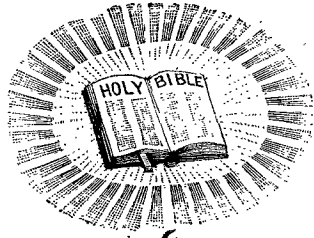


Bible Echo

AND

SIGNS OF THE TIMES



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

Volume 4.

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TRUTHS.

HEAVEN is worth *living for*; else were life's burden
Too hard to be borne, with no hope from the sky;
Tears lose their bitterness; earth's weary-laden
Aloft from the dust build their eyries on high.

Heaven is worth *working for*—working like freemen—
Not toiling like slaves 'neath a tropical sun—
With head, heart, and hands, like the homeward-bound
seamen,
Whose toils are made light by the goal to be won.

Heaven is worth *fighting for*—fighting like brave men;
There are foes all around us, without and within;
But Christ, our great Captain, who knows how to save
men,
Will make us the victors o'er Satan and sin.

Heaven is worth *praying for*—praying like Stephen,
Who caught a sweet glimpse of its glories while here,
In telegraph message to us it is given
To speak to our Saviour until he appear.

Heaven is worth *waiting for*; patient endurance,
The mark of God's children, the test of his own;
'Tis this quiet angel that whispers assurance
That God is our Father, through Jesus his Son.

—Selected.

"YE CANNOT SERVE GOD AND MAMMON."

MRS. E. G. WHITE.

"No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

THERE is no union or sympathy between God and mammon. The tendency of the one is exactly opposite to that of the other. While the world is master of the thoughts, principles, and actions, the Lord cannot be honored. The current of the world sets in against the soul with such force that it is borne along with the tide of its interests and infatuations. Satan, the angel of evil, the arch-enemy of truth, the father of lies, having successfully carried out his plan of ruining a holy race, follows up his advantage, and strives by every means to hinder the salvation of man and his re-instatement in the favor of God. He keeps the mind preoccupied with the plans and ambitions of the world; and heaven and Christ are crowded out of the thoughts and affections.

Satan presents the same temptations to-day that he presented to Adam, and to Jesus, the second Adam, who overcame him and made it possible for man to overcome. The indulgence of perverted

appetite and passion has held sway over the world since Adam's transgression. It was impossible for man to overcome in his own strength, with his enfeebled moral powers. He might exercise all the capabilities of his nature, and yet, without divine aid, he could only be conquered; but help has been laid upon One who is mighty to save. Man's efforts and Christ's power will bring him off a conqueror. The moral image of God will be restored in the characters of those who serve him.

The next temptation that assailed Christ was on lust for power. The world is filled with this desire, and the resulting strife shows the spirit of the ambition of this world. How many have been swept to ruin in this torrent of pride! Satan presents all the kingdoms of the world, in all their pomp and majesty, to the Son of God; but he repels the tempter with, "It is written." The word of God marks out the course of his children, and rather than disobey his commandments, Christ resigned the treasures of the world.

How many to-day see the force and beauty of the truth; but they cannot serve God and mammon, and they hold to the world. The truth requires the sacrifice of the world's honor, their position in business, their daily bread; and they falter and fail. They do not consider the promises of God to those who seek first the kingdom of heaven. They raise the excuse, "I cannot be different from those around me. What will people say?" "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" We must not study how to serve ourselves, but how to do the will of God. Christ left his glory, and clothed his divinity with humanity. He was a man of sorrows, and acquainted with grief. For our sakes he became poor, that we through his poverty might be made rich. And yet, after this great manifestation of love on the part of Heaven, we are reluctant to yield our meager treasures, so soon to pass away. The majority of the world sell their souls for a little worldly gain, when Christ has presented to us eternal riches.

Did not Jesus entreat, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal?"

Oh, how uncertain are the treasures of earth! A man may be worth his thousands to-day, and tomorrow failures will sweep them all away. Yet the eye is clouded by ambition, avarice, and gain without godliness. The people do not see that they are putting their treasure into a bag with holes. It is cankered and moth-eaten. There is no progress heavenward. The gross attractions of earth hold their affections. The soul starves and becomes dwarfed for want of spiritual food, the fresh manna from heaven. The world has come in between the soul and God.

The duty we owe to God is revealed in his word in unmistakable clearness. Here the obligation of man is declared so explicitly that the day of Judgment will reveal no excuse for not serving God. God's great moral standard of righteousness is to be met. His law requires your heart's supreme affection for your Maker. It requires you to do unto others as you would have them do to you. "Lay not up for yourselves treasures upon earth," is a positive declaration; but "Lay up for yourselves treasures in heaven," is equally positive. Laying up treasure in heaven points out the duty of an unselfish use of our means. We are stewards of God's possessions; they are not ours to use for the gratification of corrupt desires, for selfish indulgences. All Heaven is watching with interest to see what use we are making of God's intrusted talents. If we lay up treasure in heaven, we shall use the Lord's goods to advance his cause, to save souls, and to bless humanity, and all that is so used the Lord will place to our account in the bank that never fails. When the heart loves God supremely, property is no hindrance to advancement in the Christian warfare, because the consecrated man will discern the best investments to make, and will use his wealth to bless the children of God.

The constant employment of the capabilities to amass wealth on earth binds the man to earth. He becomes a slave to mammon. When wealth increases, the idolatrous heart becomes forgetful of God, and grows self-secure and satisfied. Religious duties are neglected. There is an impatience manifested under restraint, and the man becomes self-sufficient. All spiritual things are clouded, for the mind's eye is directed earthward. The worldly tendencies, both by nature and practice, have become more fully developed, and the spiritual faculties are paralyzed. Having eyes, men see not; having ears, they hear not. The gross, earthly mind cannot see the pure, sublime truths of the gospel, but views everything from a worldling's standpoint. The world comes in between the soul and heaven. His eyes are blinded by the "god of this world," so that he cannot discern or appreciate the value of eternal things.

In order to serve God, we must find time for calm reflection and serious thought. Spiritual things are spiritually discerned; but when the eye is evil, the whole body is full of darkness. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

Oh, let us contemplate the amazing sacrifice that has been made for us! Let us try to appreciate the labor and energy Heaven is expending to reclaim the lost, and bring them back to the Father's house. Motives stronger, and agencies more powerful, could never be brought into operation,—the enjoyment of

heaven, the exceeding rewards for right-doing, the society of angels, the communion and love of God and his Son, the elevation and extension of all our powers throughout eternal ages; and it hath not "entered into the heart of man, the things which God hath prepared for them that love him." Are these not mighty incentives and encouragements to urge us to give our heart's loving service to our Creator and Redeemer?

And on the other hand the judgments of God pronounced against sin, the inevitable retribution, the degradation of our characters, and the final destruction, are presented in his word to warn us against the service of Satan.

Shall we not regard the great mercy of God? Let us place ourselves in right relation to Him who has loved us with amazing love, and avail ourselves of the great privilege of becoming instruments in his hands, that we may co-operate with the ministering angels and be co-laborers with God and Christ.

THE SABBATH OF THE MONGOLS.

