from us by standing always in an attitude of antagonism."

Other Protestant divines say that Catholicism is the only power that can stay the tide of socialism and anarchy, and openly counsel an alliance between Catholicism and Protestantism. In the *Christian at Work* (April 12 and 19, 1888) Prof. Charles A. Briggs, of Union Theological Seminary, New York, had an article entitled, "Is Rome an Ally or an Enemy, or Both?" in which he noted a few points of difference in matters which he considered non-essentials, but said: "In all matters of worship we are in essential concord with Roman Catholics, and we ought not to hesitate to make an alliance with them so far as possible to maintain the sanctity of the Sabbath as a day of worship," etc. And again:—

"It is true that there is a great deal of immorality in the Roman Catholic Church in some countries, and we think it may be shown that as a rule Protestantism is productive of better morals than Romanism; but this, after all, is a question of more or less, and, to say the least, Protestantism has little to boast of. On all these questions it is of the highest importance that the Roman Catholic Church and the Protestant churches should make an alliance."

As showing the progress toward this alliance, it is necessary only to state that during "Holy Week" of 1888, union services of the Catholic and all the Protestant churches were held in various cities in the United States. Various Protestant journals speak of the Pope as "Holy Father," wish him "a long reign and God-speed in his liberalizing policy," and in many ways show their willingness to allow him whatever he may claim.

One more item, and it is a most significant one, must suffice on this point. In "Protestant" Germany, in the

city of Cassel, where the majority of churches are Lutheran, a Rev. Thümmel was indicted, sometime in the year 1888, for attacking the papacy and calling the pope antichrist. In moving for nine months' imprisonment for Mr. Thümmel, the prosecuting attorney said:—

"The defendant refers (or appeals) to Dr. M. Luther. First, it must be considered that Luther lived three hundred years ago, and that meanwhile the customs, the tone, and tastes, etc., have changed. If Luther lived to-day, and should say and write the same things that he did then, he would undoubtedly, by reason of section 166 of the Penal Code, be condemned."

History is making rapidly, and the student of prophecy will not have long to wait to see what will be the end of all these things. Of one thing he may be certain, that "the triumphing of the wicked is short," and when the mother of harlots and abominations of the earth shall say, "I sit a queen, and am no widow, and shall see no sorrow," then shall her plagues come upon her in one day,—death, and mourning, and famine, and "she shall be utterly burned with fire." The more rapidly the power and influence of the papacy revives, the sooner will the Lord consume "that Wicked" with the spirit of his mouth, and destroy it with the brightness of his coming (2 Thess. 2: 8); and then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27.

OBSERVATIONS AND CONCLUSIONS ON THE SABBATH QUESTION.

G. I. B.

IN this number, we pass to a notice of 2 Thess. 2: 3-8: "Let no man deceive you by any means; for that day [the coming of Christ] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . For the mystery of iniquity doth already work; only he who now letteth [restraineth now, *Revised Version*] will let, until he be taken out of the way. And then shall that Wicked [lawless one, *Revised Version*] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Here we have the same blasphemous power presented which is referred to in the scriptures we have already considered. There "he speaks great words against the Most High," and attempts to change his law; here he opposeth and exalteth himself above all that is called God, and sits in the temple, *i. e.*, the church, of God, claiming God-like power. He is the "lawless one," *i. e.*, one who places himself above all law—is amenable to no law.

We know of no other power on earth that claims such prerogatives but the papacy. This power stands forth before the world and boldly claims to have changed the law of God. He "exalts himself" in this very way above God himself. Indeed, it seems he could exalt himself above God in *no other way*.

There is one question more which we cannot but briefly notice: Will God permit this power, which was to "think to change" the law of God, to carry through this deception to the very last, or will he bring to light this great iniquity before time closes, so that the truly honest in heart shall understand this work of apostasy before Christ comes? There are certain scriptures which plainly indicate that the last and closing work of reformation at the very close of the Christian dispensation will have reference to this work of apostasy, and the restoration of the law, as God gave it, to its proper position in the affections and service of the true people of God. Dan. 7:25 strongly intimates this. Speaking of the power which should think to change the law and should oppress God's people, it states that they should "be given into his hand *until* a time and times and the dividing of time." This period, embracing 1260 years, commencing in 538 A. D. and closing in 1798, brings us to the "time of the end." The word "until" marks the limit, or close, of the period during which this power should have supremacy, and the time, the law and people should be given into his hands. So we conclude that when the 1260 years

closed, a change would come. Such a change *has come*, so far as the power to persecute is concerned. Shall we not look, then, for the same reason, for a great movement to restore God's law to its former position?

In Rev. 12 we have a most striking prophecy of the church of Christ under the symbol of a woman clothed with the sun, and having on her head a crown of twelve stars, who brought forth a man-child "who was to rule all nations with a rod of iron," etc. The woman fled into the wilderness from the face of a great red dragon with seven heads and ten horns, where she was preserved for a period of 1260 prophetic days (or years) from the face of the serpent. Commentators generally admit that the woman symbolizes the true church. The man-child is our Saviour, who was "caught up unto God, and to his throne." The great red dragon symbolizes the Roman power, which stood before the woman "to devour her child as soon as it was born," in the person of Herod, a Roman ruler.

The reader will notice with peculiar interest the fact that the woman, or true church, was hidden away in the wilderness from this persecuting power precisely the same length of time that the "little horn" of Dan. 7 was to persecute the church of God and seem to change his law. That period commenced A. D. 538, when the pope received supremacy from the Roman emperor, Justinian. The adherents of the true church, as we have seen, about the same time, no longer remained in union with the Roman Catholic Church, but were after this known as heretics. They hid away in retired places, while the apostate power "exalted himself above all that is called God or that is worshiped," in the very "temple," or church, of God himself. Thus Inspiration represents this wonderful period of human history.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Verse 17. The remnant of the woman's seed can only be the very last portion of the true church. We are distinctly informed, then, that this portion of the church of Christ are to have a peculiar experience, and are to be marked by certain striking characteristics. The dragon, "that old serpent, called the Devil, and Satan," will be "wroth" with them. This can only imply that a vindictive spirit of hatred and persecution will be kindled against them. This must come because of certain great truths and reforms which Satan hates that are to be accepted and promulgated by the "remnant" church. As he has always done in the past, he will oppress and harass the defenders of these truths in the last great conflict. What distinguishes this "remnant" church?—They "keep the commandments of God, and have the testimony of Jesus Christ." And they are not Jews, but Christians.

CHRISTIAN SCIENCE.

URIAH SMITH.