THE following is a portion of an article under the above heading which appeared in the *Sabbath Memorial*, published by W. M. Jones of London. The article is from the pen of Mr. J. Crossett, a missionary:—

"In the summer of 1883 I made my first trip to Mongolia, and took occasion to inquire of various people regarding Sabbath traditions. Some Mohammedans who lived among the Mongols knew of such a day very well. Others had never heard of it. My inquiries sufficed to prove that my teacher was either really ignorant of a well-known weekly Sabbath in parts of Mongolia, or that he intentionally declined to speak of it. In the summer of 1885, during a six weeks' sojourn on the Mongol plains, I learned some remarkable facts, which I now wish to record with some particularity. I lived part of the time among the Mongols and part of it with both Chinese and Mongols. Here is a specimen conversation which I had with several Chinese traders at the inn where I was staying. I asked if they knew of any days of special sanctity among the Mongols. 'Oh yes,' they replied. 'Biemba is a day once in seven, which is strictly kept from the transaction of secular business. The Mongols neither give out nor take in any property at their houses on that day. They do not collect or pay debts, neither do they start on a journey or even minister to the sick, on the return of this Biemba.' These merchants had dealt with the Mongols for years, and they talked much and freely on the subject, as being one which, in a business way, had affected them a good deal.

"These statements were voluntary, and not the answers of 'yes' and 'no' to leading questions. The remark as to not ministering to the sick on Biemba was made to one of the merchants quite independent of any questioning on our part. The testimony of such statements made by a Chinaman who had no theory to prove, is very strong, and can be set aside by no negative testimony on the part of others that they never heard of such a thing. I might doubt the testimony of an enthusiast, like myself, who believes the Mongols to be some of the lost ten tribes, and so would construe any little circumstance to be a corroboration of the identity of Israelitish and Mongol traditions; but to hear a Chinaman who never knew of a Jewish or Christian Sabbath, state, without being catechised on the subject, that Mongols refuse to engage in secular employment beyond the necessities of nature, not even to help the sick, on one day in seven (agreeing with the Sabbath of the fourth commandment) was, to say the least, almost startling. Over and over again we asked of Chinese traders and laboring men who had constant intercourse with the Mongols, if they knew of these days of the week, and almost al-

ways the reply came, 'Oh, yes;' when they would name Biemba for Saturday, Adeya for Sunday, and other days of the week, and proceed to speak of the reluctance of the Mongols to do certain things upon Saturday (or Biemba). Mohammedans had a special interest in noting it, as their 'Juma' or worship-day occurs every Friday.

"At an encampment of Mongols where I stopped for a week, I asked the chief, at whose home I was a guest, to write off for me the names of the week. This he did in Mongol, although he said they were not originally Mongol words. He began with Adeya, the day of the sun, then Sumeya, or Moon day, Angarak, or Mars's day, Bot, or Mercury's day, Barkasuwadi, or Jupiter's day, Lugar, or Venus's day, and Sanchar, or Saturn's day, which is designated Biemba. At the residence of another official, at a place called Lo-tai, I was shown the Chinese calendar which the Mongols rely upon to determine these days of the week if doubt arises. Those who live in China as missionaries from abroad know the convenience of referring the Chinese to the calendar to find when Sunday or any other day in the week occurs. In a set of twenty-eight different terms there are at their side the names of the seven days of the week repeated four times.

"The Rev. J. Gilmour, the author of 'Among the Mongols,' has given me a testimony relating to this matter which agrees substantially with my observation. As an illustration of the remembrance of the Sabbath, he says that he once wished to obtain some milk, and was willing to do almost anything to get it. An old Mongol had plenty of it, and wanted some of Mr. Gilmour's rice, which was the pay he would get; yet he could not be moved an inch to let the milk go out of the house on the Sabbath."

THE FUTURE OF THE PAPACY.

M. C. WILCOX.

ROME'S ATTITUDE TOWARD THE NATIONS.

MANY would have us believe that it is conciliatory and peaceful. But it is no such thing. She praises and blesses the heretical governments for every step which they take toward the Roman faith; but she is still hostile and only hostile toward every Protestant and free government on the face of the earth. Roman Catholics, wherever they are, form a government within a government. They are truly foreigners if they are truly Roman Catholics; for their first allegiance they owe to the pope of Rome. Let us give a few of Rome's utterances to this effect. In regard to civil liberty, Pope Pius IX., in his Encyclical Letter of Aug. 15, 1854, said:—

"The absurd and erroneous doctrines or ravings in defense of liberty of conscience are a most pestilential error—a pest of all others most to be dreaded in a state." In his Encyclical Letter of Dec. 8, 1864, he anathematizes all "those who assert the liberty of conscience and of religious worship," and also "all such as maintain that the church may not employ force." In the same, he anathematizes "all who maintain the liberty of the press," also "all advocates of the liberty of speech." Every archbishop and bishop of Rome swears that "the rules of holy fathers, the apostolic decrees, ordinances, or disposals, reservations, provisions, and mandates, I will observe with all my might, and cause to be observed by others.

"HERETICS, SCHISMATICS, AND REBELS TO OUR SAID LORD, OR HIS AFORESAID SUCCESSORS, I WILL TO MY UTMOST PERSECUTE AND OPPOSE."

And the decrees of popes, which each succeeding pope swears to uphold, include decrees for the extermination of all heretics.

The Jesuits' oath declares that the pope "hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal, with-

out his sacred confirmation, and that they may safely be destroyed; therefore to the utmost of my power I will defend this doctrine and his holiness's rights and customs against all usurpers of the heretical or Protestant authority whatever, ESPECIALLY AGAINST THE NOW PRETENDED AUTHORITY AND CHURCH IN ENGLAND, AND ALL ADHERENTS, in regard that they be usurped and heretical, opposing the sacred mother church of Rome.

"I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestant, or obedience to any of their inferior magistrates or officers."

And this is the oath of the "Society of Jesus" [?]. And this is the society which has been the strength and hope of the church during some of her greatest tribulations, the society which has perverted all lands, found place in all governments, in all stations of life, plotting, planning against all laws, all governments which give liberty to man, but oppose the church of Rome; for whatever makes for civil and religious liberty is opposed to Rome. And this is the society which is tolerated everywhere by the very governments whose destruction they are planning!!

In harmony with the bull of Pope Martin V., they know no faith with heretics. Casuistry, intrigue, falsifying, broken treaties, are all in harmony with true Jesuitism if they but further the cause of the Roman Church. And it is this society of which Lord Palmerston said in 1853, that they had caused the civil war in Switzerland, and that "the presence of the Jesuits in any country, Catholic or Protestant, is likely to disturb the political and social peace of that country." It is this society of which Cardinal Manning declared in 1872, "The Jesuits are at the head of the great Catholic Mission in this land"!! And Jesuitism is one of the means by which the Roman Church, in the words of Cardinal Manning, is "to subjugate and subdue, to conquer and rule, an imperial race"—the British. "Were heresy conquered in England," says the Cardinal, "it would be conquered throughout the world. All its lives meet here; and therefore in England the church of God [Roman Catholic] must be gathered in its strength."—*Tablet*, Aug. 6, 1859. And the same prelate declares that "the church cannot yield one jot or tittle of its divine laws of unity and truth. The world may renew her ten persecutions, but the pontiffs will be inflexible to the end. They have counselled, warned, and entreated princes and legislators. If rulers will not hear their voice, the people will."—*From the Centenary of St. Peter, a Pastoral Letter to the Clergy*, p. 100.

Thus it is. Jesuits in disguise everywhere; among the Protestant clergy and teachers, in Parliament, in the Privy Council, in the Government, among the common people, among the socialists. And yet, blind to all of the past evidence of Rome's plots and intrigues against governments, blind to Jesuitical deception and falsehood, blind to Rome's advancing power and strength, blind to everything but the present moment and the chimera of a converted world on the part of the church, and a little moment of power on the part of politicians, while the Romish wave of darkness and error which is to engulf apostate Christendom is rolling on with ever-increasing strength and volume. Russia has made overtures to the Vatican, the Iron Chancellor of Germany has gone to Canossa, England has been intriguing with the papacy, and the United States is following in the same line.

But the papacy has changed, say our Protestant friends. We reply, and Rome replies, that the Roman Catholic Church never changes, for she is infallible. The change has been in Protestantism, till it has ceased to protest; yielding point after point, till there is but little more to yield. Protestantism stands to-day shorn of her strength, powerless to protest against the innovations of Rome.

But Rome is rejoicing in her progress. While

Pope Leo XIII. is courting the nations and rulers with fulsome flattery, Jesuits are seducing the people through their crafty teaching, deceiving them by intrigue, or, if better suiting their purpose, stirring up the masses to hatred and rebellion against organized government. "If the rulers will not hear their [the popes'] voice, the people will," says Cardinal Manning. That is, the people will turn against rulers to obey the foreign potentate on the Tiber, who rules over no territory, and yet whose subjects are vastly in a majority when compared with any Christian government.

It has been remarked that "the papacy has no future in prophecy;" but God's "sure word of prophecy" has clearly predicted its future. The "deadly wound," John declared, would be healed (Rev. 13:3), and all the earth-dwellers shall wonder and worship. (Rev. 13:3, 8; 17:8.) It will exist contemporaneously with the two-horned beast, against both of which the last message to man is a solemn warning. (Rev. 14:9-14.) The beast will yet be restored by the kings of the earth (Rev. 17); and will then in her triumph say, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7. She makes war with the saints and prevails against them till the Ancient of days comes (Dan. 7:21, 22).

But not long is her triumph. Like Babylon of old, her doom has been written by the fiery pen of inspiration which traced the fateful words on the wall of Belshazzar's palace. Her brief *hour* is soon over. "God hath numbered thy kingdom, and finished it," will soon fall upon the ears of the last pseudo-vicar of Christ. But above and beyond the merciless persecutions, beyond the wailings of the justly doomed host of Babylon's fornication, beyond all sorrows and pains and tears, rises the triumphant song of the once persecuted, who have dared to believe God and obey his word contrary to the hoary traditions of paganism, or the corrupting falsehoods of an apostate Christendom, who have not bowed to the last form of error, which lies just before this generation.

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations [of the saved, Rev. 21:24] shall come and worship before thee; for thy judgments are made manifest." Rev. 15:2-4.

THAT DESPISED PEOPLE.

ROBERT HARE.

In seeking an earthly repository for his law, that it might be more directly before the minds of men, God intrusted it to the care of Abraham's descendants. "Because Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws," is given as the reason why God made this choice. Years of bondage under Egyptian oppression were allowed to pass over this people, that they might be humbled, and thus brought into a position where they would be willing to obey. The great deliverance wrought out for them by Jehovah would be most likely to insure their love, and at the same time present him as infinitely superior to all the gods of Egypt. When their deliverance was complete, they were called to a solemn conference with Deity,—the most solemn and awe-inspiring the world has ever known. Amid the thunders of Sinai, God made known to them his law, which was engraven on tables of stone; to be placed in an ark of gold, and committed to the care of that peculiar people. This was not because they were the only nation amenable to its requirements, but because

they were not, as others, wholly given to idolatry; consequently they were the only people who *could* be intrusted with a law whose first precept forbade this great sin.

The word "Jewish," so often sneeringly applied to this Divine law, loses its force when we remember that it was not for seven hundred years after the law was given on Sinai that the name of Jew was introduced. We find it first used in distinguishing the tribe of Judah from the tribes which had revolted. (2 Kings 16:6.) After the Babylonian captivity, it obtained as a general name, and has thus continued till the present day.

This was the nation intrusted with the Divine law, of whom it is written, "The people shall dwell alone, and shall not be reckoned among the nations;" and to trace their history would only be to find that this has been, and is still, a literal truth. Despised, persecuted, and oppressed, they have been scattered among all nations, a prey to the avarice of kings and a mark for the shafts of intolerant bigotry. Yet while other tribes and races of men have lost their identity among the moving myriads of humanity, the Jew still stands alone, a distinct people.

Within the seventy weeks spoken of by the prophet Daniel, the Messiah came to his own, but "his own received him not." He was cut off in the midst of the last week, and when the covenant had been confirmed by the apostles (Heb. 2:3) for the remaining three and one-half years, the Jews were no longer the covenant people of God. The destruction of their city and temple, a few years after this, brought them to the alternative of accepting Christ as their atonement, or having no propitiation, no place to sacrifice for their sin. As we follow them down through the years of the Roman empire and its ten divisions, we find them hated and persecuted by Christians and pagans. One million are said to have perished in the siege of their beloved city; and during the wars and insurrections which have followed their history, we can read the fate of numbers equally great. Their religion has been no less despised than the people. In A. D. 118, we find that Hadrian passed an "edict against the Jews, forbidding circumcision, the reading of the law, and the observance of the Sabbath."

In the controversy over the observance of Easter, Constantine on one occasion declared "it was not for the dignity of the church to follow that most hateful of all people, the Jews, in their time of celebrating the passover." The laws of this emperor favored the Christians much more than the Jews. One of his edicts was to the effect that "all Jews should be burned who endangered the life of a Christian convert," and "that no Christian should be made a convert by them under pain of such punishment as the judge might think fit." Early in the seventh century, Liesbert, the Gothic king of Spain, compelled 90,000 Jews to submit to baptism, and tortured them in his fruitless attempt to make them, as he said, "good Catholics."

When Mahomet over-ran Arabia, and established Islamism, in which there were features common to both Jews and Christians, he determined to stand distinct from both; and as the Christians kept the first day and the Jews the seventh (Sabbath), Mahomet decided that Friday should be the day kept by his followers. This bold devotee of distinction did not, perhaps, recognize that he was thus completing a representation of the indignity once cast upon the Lord of the Sabbath, when a thief was placed on each side of the cross where hung the holy Son of God. Both of these changes in a measure owe their origin to the hatred which existed for this despised people.

Their adherence to the letter of the law once delivered to their fathers has aided materially in making and keeping them a distinct people among the nations. Had they, as a people, known the time of their visitation, and accepted the Messiah with

his great sacrifice, they would still have been a part of God's peculiar people; for the commandments of God and the faith of Jesus are presented as the standard in the last warning against false doctrine and false worship. Rev. 14:9-12. Here the only change from their belief is that the *faith of Jesus* takes the place of the *handwriting of ordinances* which was nailed to his cross. The commandments still stand before the true Israel as an embodiment of the absolute requirements of Jehovah.