THE so-called "Christian Science" of the present day is fast going to seed. It is putting forth such preposterous claims that all sober-thinking people must regard it as one of the most transparent of delusions. It claims that there is no disease, infirmity, or mortality except in the wrong conceptions existing in the mind; and when these conceptions can be dispelled, disease and all infirmity will disappear, and men will live forever. Its disciples are beginning to urge the claim that the advent of this science is the second coming of Christ and the ushering in of the millennium.

These statements are made on the authority of a long article on this subject in the *Chicago Daily Tribune* of Sept. 19, 1888. At No. 571 Columbus Avenue, New York, so this paper states, is a fine white sandstone building, which is a lawfully chartered metaphysical college, devoted to the promulgation of this science. This college is in charge of Dr. Frank E. Mason, who, in the course of an interview with a reporter of the *New York Sun*, is represented as stating the nature and work of Christian Science in the following language:—

"The physical, personal Jesus has disappeared, and mankind dwells to-day in the place he promised to prepare for us. He has come again to receive us unto himself in his Father's kingdom—a condition of mind, not of locality."

"Then you believe that Christian Science is the second coming of Christ?" we asked.

"The Bible declares that the second coming of Christ shall be without sin unto salvation," replied Mr. Mason. "Christian Science teaches that sin has no existence in reality, nether, indeed, do sickness and death. They are but misconceptions arising from a perverted sense. If these malignant evils are realities, God must support them, making him anything but 'a very present help in time of trouble.' Therefore sin destroyed to the human consciousness would indeed be the second coming of Christ. But bear in mind, this second coming of Christ is not physical, but mental."

It appears from this language that Mr. Mason has read the Scriptures sufficiently to have in mind something of their phrasology respecting the second advent of Christ and the end of the world. How, then, can we account for such a gross misapplication of the teachings of the Bible on this question as is here set forth? It can be explained only on one hypothesis; namely, that men have so long and persistently rejected the true teaching of the Scriptures on this subject that they are given up to follow the fictions of their own fancy, and adopt as verities the creations of their own darkened imaginations. And such a result is inevitable; for the sure word of prophecy testifies that when men will not receive the love of the truth, they place themselves under the spell of a strong delusion.—2 Thess. 2:10, 11.

The report embraced also an account of an interview with Dr. J. F. Eastman, of which the reporter said:—

Dr. J. F. Eastman agreed with all Dr. Mason had said about Christian Science healing. According to his belief, the world is entering the millennium, and depends only upon the spread of the Christian Science for a complete overthrow of sin and worldliness.

On the subject of the indefinite continuance of our present life, the following is given. The reporter asked,

"Then, under proper conditions, you think true Christian Scientists can live forever?"

"Do you mean in a physical or in a spiritual sense?"

"I mean the physical."

"I supposed you meant that," said Dr. Eastman, with a smile, "and my answer is, Yes."

"Do you believe that you can sustain your own life indefinitely?"

"I do."

"Then why cannot you sustain others with the same perpetual life?"

"I can, under the right conditions."

There are said to be about 20,000 adherents of this system already in the United States, and between two and three thousand students in the various schools studying this so-called science.

It seems utterly marvelous that any should deliberately give them selves up to such hallucinations, and study to fasten such deceptions upon their own minds. But this only confirms those prophecies which set forth the characteristics of the last days. "Deceiving and being deceived," says the record. 2 Tim. 3:13.

Spiritualism arises and claims to be the second coming of Christ! Christian Scientists now stand up and proclaim, "This is the second coming of Christ!" The National Reformers go through the land shouting, "Vote Christ in as ruler of this nation, and then the millennium will have begun!" And a thousand hallucinations thrust themselves up on this hand, and a thousand on the other, each claiming to be the great power of light and truth which is to usher in the kingdom of God. Verily Christ's true kingdom must be at hand, or so much driftwood would not show itself upon the current, and so many counterfeits spring into existence. Meanwhile the flood of evil and iniquity, perplexity and distress, swells apace in all the world.

When we look at these things, and mark how all history is but a counterpart of prophecy; how present facts respond to past predictions; how the dark lineaments of the present age are filling up most exactly the outline of the last days drawn long ago by the prophetic pencil; and how, in harmony with all the typical epochs of the past, the warning with which God always precedes his decisive interpositions among men is swiftly going to all the world, overshadowed by the ominous words, "Then shall the end come" (Matt. 24:14),—when we look at these things, who can doubt that the last great crisis is at our very doors? Let us not sleep; but, as children of the day, let us watch and be ready in a little while to step joyfully over the boundary line that divides the mortal from immortality, and be received into the real presence and sheltering arms of our blessed Saviour.

Bible Student.

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

THE PLAGUES ON EGYPT; THEIR CHARACTER AND SIGNIFICANCE.

[Notes on the Sabbath-school lesson for the senior classes for April 6; Old Testament History, Lesson 4, published in April number of *Our Youth*.]

THE first miracle, while it authenticated the mission of Moses, destroyed the serpents, which among the Egyptians were objects of worship, thus evincing, in the outset, that their gods could neither help the people nor save themselves.

The second miracle was directed against the river Nile, another object which they regarded with religious reverence. This river they held sacred, as the Hindoos do the Ganges; and even the fish in its waters they revered as objects of worship. They drank the water with reverence and delight, and supposed that a divine efficacy dwelt in its waves to heal diseases of the body. The water of this, their cherished object of idolatrous homage, was transmuted to blood; and its finny idols became a mass of putridity.

The third miracle was directed to the accomplishment of the same end,—the destruction of faith in the river as an object of worship. The waters of the Nile were caused to send forth legions of frogs, which infested the whole land, and became a nuisance and a torment to the people. Thus their idol, by the power of the true God, was polluted, and turned into a source of pollution to its worshippers.

By the fourth miracle of a series constantly increasing in power and severity, lice came upon man and beast throughout the land. "Now if it be remembered," says Glieg, "that no one could approach the altars of Egypt upon whom so impure an insect harbored; and that the priests, to guard against the slightest risk of contamination, wore only linen garments, and shaved their heads and bodies every day [or every third day, according to Herodotus], the severity of this miracle as a judgment upon Egyptian idolatry may be imagined. Whilst it lasted, no act of worship could be performed, and so keenly was this felt that the very magicians exclaimed, 'This is the finger of God.'"

The fifth miracle was designed to destroy the trust of the people in Beelzebub, or the Fly-god, who was revered as their protector from visitations of swarms of ravenous flies which infested the land, generally about the time of the dog-days, and removed only, as they supposed, at the will of this idol. The miracle now wrought by Moses evinced the impotence of Beelzebub, and caused the people to look elsewhere for relief from the fearful visitation under which they were suffering.

The sixth miracle, which destroyed the cattle excepting those of the Israelites, was aimed at the destruction of the entire system of brute worship. This system, degrading and bestial as it was, had become a monster of many heads in Egypt. They had their sacred bull, and ram, and heifer, and goat, and many others, all of which were destroyed by the agency of the God of Moses. Thus by one act of power Jehovah manifested his own supremacy, and destroyed the very existence of their brute idols.

Of the peculiar fitness of the sixth plague (the seventh miracle) says the writer before quoted, the reader will receive a better impression when he is reminded that in Egypt there were several altars upon which human sacrifices were occasionally offered, when they desired to propitiate Typhon, or the Evil Principle. These victims being burned alive, their ashes were gathered together by the officiating priests,

and thrown up into the air, in order that evil might be averted from every place to which an atom of the ashes was wafted. By the direction of Jehovah, Moses took a handful of ashes from the furnace (which, very probably, the Egyptians at this time had frequently used to turn aside the plagues with which they were smitten), and he cast it into the air, as they were accustomed to do; and instead of averting evil, boils and blains fell upon all the people of the land. Neither king, nor priest, nor people escaped. Thus the bloody rites of Typhon became a curse to the idolaters, the supremacy of Jehovah was affirmed, and the deliverance of the Israelites insisted upon.

The ninth miracle was directed against the worship of Serapis, whose peculiar office was supposed to be to protect the country from locusts. At periods these destructive insects came in clouds upon the land, and like an overshadowing curse they blighted the fruits of the field and the verdure of the forest. At the command of Moses these terrible insects came, and they retired only at his bidding. Thus was the impotence of Serapis made manifest; and the idolaters taught the folly of trusting in any other protection than that of Jehovah, the God of Israel.

The eighth and tenth miracles were directed against the worship of Isis and Osiris, to whom, and the river Nile, they awarded the first place* in the long catalogue of their idolatry. These idols were originally the representatives of the sun and moon; they were believed to control the light and the elements; and their worship prevailed in some form among all the early nations. The miracles directed against the worship of Isis and Osiris must have made a deep impression on the minds both of the Israelites and the Egyptians. In a country where rain seldom falls, where the atmosphere is always calm, and the light of the heavenly bodies always continued, what was the horror pervading all minds during the elemental war described in the Hebrew record!—during the long period of three days and three nights, while the gloom of thick darkness settled, like the outspread pall of death, over the whole land! Jehovah of hosts summoned nature to proclaim him the true God; the God of Israel asserted his supremacy, and exerted his power to degrade the idols, destroy idolatry, and liberate the descendants of Abraham from the land of their bondage.

The Almighty having thus revealed himself as the true God, by miraculous agency, and pursued those measures, in the exercise of his power, which were directly adapted to destroy the various forms of idolatry which existed in Egypt, the eleventh and last miracle was a judgment, in order to manifest to all minds that Jehovah was the God who executed judgment in the earth.—*Philosophy of the Plan of Salvation*.

WE would like to ask a few questions of those who claim that the law of God was all abolished at the cross, and that Christ and his apostles gave us a new law afterward. *When* was the new law given? what day? at what time? Name it if you can. *Where* was it given,—in Jerusalem, on the mount of Olives, at Antioch,—where? Find it, please. *How* was it given,—vocally, written out, printed,—how? Tell us something about it. *How many* precepts has this new law, ten or eleven, eight or twelve? If there is such a law, you certainly should be able to answer these simple questions about it. Which is the first precept? which is the last? Tell us, please. To whom was it given,—to the apostles, to the world, to Gentiles, to Jews—to whom? What is the penalty of this new law? Is it death, or stripes, or burning, hanging, or stoning? What is it? Where do you find it? The fact is, that no such new law ever was given, and the man does not live who can find it.—*Gospel Sickle*.

* Against the worship of the Nile two miracles were directed, and two, likewise, against Isis and Osiris, because they were supposed to be the supreme gods. Many placed the Nile first, as they said it had power to water Egypt independently of the action of the elements.

Missionary.

THE UNPROFITABLE SERVANT.

In a napkin, smooth and white,
Hidden from all mortal sight,
My one talent lies to-night.

Mine to hoard, or mine to use,
Mine to keep, or mine to lose,
May I not do what I choose?

Ah! the gift was only lent,
With the Giver's known intent
That it should be wisely spent.

And I know he will demand
Every farthing at my hand,
When I in his presence stand.

What will be my grief and shame,
When I hear my humble name,
And cannot repay his claim?

One poor talent—nothing more!
All the years that have gone o'er
Have not added to the store.

Some will double what they hold,
Others add to it tenfold,
And pay back the shining gold.

Would that I had toiled like them!
All my sloth I now condemn;
Guilty fears my soul o'erwhelm.

Lord, O teach me what to do,
Make me faithful, make me true,
And the sacred trust renew.

Help me, ere too late it be,
Something yet to do for thee—
Thou who hast done all for me!

—Kate B. Barnes.

PARKSIDE, ADELAIDE.

WE located our tent in this suburb January 27, and immediately began public meetings, which have continued uninterruptedly since that time. The interest was good at the outset. Although there was some prejudice cherished by a portion of the community, there were not a few, who, like the Bereans, were "more noble," and have searched the Scriptures daily to see if these things are so.

There has been no diminution in interest or attendance, and as we placed before the people the long-hidden truths peculiar to our message, together with other gospel truth, many hearts were touched. A silent opposition was waged by a few until on Sunday the 3rd inst., when two discourses were given calculated to oppose and counteract our work. One in the house known as the "Christian" Chapel, in the city, the other by the Baptist minister in Parkside. In the first instance the speaker adduced nothing of special interest or importance. He accounted for our earnestness by saying that those who did not have the truth are more zealous than those who have it. In conclusion it was said that we are a lot of zealous propagandists, a charge which we hope is true.

The Baptist minister was not at all reserved in his statements and expressions, which often went wide of the truth, and were calculated to mislead his hearers. After these efforts, the interest immediately arose to a higher degree than ever. The discourses were reviewed on Tuesday evening following, before a large congregation.

Twenty-three have signed a covenant to keep the commandments of God and the faith of Jesus. Several others are keeping the Sabbath of the Lord, and are renewing their Christian experiences.

We all feel to thank God for what has been done. We trust that the Lord has much people in this beautiful city, and that the present truth will reach the hearts of every one, that they with us may be prepared to enter into the kingdom when Jesus shall call his faithful ones.

W. D. CURTIS.

Written for

S. MC CULLAGH.

NEW ZEALAND.