Israel, to many minds, presents but one idea,—that of a nation of Jews, and hence the contempt with which they regard everything associated with the requirements that God placed upon that people. The name signifies "A prince that prevails with God," and thus reaches beyond the bounds of all nationalities, including all those who overcome, irrespective of nation or kindred. God is now "purifying unto himself a peculiar people, zealous of good works," and these are to constitute the true Israel of God, who are to keep his commandments and the faith of Jesus. The Jews boasted of Abraham as their father; but Paul speaks of them as being broken from the parent stem because of their unbelief, while the Gentiles have been grafted in through faith. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again." "And so all Israel shall be saved."

GIGANTIC DISHONESTIES.

In an article entitled "The Power of Money," the *Financial Critic* publishes a scathing censure of such gigantic monetary schemes as go by the name of "rings," "corners," "trusts," &c., and combine for raising the prices of the common necessities of life. It points out that men who can command immense aggregations of wealth require, as the object of their speculation, something which is absolutely necessary to the entire community. The article says: "The speculator who can venture millions to-day demands that the commodity to be speculated in must be something that so entirely enters into the economy of men's lives, that there can be no mistake in starting out on a solid basis. And it is from this happy assurance that have sprung the many shameful combinations that to-day disgrace our civilization. Our operatives in the cotton industry are suffering at their firesides, and must continue to suffer, because of what is nothing less than a conspiracy entered into in America to control future cotton. The copper industry has been practically revolutionized by the action of our great copper companies conspiring with French speculators. A similar trick in the tin line failed. British capital went to the rescue of the Viennese Syndicate, whose object was from the start to make bread dearer.

"Salt now desires to become a rival with copper, cotton, and wheat. One man at Chicago, which is the governing center of the price of wheat, has by his speculative genius controlled the price of that cereal throughout the world, and pretty much decided the price of the loaf to the Englishman, the Frenchman, the German, as well as the American, at least for months to come. By this man's manœvering, wheat was made to sell at eight shillings per bushel, which should normally be but four shillings per bushel. To this price it came in forty-eight hours, and yet there was no less supply, and no greater demand for the commodity than there was two days previous. If this sort of jockeying with the staff of life can be carried on, we must not be surprised to see 'corners' in salt, coal, copper, or any other commodity entering fundamentally into our every-day life. This is worse than mere gambling. It is criminal conspiracy. It is gambling with loaded dice in the necessities of the people. What remedy is there for the fearful tendency of to-day's speculations? There is none. The law

of supply and demand used to be considered a safeguard against such craftiness; but the foresight of financiers can now easily discount the probabilities of the future. The law of supply and demand must be considered as a more or less exploded one. How can it break up a wheat-ring; or how is it that such wealthy people as our cotton manufacturers are unable to contend against a cotton conspiracy aimed at them? And as for the copper industry, those who have not been able to find substitutes for the metal have been compelled to discontinue business. There must be new measures made to meet these new conditions. We must have laws to prevent these criminal combinations of wealth. We call them criminal, for it is not necessary that an express statute should exist to describe men's conduct. The strife for money is growing more intense daily, we might say.

"In this mad race are those who already have much. Forgetful of the terrible signs of the times, the rich are hungering to become richer, and seem entirely unscrupulous as to the methods by which their present store is to be doubled. It is useless to cry out against the crazy philosophizing of Communists and certain grades of Radicals; wealth is supplying ground for their violence of doctrine. The lower classes cannot figure out the fineness of syndicates, trusts, corners, combinations, or rings; they only know that the commodities—the necessities—of life are much dearer by those associations, and this is sufficient for them. And who can blame them? Men of high standing in the community, men of title, of national repute, oftentimes lend themselves as directors and supporters to these combinations, and thus contribute more to the disruption of society than the efforts of thousands of blatant agitators.

"These combinations are the curse of the day. There can be no peace between capital and labor so long as they prevail. Money made by combinations and monopolies to the loss and injury of the people is wrongly made. Any man, or body of men, who conspire to raise beyond their legitimate value any of the necessities of life, sin against the common weal, and against the very life of the nation. This takes in all trusts, combinations, syndicates, and such as we have enumerated. Such combinations and trusts rob every poor family in the land. These dishonest combinations must be made impossible by law. There will have to be an international law brought in, the same as there is in the case of murder, forgery, and other great crimes against society. In the United States a law is under way to imprison such conspirators upwards of five years, and to fine them upwards of £4000 for the offence of entering into 'corners,' whether in life necessities or otherwise. This is a step in the right direction, and if, as we suggest, an international law be agreed to, there will be an end to these illegal combinations."—*Australian Christian World*.

At a prayer-meeting "down East," a man noted for his failures to meet business obligations, arose to speak. The subject was: "What shall I do to be saved?" He commenced slowly to quote the words: "What shall I do to be saved?" He paused, looked around, and said again: "What shall I do to be saved?" Again with more solemn tone he repeated the question of questions, when a voice from the assembly, in clear and distinct tones, replied: "Go and pay John Williams for that yoke of oxen."

The incident stirs up solemn thought. A great many people before they can be saved, or guide others to the Saviour, will have to "go and pay John Williams" what they honestly owe him. The greatest need of the church is true, pure, upright living toward God and man. What we all need to do to be saved is to deal justly, and walk humbly with God. A hope of the world to come cannot be like an anchor of the soul to any one who robs God, or is dishonest to his fellow-man.—*Selected*.

SPIRITUAL GROWTH.

A. G. DANIELLS.

IN closing his inspired writings, the apostle Peter warns us of the danger of backsliding from God, and admonishes us to grow in grace. The warning is this: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." 2 Pet. 3:17. Then follows the admonition, "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." But two conditions are here presented, one of growth and the other of decline.

Every person who embraces Christ will either go forward or backward. It is as impossible for him to stand still as it is for an object thrown into the air to remain stationary. The object must be moving. The instant it ceases to ascend, it begins to descend. So it is with the Christian. When he yields to the claims of God, a life of progression is before him. He is bidden to go forward; to add to his faith virtue, and to virtue knowledge, temperance, patience, etc. He is to "go on unto perfection." This is to grow in grace.

He who fails to do this at once begins to lose the grace of God from his heart. A "falling away" sets in which ends in separation from God. Christianity then ceases to be a living, practical experience, and cold formalism takes its place. Then the outward service becomes hollow mockery which God cannot accept; for the only service that is acceptable to God is that which is done "in spirit and in truth." On every hand we witness lukewarmness, indifference, and cold formalism where should be life, earnestness, and true sincerity. It is a marvel how people professing to believe the solemn truths of the Bible respecting man's accountability, the Judgment, and the fate of the lost, can be so lukewarm in their devotions, and so indifferent about the salvation of their fellow-men. The life is certainly not consistent with the profession.