At the close of the tent effort in Napier, Bro. Daniells remained to establish and develop the work. For ten weeks the message had been proclaimed in the "calico church," but it was deemed advisable to take the tent down on the 13th of January. It was then removed to Gisborne, a small sea-port town about 150 miles north of Napier, and on the 27th the first meeting was held with an attendance of about 350. The interest has kept up well during the three weeks of meetings, and we are looking for the Lord to develop some here who will take up the message and keep the commandments of God. The weather has been very wet and stormy, but it has not prevented a good attendance at our meetings. Many are beginning to make anxious inquiries after light and truth, and some are reading on the prophecies and the Sabbath question. More than £4 worth of books have been sold, and the people have been liberal and kind in their contributions. We ask the prayers of God's people on behalf of the work in Gisborne, and long for the time when the message will go with greater power.

R. HARE.

SOUTH AFRICA.

KNOWING that the cause of God is one in all parts of the world, and that God's children feel interested in their Father's work everywhere, I thought a word from "the Dark Continent" might be of interest to the readers of the BIBLE ECHO. The commencement here of the work of "present truth" has been mentioned in a former article. This work is steadily moving forward, and we trust that South Africa will be represented among "the remnant" by a goodly number of honest souls.

Last October, the writer left Cape Colony proper, and came to Griqualand West, the greatest diamond-producing district of the world. A few meetings were held at Kimberley, and the city canvassed for our periodicals and publications. Two young men are still engaged in this work. Several hundreds of annual subscriptions have been obtained for our periodicals, besides the books and tracts sold. We tried the plan of putting up tracts in packages worth from 6d. to 2s., systematically arranged, and selling these from house to house, and felt much encouraged at the result of this effort. We expect ere long to return to Kimberley, and shall hope to find that some of the seeds of truth sown there fell into good ground, which we will seek to cultivate.

In the intermediate time, I am holding meetings at Hebron, a small village on the Vaal River. The church building in which our services are conducted is held in trust by four men representing respectively the English, Dutch Reformed, Wesleyan, and Catholic churches. Six persons, heads of families, together with their children, have commenced the observance of the Lord's Sabbath. Others are halting between two opinions. They see that the commandments of God and those of their minister are in conflict, and they have not decided whom they will obey. The requirements of the two authorities are so wide apart that they cannot serve both God and man.

Until we came here, there was not, to my knowledge, a believer in scriptural baptism. A week ago they witnessed the burial of three persons in baptism in the Vaal River. A wide-spread influence was exerted, and we trust that a good impression was made. The subjects of the Sabbath and baptism are being warmly discussed by the diamond diggers along this river. There seems to be just about the same opposition to the one that there is to the other. Others desire baptism, and we think of organizing a church soon. It will be small to begin with; but we trust that it will serve as a nucleus for those who desire to keep the law of God.

The Dutch Reformed Church is much stronger, numerically, than any other church in South Africa, and I have never before been associated with a people who were so devoted to their church and ministers.

Among those whom we hope will yet fully obey God in keeping his commandments and the gospel of Christ, is a young man "of the stock of Abraham." He is in the employment of the leading merchant of the place, and occupies a position of trust and responsibility. The law requires that due notice be given before such partnership can be dissolved. This notice has been given, and as soon as the time expires he intends to obey God. He says that it is the teaching of the church, and not the New Testament, that stands in the way of his people; that to him the Bible has become a new book; and that he believes Jesus is the Saviour.

Since coming to this district, it has been my privilege to baptize eleven persons. Bro. Hankins is laboring with a tent in Cape Colony, where he reports an interest, and souls embracing the truth. A commendable degree of missionary work is being done by those in the faith, and God is encouraging them by letting them see the fruit of their labors.

From a late issue of the BIBLE ECHO, we learn that it has secured a home of its own. We feel to thank the Lord that there is one publishing house owned by this people in the southern hemisphere. A little later, we hope to give tangible evidence that the privilege of taking stock in this house is appreciated by the friends in South Africa; and may God grant that the publications that go out from that office may help to hasten the time when Christ's ambassadors, with all his ransomed people, will have a home in the mansions that he has gone to prepare.

Feb. 4, 1889.

CHAS. L. BOYD.

THE UNITED STATES.

INDIANAPOLIS, INDIANA.

WE are exceedingly gratified at the encouraging situation and prospects of the Indianapolis city mission. Wise foresight has certainly been used in erecting creditable, commodious, and substantial church and mission buildings, in a very desirable quarter of this most important city of the State. The city and our mission buildings are heated with natural gas. Something of an indebtedness still incumbers the property here; but there appears to be an anxious and cheerful desire on the part of the brethren throughout the State to see this provided for at an early day.

W. C. WALES.

HARLAN AND COON RAPIDS, IOWA.

IN company with Bro. Willoughby, I held meetings at Harlan from Nov. 16-21. Eight discourses were preached, and instruction in Sabbath-school work and other branches of the cause was given. A church of twelve members was organized.

We spent one week at Coon Rapids, and organized a church of seven members, with an ordained elder. To this company more may soon be added, as several are obeying the truth who were not present. Others are interested. A good audience greeted us, filling a large school-house at each evening meeting.

H. NICOLA.

NORWICH, CONNECTICUT.

A SPECIAL series of meetings was begun in this place on Dec. 8, holding over to the following Tuesday evening. Bro. G. E. Fifield and F. W. Mace pitched a tent here about the middle of last June; and as the result of their labors twenty-five adults are keeping the Sabbath, and have taken their stand fully on all points of present truth. A neat house of worship has been erected, at a cost of about 1200 dollars. The preaching at the dedication was mostly by Eld. Haskell, and was largely of a practical nature. His earnest words of instruction and counsel met with a hearty response in the hearts of all.

A church was organized with fourteen members, and nearly as many more will unite with them soon.

A. T. ROBINSON.

MONTE VISTA AND DENVER, COLORADO.

I SPENT about three weeks with the company at Monte Vista, that embraced the truth just before camp-meeting. Three followed their Lord in baptism; others will do so soon. The company of Sabbath-keepers in this place numbers fifteen. A Sabbath-school of sixteen members was organized. I am at present in Denver. The church here now numbers ninety members, and new ones are constantly taking hold of the truth. The efforts of the mission workers are wonderfully blessed. This, I think, is one of the best missionary fields in the world.

GEO. W. ANGLEBARGER.

WEEKLY MISSIONARY-MEETINGS, AND HOW TO AROUSE AN INTEREST.

A QUESTION is frequently asked in relation to our local missionary societies as to how an interest in the work can be aroused and sustained. The answer undoubtedly would be, Become actively engaged in the work. This would interest the individuals who engaged in work, but in order to create a general interest frequent meetings must be held. We subjoin the following on this point from the Missionary department of the *Review and Herald* :—

One of the most important questions at present seems to be with respect to the best means of awakening an interest in the work. We believe that we should individually arouse, and in the name of Jesus decide that we will free ourselves from the spirit of indifference, which, if indulged, will freeze out our spiritual life, and harden our hearts toward those about us. The same spirit that found expression in Cain when he inquired of God, "Am I my brother's keeper?" easily takes possession of many. Why should I know where my brother is? Am I to look after him? Each is his brother's keeper. Love would point you to look after his interests. Years ago, many found time to drive miles to visit absent members or neighboring churches, to spend Sabbath and Sunday with them; and God blessed these efforts. Why can we not do this now? If all would do this, none need complain of having lost their first love.

We advise each to begin the work by visiting personally all the church members in his vicinity. Let no one wait for another, but let all plan to engage in it themselves. At the same time, let the church record be examined, and letters written to those whom it is impossible to visit. We do not know but that Satan may be pressing discouragement upon them. Write to such, good, brotherly letters, inquiring after their soul's interests. Tell them you are praying for them; recall to their minds the good seasons you have in the past enjoyed with them, and the bright hopes you entertained of together seeing Jesus in glory, and eating of life's fair fruits. Such a letter may help remove the cloud with which the enemy has surrounded them. We should have love for one another. This is the key to success in all missionary work. We want that love which feels a deep interest in the salvation of all about us, so that after we have taken up this work for our own brethren and sisters, we shall long to reach out after others, and bring the truth before them.

Having taken hold of the work in this way, we shall have good reports for the weekly meetings, which will encourage others in the work. Responses to letters written should also be read, which will assist in reviving this good spirit in other hearts. However few there may be who take hold of the work at the first, let not a worker be discouraged. Work in faith. *Do your part.* Help others to take

up the same work which you are doing. Thus the interest will be deepened and extended, you know not how far. The weekly meetings should be conducted in an orderly manner, but at the same time they should be free from cold formality. While the officers should plan to have some profitable instruction, such as Bible-readings, tract study, or other exercises, in readiness to fill up the hour each week, it should be understood that this is to give way to special items that may often and perhaps constantly arise, in the shape of letters, and marked experiences of God's assistance in the work. The latter is a point which should be guarded. While we should feel it our privilege and duty to relate in a simple manner interesting items in our experience, we should at the same time remember that the *minutiae* may not be as entertaining and profitable as it would be to have only the main points. All should remember to love others as themselves in these things.

Those who are backward should be encouraged to take part, and they should feel it a duty to do so. Their growth depends upon it, and by holding back they really crowd more willing souls into the embarrassing position of occupying more time than seems proper, or than they themselves desire to do. Let us all try to work together. The meetings should not be prolonged to a length that would make them wearisome; and time should be devoted at the close to at least one good season of prayer, in which the various interests presented, and the missionary work in general, should be remembered.—*Geo. B. Starr.*

News Summary.

The annual resources of Alaska are estimated at nearly £2,000,000.

The Mormons are to hold an all-world conference at Salt Lake City in April.

A feature of the Paris Exhibition this year is to be a military band of 1200 musicians.

The *Sultan*, a 9200-ton armored vessel of the British navy, has been wrecked at Malta. No lives were lost.

Two ladies, Miss Jane Cobden and Lady Sandhurst, have been elected members of the Council of the City of London.

The slaves of Brazil have been set free, and it is said that the planters are anxious to replace them with Chinese laborers.

Arrangements have been made for a yacht race between New York yachtsmen and the Royal Clyde Club with the American Cup as a prize.

It is estimated that there are in London 314,000 persons wholly dependent on casual labor, and nearly a million who never go inside a church.

The British Museum has promulgated a rule prohibiting the drawing of novels published within the last five years, thus practically closing its doors against novel readers.

The Jaffa and Jerusalem railway is rapidly approaching completion, and it is believed that in a few months the Holy City will be placed in direct communication with the sea-coast.

The affairs of the German New Guinea Company are in a bad way, and it is rumored that they are willing to sell their territories to the empire for 4,000,000 marks (about £200,000).

Tasmania has secured 1000 feet of space in the Paris Exhibition for a mineral trophy. A model of the Welcome, the largest gold nugget ever found, has been prepared for the collection.

There is much excitement on the Pacific coast over a case which is about to be tried in the United States Supreme Court to test the constitutionality of the Chinese Exclusion Act.

King Milan formally abdicated the Servian throne on March 6 in favor of his son, a boy thirteen years of age. His divorced wife, Queen Natalie, will now return to Servia with her son.

New South Wales has just passed through another Ministerial crisis. The Ministry of Mr. Dibbs has come to an untimely end, and Sir Henry Parkes is again at the head of the Government.

Great Britain proposes to spend over £20,000,000 in the next four years in strengthening her navy. Seventy new vessels are to be constructed, including ironclads, cruisers, gunboats, and torpedo boats.

Recent events at Panama and Samoa have impressed upon the United States Government the necessity of having an efficient navy, and the building and equipment of a number of cruisers and other war vessels has been decided upon.

A very destructive earthquake occurred in the republic of Costa Rica, Central America, Dec. 30. The total property loss is estimated at £1,000,000, and includes the grand cathedral and capitol building at San Jose, which cost £200,000.

M. Possieb, Russian Minister of Railways, and M. St. Jeraval, inspector of lines, have been indicted for complicity in the nihilist plot against the life of the Czar which resulted in the wrecking of the Imperial train last October, and the death of twenty persons.

Baron Fejervary, the Austrian Minister of National Defence, declares that it is "absolutely necessary that the country should at once be provided with larger and more effective armaments, dangerously situated as they are in the vicinity of a political mine which is filled with explosives."

It is believed that the oldest timber in the world that has been used by man is found in an Egyptian temple which is known to be at least 4000 years old. The wood is in the form of ties, holding the end of one stone to another. The ties appear to have been made of shittim wood.

Recently, for the first time in English history, there were four Cardinals of the Roman Catholic Church resident in England; namely, Cardinal Manning, Archbishop of Westminster; Cardinal Howard, Cardinal Newman, and Cardinal Lavegerie, Archbishop of Carthage and Primate of all Africa.

Russia has secured a loan which for a time puts her on her feet financially; and her army is undergoing a thorough re-organization in accordance with the latest and approved methods of warfare. Simultaneously with this news comes a rumor of fresh complications in the Afghan question.