Are, then, such inconsistent professors acceptable to God and sure of heaven? Said Jesus, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7:21-23. From this it would seem that it is possible to profess great things, to go through all the outward forms of religion, and yet go to ruin at last. It certainly shows that there is great danger of imperceptibly losing the grace of God from the heart, and degenerating into a mere form of religion, which, failing to transform the life, deceives the heart, and rocks the professor to sleep in the cradle of carnal security. In this condition are many, it is to be feared, who will never be aroused until they are summoned before the bar of God to hear their everlasting doom.

It is but reasonable, therefore, that we seek to know the conditions of spiritual growth, that we may not only do that which will unite the soul to God, but pursue a course which will cause us to grow in grace day by day. In the two previous articles which have appeared on this subject, it has been shown that it is impossible to grow spiritually without partaking of spiritual food. It has also been shown that this food is obtained by a sincere study of the sacred Scriptures, and by holding communion with God in secret prayer. But there is another point that should not be overlooked in the consideration of this subject, and that is the spiritual growth and strength obtained by working for God. Food alone will not produce a strong, well-formed body. Exercise and labor are necessary to give strength to the body, especially the muscular system. If the hand be tied to the body for a few weeks, so that the arm is not used, the muscles become so relaxed and weak that the whole

arm is powerless and useless. Then by use and exercise it will gradually gain strength until it becomes as strong as ever. And so it is spiritually. The spiritual faculties must be brought into use; they must be exercised in order to be strong. Spiritual food alone no more strengthens the spiritual faculties than does physical food the muscular system. To this end, God has placed his great work, the proclamation of the gospel, in the hands of men. He could have committed this whole work to the angels, but it would not have been good for man. True, the angels have a part to act. They have their work appointed, and God himself does his part. But man has a definite part assigned him, which he must perform faithfully if he would stand clear in the day of final reckoning. And it is the performance of this labor that builds the Christian up spiritually, and gives him a finished, symmetrical character.

In his letter to the Hebrews, Paul reproved them for their inexperience and weakness. He says, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness, for he is a babe; but strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." These people were useless to the Lord, because they had not worked in his vineyard, and thus strengthened their spiritual natures. God has committed to every man his work, and he will require the faithful performance of it. "Cursed be he that doeth the work of the Lord negligently." Jer. 48:10, margin.

There is much to do for the Master, and there are many ways in which we can work for the salvation of men. When Jesus established the church, he gave to it different gifts. There is more than preaching to be done, hence there must be helpers. There is the work of the elder, deacon, Sabbath-school officers, colporters, Bible-workers, canvassing agents, etc. The sick and needy must be visited, means must be given to pay expenses. On every hand there is work for consecrated Christians to perform. Of such Paul says, "For we are laborers together with God." 1 Cor. 3:9.

But true, earnest laborers are scarce. Said Jesus, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Luke 10:2. If ever there was a time when this prayer should be uttered unceasingly, it is the present. And if there is any body of people who should be awake, and put forth energetic efforts to advance the work of God, it is those for whom this paper is published. We are living in the closing scenes of the world's history. An important work must be accomplished. The world is ripe for the truth. Those whose hearts are true are longing for the clear, definite, tangible truth of the third angel's message. They will receive it with joy. On the other hand, many of those who are wedded to error are ready to rise up in opposition to the work of God. The conflict is upon us, and we should bestir ourselves. Every member should be a vigilant missionary, placing this message in the hands of those who know it not.

This can be done by sending out papers and tracts through the post, placing them in reading-rooms, and handing them to those whom we meet. It can be done by going out as canvassers to carry our best books from door to door. This latter work is being done to some extent, and it is bearing fruit to the glory of God. But there should be ten men at this work in these colonies where there is one.

Every one who will work earnestly for the advancement of the truth will find his interest deepening, and his spiritual faculties growing stronger day by day. He will grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

THE SINNER'S PORTION.

OH! where shall I hide while the storm sweeps by?
 No place of refuge, no shelter nigh,
 No shade of a rock in a weary land,
 No oasis on the desert sand!
 No mother's love, no father's home,
 Can shelter this poor, doomed, wandering one.
 "Toil without recompense, tears all in vain;"
 No hope now a future rest to gain.
 No note can I strike in that glorious strain
 That swells to the praise of Immanuel's name;
 No part can I take in that chorus sweet
 That blends with the sound of the dancers' feet.
 No place have I in those bright spheres
 Where God shall wipe away all tears;
 No draught for me from the crystal tide
 That flows the throne of God beside;
 No seat on the bank of the river of life,
 With the ransomed ones free from care and strife.
 No rest for the weary, no light can I see
 Placed in the window of heaven for me.
 I stood once the living fount beside,
 But I would not drink from its healing tide.
 I would not list to the Saviour's voice,
 On the world's gay pleasures fixed my choice;
 At my heart's closed door he waited long,
 But I turned away with the giddy throng.
 From the temple of heaven, from the throne,
 The voice hath spoken: "It is done!"
 "Too late! too late!" my anguished cry,
 "The angel of mercy hath passed me by!"

Not yet hath that fearful die been cast;
 Not yet hath the pitying angel passed.
 Sinner, to-day look up, and see,
 Heaven's gate is open still for thee.
 O, heed it now, the Spirit's cry,—
 "Turn ye, turn ye, why will ye die?"

—E. O. D., in *Review and Herald*.

A PARROT IN A DEACONS' MEETING.

ONCE upon a time, it does not matter when nor where, the deacons of a certain church met together to consider the state of affairs in their little Zion. Things were going wrong. There were few conversions, many empty pews, and grumblers enough to stock a dozen churches. Even the collection plate was getting black in the face, and when that is the case it is time to pass an Ecclesiastical Reform Bill. Great was the talk, and, alas! they fell upon the poor minister as the root of all the evil. One said he preached too long and frightened the people away. Another that his doctrine was different from that of his sainted predecessors. Another that he did not visit enough. And another still that he lacked unction, fire, and force. Well, sinners must have a scape-goat, and who so fit for one as the minister? They resolved, therefore, to approach him and tell him their minds. Now in a corner of the room there hung a parrot cage, and on the perch within stood a fine green parrot. Lately arrived in this country, it knew no other language than that which it had heard at sea. It was evidently puzzled by the talk of the brethren, and held its head on one side as if it wished to master the subject under consideration. One thing was certain, it meant to have its say in the matter as soon as opportunity offered. The chance came. A lugubrious brother, in a long and mournful speech, was still bewailing their unfortunate circumstances, and in coming to the close said, "Well, my brethren, I am sorry things are as they are; our minister may be a good man, yet, think of it as I will, I see no remedy but—

"Work, you lubbers, work. Work, you lubbers, work."

So said the parrot, and abruptly finished the brother's speech and started the entire diaconate into a state of abnormal activity. Horrified at the untimely timeliness of the parrot's remark, the good brother who owned the bird sprang up in anger—he was but a man—and made a dash at the cage with the fell intent of teaching the poor creature the dumb alphabet by twisting his neck.

"Stop, brother, stop," cried one of the brethren. "You may wring the parrot's neck, but you cannot wring the neck of truth. The bird is right, we are wrong. Work is the remedy after all."—*London Freeman*.

Timely Topics.

IN FRANCE.

THE result of the election in France, which occurred January 27, has come with a rather startling effect upon the public mind, and especially so upon the Government party in that country. General Boulanger received a majority of over 82,000 votes in the department of the Seine over the government candidate. As Boulanger represents a revolutionary element rather than any well-defined principles, the future for the French Republic looks rather forbidding.

The Prime Minister, Floquet, and his Cabinet, regard the election as a want-of-confidence demonstration, and at first contemplated resigning; but later news informs us that they have decided to dismiss from the government service every individual who sympathizes with Boulanger.

THE EMPRESS EUGENIE IN THE FRENCH CAPITAL.

THE Empress Eugénie, who has been spending a few days in Paris, has now returned to her residence in England. During her stay, her Majesty visited the spot where the Tuileries once stood, and was much affected. She was the guest of the Duke and Duchess de Mouchy. A Paris correspondent, referring to this visit, says: "Her sojourn in the French capital affords an impressive illustration of the vicissitudes to which monarchs are no less subject than meaner mortals. The Parisians, a score of years ago, seemingly worshiped their beautiful Empress, and were eager to pay homage of lip and gesture to her whenever she showed herself in public. Of all those who greeted her then with loud 'vivats' and vociferous plaudits, few are now so poor to do her reverence. The 'Countess of Pierrefonds' has visited the ruins of the great palace in which she once held her brilliant court and dispensed a truly imperial hospitality; she has attended divine service in Notre Dame, the grey walls of which witnessed the pompous celebration of her nuptials and the no less magnificent rites of her son's baptism; she has driven hither and thither through the boulevards and streets of Paris, unmolested, it is true, but unnoticed, save by a few stray foreigners. The contrast between the circumstances of her former residence in the Tuileries and her latest visit to its desolated site would be too lugubrious to think of, were not its deep gloom relieved by the reflection that the mere fact of the Empress's presence in Paris is significant of no inconsiderable subsidence in the acrimony of political animosities in France."—*Pall Mall Budget*.

THE SAMOAN DIFFICULTY.

NOTWITHSTANDING an existing treaty between England, Germany, and the United States, that the independence of the Pacific Islands should be preserved, about a year ago, by a series of subterfuges and specious charges, Germany interfered in the government of the Samoan Islands, and very coolly proceeded to take the islands under the folds of her imperial flag. The reigning king, Maleitua, was deposed, and partly as a captive, though ostensibly as a guest, was carried on a junket to Europe. Tamasese, another native, was placed upon the throne by the German authority. The change very naturally was not at all satisfactory to the natives, nor to the civilized world. All men looked on with wonder, and some admiration of the audacity of Germany, and the humble acquiescence of the United States and Great Britain. But the Samoans did not take it so quietly. A nephew of the old king, Mataafa, has raised and conducted a first-class rebellion with good success, at which the world generally was rather well pleased.

The United States insisted on the preservation of

the lives and interests of its subjects, and held Germany responsible for the same; and the feeling became very warm and rather bellicose in that country. When the Government spoke, it insisted on the observance of the treaty being continued, and proceeded at once to provide for supporting this demand in tangible way if necessary. War-ships were sent to the islands, and an appropriation voted by Congress for maintaining American interests in Samoa.

The latest news to hand is to the effect that Germany considers the matter a very slight thing. No harm was intended, and let us have a talk. A conference is asked for at Berlin, when the matter will probably be adjusted. This is an affair in which the interests of these colonies are concerned, and at the Australian Federal Council in session at Hobart, an address was presented to the Queen asking that the terms of the former treaty be adhered to. The following is a portion of the address:—

"We view with great anxiety the course of events at Samoa, and desire to impress upon your Majesty the extreme importance to British and Australian interests of maintaining such treaties as now exist, and of concluding additional treaties, guaranteeing the independence of the Samoan and Tonga groups, as recommended by the Royal Commission which reported upon the Western Pacific Orders in Council in 1884. We desire further respectfully to repeat and express our adhesion to the following resolution of the intercolonial convention held in Sydney in December, 1883:—

"That further acquisition of dominion in the Pacific south of the equator by any foreign power would be highly detrimental to the safety and well being of the British possessions in Australasia, and injurious to the interests of the Empire."

DEATH OF PRINCE RUDOLPH.

A SUDDEN announcement was made on the first inst. of the death of Prince Rudolph, Crown Prince of Austria, at thirty years of age. It was at first stated that the cause of his death was apoplexy, that feeling indisposed he retired early, and the next morning was found dead in his room. But rumors soon went abroad. The doctors would not certify that the cause of his death was apoplexy, and it transpired that it was a pistol shot through the head that caused his untimely death. Also that a deep and terrible wrong had been committed by the royal young man, already a husband, and he was impelled to the rash act as a choice between a duel or a violent death at the hands of a brother of the wronged one. The shocking nature of this tragedy was greatly increased by the word which quickly followed that a young and beautiful Baroness, the victim of the wrong, had died of poison administered by her own hand at the same hour.

We do not wonder at the solicitude of the royal family of one of earth's greatest nations to cover up its shame. We can sympathize with them in their agony of grief, to which the reproach of a burning scandal has been added. The facts are not well known, nor is it for the good of the world that they ever should be. But that these victims of sin upon whom this tower of Siloam has fallen are not sinners above all other men, is a notorious fact. A prominent paper commenting on the sad case says that "there is scarcely a palace on the Continent that does not supply the scandal-monger with material for his vocation."

The fruit of sin is exceedingly bitter, like the fabled apples of Sodom, beautiful to look upon, but filling the mouth with ashes of regret and shame. Sin walks in high places and is lightly thought of, except when something of its true nature is revealed by a murder or suicide. But it is always heinous in the sight of a holy God; and he will bring every work into judgment with every secret thing.

The Home Circle.

THE ANGEL OF PATIENCE.

To weary hearts, to mourning homes,
 God's meekest angel gently comes;
 No power has he to banish pain,
 Or give us back our lost again,
 And yet in tenderest love, our dear
 And heavenly Father sends him here.

There's quiet in that angel's glance,
 There's rest in his still countenance!
 He mocks no grief with idle cheer,
 Nor wounds with words the mourner's ear;
 But ills and woes he may not cure
 He kindly trains us to endure.

Angel of Patience! sent to calm
 Our feverish brows with cooling palm;
 To lay the storm of hope and fear,
 And reconcile life's smile and tear;
 The throbs of wounded pride to still,
 And make us own our Father's will.

O thou who mournest on thy way,
 With longings for the close of day,
 He walks with thee, that angel kind,
 And gently whispers: "Be resigned;
 Bear up, bear on, the end shall tell
 The dear Lord ordereth all things well!"

—Whittier.

A WIFE'S CURE.

WE were the only occupants of the hotel parlor in a small town of Southern Michigan, each awaiting trains which were to bear us in different directions, and we talked together as strangers will, idly, inconsequently, with no thought of aught more than to pass the time as little monotonously as possible, certainly with nothing of real interest in each other beyond the companionship of the passing moment. But some things which were said to me by this plain, unpretending little woman, who bore me company for a few hours that now far-away morning, still remain among the most vivid of memories, and it is with the hope that they may convey to other young wives a suggestion of value that I herewith pass them on.