Affairs in the northern department of Hayti continue to be in a deplorable condition. Its supplies must be received through blockaded ports, and cannibalism is rampant. In the republic of San Domingo, occupying the eastern part of the island, the entire sugar crop has been destroyed by floods.

Mr. Bennett, who is about to start a London edition of the *New York Herald*, has a solid capital to back him in this difficult undertaking. His fortune is stated as follows: Newspaper income, £200,000 a year; personality, and real estate in New York and France, £5,000,000; interest in the commercial cable, £300,000.

The needs of the starving and homeless dogs of London are stirring the hearts of benevolent citizens of that metropolis. The *Pall Mall Budget* of Jan. 24 announces a collection in their aid amounting to £225. Would it not be more sensible to kindly kill the dogs, and help the starving and homeless people?

According to the estimates of the Government statistician, the probable wheat crop in New South Wales for 1888-9 is 1,560,000 bushels, while the requirements of the colony for food and seed will be about 8,100,000 bushels. The average yield this year has been only 5.1 bushels per acre, making this the worst yield for forty years, and the smallest crop grown since 1871.

The new tariff bill before the United States Congress makes but a slight reduction in the revenue. The rates on wool, woollens, metals, and on nearly every other article used in the manufacture of the necessaries of life, have been increased. On sugars there is a reduction of 28,000,000 dollars; but this is to be made up to sugar growers by a bounty to be paid from the Federal Treasury.

Sickness is very prevalent in Samoa at present, particularly among the sailors of the various warships. Of these there are now six in Samoan waters, three German, two American, and one English. A terrific gale recently occurred there, in which a German schooner and an American barkentine were wrecked. Perhaps this is the foundation of the persistent rumor that an encounter has occurred between German and American gunboats.

Health and Temperance.

THE THIEF IN THE NIGHT.

HE came and went with noiseless step,
As silently as falling snow,
That, falling, melts and leaves no trace
Whither it, falling, meant to go.

And yet, and yet, he bore away
With him—I know not how or why—
Something I thought would be my own,
My very own, until I die.

And yet I bear him no ill-will,
This subtle, silent, unseen thief;
He brought me joy, although he came
As stealthily as burdened Grief.

His name is Sleep—sweet, dreamless Sleep;
And it was Pain he took away;
A weary load from trembling nerves
Had vanished with the dawn of day.

—Alice Wellington Rollins in *Independent*.

SCIENTIFIC TEMPERANCE.

THE following is a statement of the views of Dr. Benjamin W. Richardson, an eminent English physician, on the subject of temperance, of which he has made a study and upon which he has written and lectured largely. We find the statement in *Cassell's Magazine* :—

"Well, now," said he to the representative of the magazine, "you want me to tell you how I came to take up my position on the temperance question. In 1863, and for a year or two before, I had been making some original researches into the properties of a rare chemical substance named nitrite of amyl. At that time I lectured on physiology at the College of Dentistry, and Mr. Morrison, of Edinburgh, who was a member of the Council, brought this nitrite of amyl to the College, and it was handed to me to experiment upon. The late Professor Guthrie had shown it to Morrison, telling him that, in distilling it, it caused flushing of the face. I soon discovered that it had an extraordinary effect upon the circulation, that it quickly made the face a bright red, owing to the rapid filling of the blood-vessels, and that it speedily sent up the rate of beats of the heart.

"There! I feel it now," added the doctor, after breathing the vapor for a few moments from an inhaler. "I feel the glow!" And, sure enough, his cheeks were suffused with a blood-red crimson!

"Well, I read a paper on the subject at Newcastle in 1863; it was considered of great interest, and I brought it up next year. Then I went on to inquire into the methyl series, and so step by step continued, reporting every year, until, in 1866, I began with the alcohols. It was at one time supposed there was only one of these, but there are now known to be several. Now, the first great fact that startled me when examining into the alcohols was that they unquestionably lowered the temperature of the body. I did not then know that any one else had noticed this before me; but I know now that two or three others—Dr. John Davy (brother of Sir Humphrey), Dr. Rae, the Arctic explorer, and Dr. Lees, of Leeds, had all severally suspected this fact; but they had not proved it by experimental research. My great point was a demonstration by scientific instruments—by the perfect thermometers now made. I proved my point not only on men, but on the lower animals—especially on pigeons, which show changes of temperature rapidly—and I was able to prove to demonstration that alcohol reduced the temperature of the bodies of animals.

"I announced this at Birmingham in 1866. There was a good deal of exception taken to it. Dr. Heaton, of Leeds, was of opinion that the experiments might be doubtful because they were not all conducted in the same temperature; and Dr. Helburne King, of Hull, thought that as one thermom-

eter had been used throughout there might be some error. I thought myself this was rather a point likely to obtain accuracy. But still, I deferred publishing my address in order to make further inquiries.

"Everything confirmed my previous statements. After a temporary flush on the surface of the body, due to the action of the alcohol on the blood-vessels, there is a reduction of temperature, which reaches its maximum at a period of complete intoxication."

"Then how is it, doctor, people say alcohol warms them?"

"Because they feel the action on the surface," was the prompt reply, as though Dr. Richardson had often been asked that question before, and was quite prepared to reply to it.

"It is just like putting your hand before the fire," continued he, placing his hand momentarily before his bright stove, which the chilly morning rendered welcome. "You get heat on the surface, and feel it. And there is another illustration I have often used: it is like putting your hand into snow; your fingers are numbed, but in the reaction which takes place, the blood is driven to the surface, and you get the sensation of heat.

"Well, then, that was the first step—the startling fact that alcohol lowers temperature. Now for the second. This came from the study of anaesthetics. From the time of their introduction in 1846, I had been much interested in them. I remember as 'twere but yesterday sitting with fellow-students in the anatomical theater of Anderson's College, Glasgow, waiting for our professor, Dr. Moses Buchanan. He was delayed, and when at length he appeared, he was so moved by the news he had heard that he could scarcely deliver it; viz., news which had come from America that surgical operations could be performed without pain by inhaling the vapor of ether, and that the experiment was about to be performed that day at the Royal Infirmary! Little more was thought of then. The students trooped in a body to witness the sight.

"Soon afterwards I began to make an inhaler, which gained me the friendship of the late Dr. John Snow, one of the earliest and most skillful administrators. Here is an inhaler made in 1849" (fetching one from a drawer in the clinical room) "for the better inhalation of ether. Then I began to test other agents for anaesthesia, and altogether I have introduced fourteen anaesthetic substances, one of which, methylene, has been, and still is, largely used. I am now on research for another, which I hope will be best of them all.