We had been speaking of the universality of the tobacco habit, and of the tendency of men soon after marriage to fall into the practice of spending their evenings away from home, the objective moral being, of course, the idle, dissipated habits almost sure to result.

There was an odd little twinkle in her eyes as my companion remarked,

"If, when first married, women would do as I did, such practices might be prevented more frequently than they are."

Seeing my look of inquiry, she continued,

"On our wedding day, I took my husband aside, and made to him what I called a declaration of principles. I said to him that it was my purpose to make his conduct my guide in all respects; that in our family there should be no separate standards, and whatever he would think right for himself should be right for me also. Somehow, he seemed not to have expected so much complaisance on my part, and to his masculine vanity my proposition was most enchanting. That I might be aiming at anything in particular seemed not to occur to him; men are so deliciously stupid at times;" and the little woman leaned back in her chair, and laughed heartily, as she thus recalled how completely her husband of a few hours had mistaken her meaning.

"But," she resumed, "all went serenely, until one evening when we had been married about three weeks, and were nicely settled in our new home. That day I had made a little errand of my own down street, the purpose of which I had not taken pains to mention. Supper was over, the shades drawn down, the lamps lighted, and we had seated ourselves for an evening of reading and sewing, when my husband took up his pipe preparatory to his usual evening

smoke. Seeing this, I calmly drew from my own pocket a pipe, which I began to fill with tobacco exactly as he was doing. He stopped, and looked at me, fairly aghast.

"Why!" he exclaimed, as soon as he could catch his breath, 'what are you going to do?'

"Nothing much," I answered sweetly, 'only going to learn to smoke with my husband. You know that I promised to make your conduct my guide, and you have appeared to get so much solid comfort out of your evening pipe, that I have quite longed for the time when I could join you,' and with that I coolly struck a match, and placing the pipe in my mouth, proceeded to take a whiff.

"Evidently this was an interpretation of masculine guidance not expected, and my poor husband was too astounded to say a word. After fingering his pipe a trifle irresolutely a moment or two, he rose, and, taking mine from my lips, laid them both on the tray, remarking, 'Well, I guess we'll not smoke together to-night,' and resumed his seat and his book.

"The evening passed pleasantly enough, but with never a word on the subject which was uppermost in both our minds. But the next evening, and for many thereafter, he labored hard to cure me of my strange conception of wifely duty. Ridicule, persuasion, argument, were exhausted in a vain endeavor to make me see that any habit of his could be wrong in me. I was very stupid. I did not want to be any better than he was. Other wives might set up a separate standard for themselves; but I could trust my husband to do right, and I would pattern after him.

"I have often wondered," said this little woman, with an amused smile, after a moment of retrospective silence, "what my husband really did think of me in those days. I was so insensible to all arguments, so absolutely calm in my conviction that what he did was altogether right, that he was fairly driven to his wits' ends with me. He could not get angry, because anger must have something of its own kind to feed upon, and through it all I remained as serene as a May morning.

"One day he made a final appeal. 'Smoking,' said he, 'will give you an offensive breath, which will be disagreeable to me.'

"Not more so than yours will be to me," I replied; and surely you would not object to that in me of which I would not presume to speak on your part! This was unanswerable, and so he gave over the contest.

"But, as I well knew, the real tug of war was yet to come. We had been married nearly two months, when one evening my husband appeared more than usually restless, and after taking up his book and laying it down a number of times, he said he 'believed he'd go down and spend an hour with the boys at the grocery, if I didn't mind.'

"Not in the least," I answered cheerfully. 'I will go too!'

"Why," he exclaimed, 'it is not a proper place for you. There will be no ladies there!'

"All the more reason why I should go," I said. 'Any place that is fit for my husband is fit for me. I will go with you, and together we may succeed in making the grocery as popular a place for the wives of the village as it seems to be for the husbands,' and so saying, I tied on my hat, turned down the light, and led the way to the door.

"My husband hesitated for a moment, then seeming to determine to put my resolution to the test, he followed me out. All the way down the street I chatted away as though the thing upon which I was bent was but an ordinary transaction, and neither paused until we were at the very door of the grocery—in reality, a grocery and a saloon combined—and my husband's hand was upon the knob. Then, turning to me, he said,

"You still persist in going in with me?'

"Why not?" I innocently answered. 'It looks

pleasant in there, and I'm sure we'll have a nice time.

"His hand dropped to his sides, and with a muttered ejaculation, which was not exactly pious, he turned homeward.

"But would you really have gone into that saloon with him?" I asked, wondering what amount of resolution there could be within one woman's soul.

"Most assuredly," she replied. "I felt that my husband's future manhood was at stake. I could not draw back. However," she continued, "to make a long story short, I kept right along on that line, never dictating or remonstrating with my husband as to any course of conduct he might choose for himself—all that I asked was the privilege of following his example. The result has been just what I intended. We have been married over three years, and through fear of leading his wife astray my husband was long since cured of all inclination to drink, smoke, or spend his time with idle companions.

"But to this day," she said in conclusion, with a ringing laugh, "to this day, I do not know whether my husband thinks me incapable of appreciating the proper distinctions of conduct for men and women, or if he suspects that once upon a time I indulged in a bit of dissembling for his good."

Just then our trains arrived, and we two women parted, as we had met, strangers, ignorant even of each other's names; but as my train steamed away from the village, I thought, "Oh, that other women were more often as shrewdly wise as she."—*Union Signal*.

STOP AND WEIGH.

ONE morning an enraged countryman came into Mr. M's store, with very angry looks. He left a team in the street, and had a good stick in his hand.

"Mr. M," said he, "I bought a paper of nutmegs here in your store; and when I got home, more than half of them were walnuts; and that's the young villain that I bought 'em of," pointing to John.

"John," said Mr. M, "did you sell this man walnuts for nutmegs?"

"No, sir," was the ready reply.

"You lie, you young villain!" said the countryman, still more enraged at his assurance.

"Now look here," said John. "If you had taken the trouble to weigh your nutmegs, you would have found that I put in the walnuts gratis."

"Oh, you gave them to me, did you?"

"Yes, sir. I threw in a handful for the children to crack," said John, laughing at the same time.

"Well, now, if you ain't a young scamp," said the countryman, his features relaxing into a grin, as he saw through the matter.

Much hard talk and bad blood would be saved, if people would stop to weigh things before they blame others.

"Think twice before you speak once," is an excellent motto.—*Christian World*.

MIRRORS.

ELI PERKINS tells of an old lady whose face was covered with wrinkles, turning away from the mirror, saying, "Mirrors nowadays are very faulty. They don't make such mirrors as they used to when I was young." How often do people attribute all the faults committed, to their neighbors! If they find themselves destitute of friends in the community, it is all other people's fault. If in the church everybody seems to think differently from themselves, then every such person is ignorant or willfully mean. If nobody enjoys their presence, or extends to them the courtesies of love and friendship, the neighborhood is denounced as uncivilized. The wrinkles are in the mirror, of course, and the fault with the glass. But, friend, know this, that sweetness, loveliness, and beauty compel appreciation. Be not wanting, and others will not seem to be.—*Selected*.