"In watching the action of alcohol, I found there were just the same four degrees or stages as in the action of anaesthetics; viz., simple excitement without insensibility; excitement with commencing insensibility; insensibility absolute; and, lastly, death-like insensibility. I came, therefore, to the conclusion that alcohol does not act after the manner of a food, but of a chemical substance like an anaesthetic. This, then, was the second step.

"This was followed up by tracing the changes and the modifications which take place in the body from the continued use of alcohol. I was always a close student of the Registrar-General's Returns, and I was struck by the enormous mortality of persons dealing in alcohol; a tenth part of the deaths are due to its use. This is now a well-sustained fact. I connected it with the changes of organs of the body induced by alcohol, and extended the research by tracing the action of all the manageable alcohols, besides the common one, with particular reference to the effects of solubility and weight; and I concluded that fatal diseases could be definitely induced by alcohol—slow as well as acute poisoning could arise from it, with degeneration and complete change of the structure of the heart, the liver, the lungs, and other internal organs.

"We have now, then, reached the third step, or

third conclusion; viz., that alcohol is a prolific cause of death, and of great harm to the internal organs of the body; it is, in fact, in its ordinary use, a slow poison."

Interrupting the thread of the narrative a moment, we suggested the question,

"What is the alcohol in common use?"

"The ethylic. This is the alcohol invariably found in intoxicating drinks. It would be called common alcohol; and as it is more pleasant to the taste than any of the others, its action is more insidious.

"A very singular series of circumstances," continued Dr. Richardson, "seem to have led me to my position. Thus, for fourteen years I was physician to the Hospital for the Diseases of the Chest, and from observations there I had come quite independently to the view that there was a small class of consumptives of middle age whose disease is due to alcohol. I called it alcoholic phthisis, or the consumption of drunkards."

All these things brought together led Dr. Richardson to deliver his first lecture to medical men on the subject. It dealt with the Physical Action of Alcohol, and was delivered in London on December 7, 1869.

"There!" said the doctor, taking a handy MS. book from a shelf by the fire-place, and pointing to a page, "there it is, you see; there is the report in the *Medical Times and Gazette*; and"—running his finger along the columns—"there is the passage that has been so much quoted, and has caused so much discussion and controversy:—

"Speaking honestly, I cannot by the argument yet presented to me admit the alcohols through any gate that might distinguish them apart from other chemical bodies. I can no more accept them as foods than I can chloroform, or ether, or methylal. That they produce a temporary excitement is true; but as their general action is quickly to reduce animal heat, I cannot see how they can supply animal force. I see clearly how they reduce animal power, and can show a reason for using them in order to stop physical pain or to stupefy mental pain; but that they give strength—i. e., that they supply material for the construction of fine tissue, or throw force into tissues supplied by other material—must be an error as solemn as it is wide-spread. The true character of the alcohols is that they are agreeable temporary shrouds. The savage, with the mansions of his soul unfurnished, buries his restless energy under their shadow. The civilized man, overburdened with mental labor or with engrossing care, seeks the same shade; but it is a shade, after all, in which, in exact proportion as he seeks it, the seeker retires from perfect natural life. To resort for force to alcohol is, in my mind, equivalent to the act of searching for the sun in subterranean gloom until all is night."

"That gives my argument in a nutshell, and every day I live I am more convinced of its truth. I am as sure of it as that two and two make four, and I arrive at it by a chain of logical reasoning and scientific research which has never yet been successfully disputed. My feet are planted on the rock of truth in this matter.

"Now came the struggle, whether I should continue a 'moderate' drinker, or whether I should declare myself. And I determined to declare myself, and give up the use of alcoholic drinks altogether. I found that I worked better for the determination, and was every way healthier, and have never seen any reason to regret it, either in myself or others.

"You must understand, I did not at first give up prescribing alcohol in my practice. But then I found I never knew what I was giving, so I prescribed it pure, mixed with water in proper proportions, just like any other drug. Commonly it is called pure spirits of wine. Then I knew exactly what it did when prescribed. But I gradually began to give it up, even in that form, and now I scarcely ever prescribe it."

"What would you recommend as a substitute?"

"I don't believe in substitutes," was the doctor's prompt reply. "They deceive morally and physically. For faintness I always prescribe a recumbent position, fresh air, cold water to the temples, and for a drink, hot milk and water or beef tea. It is fifteen years since I became an abstainer, and I have never seen an injury or failing of any kind from the adoption of total abstinence. I have never gone in for what may be called the enthusiasm of the matter; I take my stand on physical principles.

"On the whole, I think public opinion is coming round to our view. Everything is being given up but 'moderation;' on that point I think people are still deceived. They consider they are practicing moderation; they are really producing disease insidiously."

THERE are plenty of men who for Christ's sake would sooner shout Hallelujah from the top of the highest steeple than give up a pipe of tobacco.

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HOBART—Baptist Chapel, Harrington St. -	2:30 p.m.	11 a.m.
NORTH FITZROY—Albert Hall, Heidelberg Road -	9:30 a.m.	11 a.m.
PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall -	2 p.m.	3:15 p.m.

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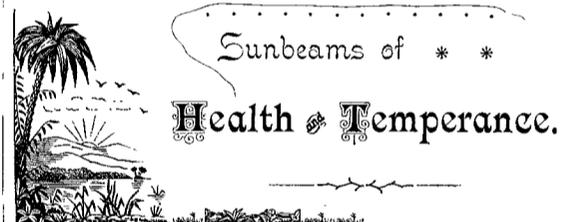
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Melbourne, Australia, March 15, 1889.

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

MR. S. N. HASKELL, our London corresponding editor, will in the next number of the ECHO begin a series of articles on the relation of the United States, as a nation, to the work of God. These will be of special interest at this juncture, and we bespeak for them a careful reading.

OUR old and tried friend, the *Review and Herald*, of Battle Creek, Michigan, comes to us with a bright clean face of new type, and several improvements in the make-up of its toilet, which contribute both to the appearance and usefulness of our principal church paper. For general denominational intelligence, the *Review* stands as the acknowledged head of our literature, and to those who desire to become informed in regard to the work in a general way, we recommend this paper. We will be pleased to receive subscriptions at this office at nine shillings a year. Published weekly.

We are glad to notice from various accounts received the increased activity and prosperity which is attending the progress of our work in America, the present attitude of affairs relating to a national Sunday law being in fulfillment of what we have long seen predicted in the prophecy.

The publishing work is being greatly extended. The Central Publishing House, located at Battle Creek, is establishing branches in Canada and the South. The Pacific Press, our publishing institution on the Pacific coast, has established branches in New York, Chicago, and Los Angeles, and will open an office in London within three months. The *American Sentinel* has reached a very large circulation, and will be published both in New York and California.

Better than all the rest, we hear of the blessing of God resting upon our churches and people as never before.

THE Samoan Islands are at present the object of misfortunes which are said never to come singly. During the storm of civil war and foreign contentions, a hurricane of wind passed over the islands, inflicting much damage to property on land and water. Meanwhile there is a lull in the civil strife; but the complications of Germany, the United States, and Great Britain are by no means clearing away, though nothing definite has come to knowledge. Vague and unconfirmed rumors of an encounter between a German and an American vessel are abroad, but are considered with but little confidence.

A SMALL pamphlet by Mr. G. W. Gillings, entitled "Seventh Day Adventism, The First or the Seventh Day, Which?" is being actively circulated by some who wish to oppose the people indicated. It has been thought best that a reply in similar form should be prepared to use wherever this pamphlet appears on its misleading mission. This has been done, and the tract, entitled "A Review of the Pamphlet on 'Seventh Day Adventism,'" is now ready for those who can use it. It contains about sixteen pages, and we hope it will be ordered and used in large quantities. Price, one half-penny each for twenty-five or less, three shillings per hundred. Single copies one penny each by post. Address this office.

THROUGH the columns of the *Review and Herald* we are glad to learn that the health of Brother G. I. Butler, formerly president of our General Conference, is improving during a winter's stay in the genial climate of Florida. Elder Butler does not expect to be able to do much preaching for some time to come, but it will be a gratification and comfort to all our people to see his name and read his articles.

SEVERAL months since, the *London Times* published sensational letters purporting to have been written by Mr. Parnell and other Irish leaders implicating them in the scenes of violence which have taken place in Ireland, especially in the Phoenix Park murder. An investigation was demanded by the public voice, and by Mr. Parnell, though rather languidly as it appeared. After much delay, this investigation was got under way before a special Commission, and for a time the evidence seemed to place Parnell in a grave position. But in the course of his testimony, the principal witness for the prosecution, Pigott, broke down, and afterward confessed the letters were forgeries of his own production. The man fled to Spain, where he was arrested, and at once put an end to his miserable life with a pistol. This episode produced an utter collapse of the case, and the *Times* publishes an apology.

A FRENCH syndicate has for some time controlled a monopoly of the copper production and industry. Lately it has become apparent that they had taken a larger job upon their hands than they had calculated upon, and various efforts have been made to support the "trust" under its staggering load. A few days since the manager committed suicide, and this action threw the affairs of the syndicate into distrust, and a "run" was instituted upon the bank in Paris, of which the manager was an officer. In the course of a few hours over 2,000,000 pounds sterling were withdrawn by depositors.

It would be no cause of regret to the general public to see this infamous combination thoroughly squeezed. It is a genuine relief to see such unscrupulous robbers fall into the net which their own hands have spread.

THE *Christian Pioneer* published in the interests of the Church of the Disciples has, it appears, undertaken a great burden to oppose the work of S. D. Adventists in Australia. They are calling to their aid, or more likely accepting, the volunteer service of one who has lately apostatized from our ranks. We have no fears as to the results of such a move, nor have we time or disposition for a petty quarrel over personalities. We have not come here for this purpose. We have never "abused" the author of the book which this paper is so vehemently calling on its readers to purchase at two shillings to three and sixpence each. Since his apostasy, we have not, to our recollection, mentioned his name or referred to his work. If our work is of God, we have no fears of its enemies. If it is not, we are as interested to know it as any one can be. It never

has prospered before as it has since this feature of opposition has appeared, and a little of the same thing over here will doubtless awaken an interest in the minds of many who would otherwise never have investigated these truths. We shall in fact welcome anything that will help to awaken an interest in this work; and we believe that this move will not only do this, but that it will be the means of confirming many honest souls in their duty to obey the commandments of God and have the faith of Jesus.

To our contemporaries we say, Keep as near the truth as the circumstances will allow, and then go ahead in the line that seems to be duty.

A PRELIMINARY meeting for the organization and incorporation of the Echo Publishing Company, Limited, was held Feb. 27. A second meeting for the consideration of Articles of Association was held March 11. The final meeting for the adoption of articles, and election of directors will be held Tuesday evening, March 27, at Temperance Hall in Rae Street, North Fitzroy. At this meeting we shall be happy to meet all shareholders and friends of the institution.

It is purposed to organize a Limited Liability Company with a capital of £10,000, divided into shares of one pound each. On account of the increase of business, and the necessary acquirement of property, this step becomes essential at this time.

A FEW WORDS TO OUR PATRONS.

IT is the earnest desire of the managers of this office to give entire satisfaction to all who do business with it; but this can only be done with the assistance of our patrons in complying with certain conditions. When one is ordering from the office, it must be remembered that we have the wants of many to attend to, and hence they should state what they require as clearly as possible. Never be afraid of making it too plain. Consider that we do not know what you want, nor could we guess, and write your order accordingly. After having written and sent in an order, if you change your mind, and wish to countermand a part or all of said order, write us again stating that you wish to countermand your previous order, or make some change in it, and not make out an entirely new order and send it in without a word of explanation.

All orders and communications of a business character should be addressed to the "Echo Publishing Co.," and not to individuals. They will then go direct to the proper one to give them immediate attention. If addressed to some individual, the order is liable to be delayed and thus cause disappointment. It is equally necessary that all remittances, for whatever purpose, should be sent direct to the office, cheques and drafts being drawn in favor of the "Echo Publishing Co." When drawn in favor of some individual, it causes loss of time and unnecessary delay. If the remittance can be sent by some one who is going to call at the office, it would be the safest, and therefore the best practice, to write the particulars concerning it, and inclose them, together with the money, in an envelope addressed the same as if it were to pass through the mail, rather than give the party to whom the message is intrusted verbal instructions as to how it is to be applied. We would not advise the sending of cheques for amounts under one pound, as the exchange would be more than the cost of a money order. In sending cheques, the exchange should be added; otherwise we will simply credit the sender with face of the cheque less the discount. Where money orders are sent, they should always be made payable at the North Fitzroy post office. If they are drawn on any other office, we shall have to pay exchange. It is also necessary in making remittances that the full name and address of the sender be inclosed in the letter, as it is necessary in either case for us to make some sort of an acknowledgment. Some of these suggestions, with others, are printed as a standing notice in the Business Department of this paper; and if they are carefully complied with, we will hold ourselves responsible for any mistakes that may occur. But where they are disregarded, we will do all that we can to meet the wishes of our patrons, but cannot agree to take the blame for any misunderstanding that may arise.