WHAT IS IN YOUR HOUSE ?

WHEN the long-buried city of Pompeii began to be uncovered, men were introduced into the very scenes of its home and business life in the days of its glory. The houses were opened to view, and the pictures and utensils and statuary and architecture, and hundreds of things, disclosed the habits of the life of the people. And the stranger now visiting the unburied city and walking the streets and going into the houses and shops and forums and temples and theatres that were crowded with a busy, active, pleasure-seeking population, can see for himself just how they lived and what was the nature of their pursuits. And it is a deeply impressive lesson to meditate upon ; how, after lying for eighteen centuries in the grave, these things have been disclosed to us, and especially how, among the freshest of the things preserved, are numerous evidences of the sensual and vicious pleasures in which the people indulged. What was done in their houses is now brought to the light of day.

Suppose now that our home life could be put into some permanent forms, and then our houses should be buried by a similar catastrophe, and at the end of eighteen centuries be brought to light. What would they disclose to the curious investigators of that day ? If, at the great Judgment, when the world has risen from the grave, there shall be a revelation of all secrets and an exact picture of our homes as they are at present, what scenes will they then present ? What does God see there now ?

Let it be remembered that every member of a family has an influence on the home life, and therefore a responsibility for the character of the family. Our houses are what you and I make them. Let it be repeated : Our houses are what we make them. And we are what our hearts are. And so it comes to this : What does God see in our hearts ? Is the spirit of Jesus there?—*Selected.*

QUALITY OF SPEECH.

If you have read well, and looked about, and thought on what you have seen, you will show good quality in your speech, and it is the *quality* in the speech which is the main thing towards its helpfulness. If your words are stumbling and broken, the matter and the meaning will redeem them from contempt. Swift says (and it is a great comfort to those of us who have not much fluency), "The common fluency of speech in many men and most women is owing to a scarcity of matter and a scarcity of words ; for whosoever is a master of language and hath a mind full of ideas, will be apt, in speaking, to hesitate upon the choice of both." It may be sad to have nothing to say, but it is much sadder to say a great deal with nothing in it. Gilded surface easily passes in the stead of golden substance.—*Rev. Reuben Thomas, D. D.*

TICKETS AND COMMANDMENTS.

THE *Young Disciple* tells of a gentleman well-known for his liberality, who was besieged by many children who were selling tickets for a fair. A dozen filed into his office at once, and many more would come. He could not be expected to buy of all, yet he hated to refuse any without good cause. Said he, "I will buy tickets of all who can say the Ten Commandments." Of the twelve, not one could make the required recitation, and all belonged to the same Sunday-school, and to the same class.

Another energetic young saleswoman made her appearance. "How many commandments should you say there were ?" she was asked.

"Sixteen."

"You place the figure rather high ; but let's hear what you know."

"Well," she said, slowly, "I don't know but four."

Useful and Curious.

SOME BIG NATIONAL DEBTS.

If a national debt is a national blessing, France is the most blessed country on earth. The last computation of the French debt places it at about 5,902,800,000 dollars, to which must be added 432,000,000 dollars in life annuities which will expire with the lives of their owners. The funded debt is composed of 2,900,000,000 dollars of perpetual 3 per cents., 1,357,600,000 dollars of perpetual 4½ per cents., and 967,906,200 dollars of redeemable bonds. The floating debt is about 200,000,000 dollars, and the balance is made up of annuities to companies and corporations. The annual charge for interest, annuities, and sinking fund is 258,167,083 dollars.

Of the other European nations the debt of Russia is the greatest, amounting to 3,605,600,000 dollars. But Russia has a population of 80,000,000, while France has but little more than 30,000,000. The per capita debt of Russia is less than 50 dollars, while that of France is nearly 200 dollars. The English debt is next in gross amount, being 3,565,800,000 dollars. Italy owes 2,226,600,000 dollars ; Austria, 1,857,600,000 ; Spain, 1,208,400,000 ; Prussia, 962,800,000, and Hungary, 635,600,000. None of these countries except England and Prussia have a permanent revenue sufficiently large to guarantee interest and sinking fund charges from year to year, and the financial policy of each is made up of makeshift expedients that usually fail to prevent the rapid increase of government indebtedness. This is especially the case with France, the debt of which has increased with marvelous rapidity during the last quarter of a century.—*Philadelphia Times.*

A CHINESE FUNERAL IN NEW YORK.

AN interesting account is given in New York papers of a Chinese funeral which took place lately in that city. The deceased, Li Ju Doo, had been a General in the Taeping insurrection, had attained the 33rd grade in Chinese Freemasonry, and was Grand Master of the Order in America. He had flourishing business establishments at Boston and Philadelphia, as well as New York. Nine days intervened between the death and the funeral. The body was embalmed and laid in a coffin in a corner of a large room at an undertaker's. The walls were hung with black muslin, white streamers being scattered over them. On a table at the foot of the coffin were arranged the articles of food with which the Celestials provide their dead for their long journey—a roasted lamb, heaps of sugar confectionery, and some porcelain saucers filled with rice. On another table was a roasted sucking-pig, some packets of tea, flasks of wine, and small heaps of lemons, oranges, and biscuits. There were also chopsticks, teacups, and small baskets of flowers. The corpse was clad in the robes of a mandarin of the Ming dynasty, the pigtail wound round the head ; on the breast lay paper money. Some gold pieces were in the left hand, and some money—gold, silver, and paper—was thrown into the coffin that the deceased might be able to distribute gifts on his journey, and bribe the evil spirits that might otherwise hinder his passage. A very large crowd had assembled when the time came for removing the coffin, and the streets through which the procession passed were lined with spectators, policemen keeping order. A military band marched in the procession, and also a Chinese band. Four companions of the dead General in his wars in the Flowery Land rode on white horses ; they were followed by men dressed as Chinese soldiers. The interment took place at the Evergreen Cemetery, where an immense crowd was assembled. The banner of the order was placed at the head of the

grave between two lighted lanterns. When the coffin was lowered into the grave, all the emblems of mourning were thrown in a heap beside it and set fire to ; then a box belonging to the deceased was burned. Meantime the grave was slowly filled in. On the top, roasted fowls and cooked rice were placed, and two flasks of wine were poured on it as a libation. It had now become quite dark, and it was remarked that Li Ju Doo was committed to the earth about the same time as the sun was rising over his native land.—*Pall Mall Budget.*

CURIOUS BIBLES.

WE have the Breeches Bible, which is indebted for its strange sobriquet to the translation, "Adam and Eve made themselves breeches," &c. For this edition, which first appeared in 1560 in quarto form, we are indebted to the English reformers exiled at Geneva ; during the reign of Elizabeth it served as the regular family Bible, its popularity being mainly due to the Calvinistic comments which appeared freely on the margin. Then we have an edition, printed in 1717 at the Clarendon Press, known as the Vinegar Bible, because the parable of the Vineyard in the title to the twentieth chapter of St. Luke is printed "parable of the Vinegar." Matthew's Bible, printed in London in 1551, was nicknamed the Bug Bible, from the fifth verse of the ninety-first Psalm being translated, "So that thou shalt not need to be afraid for any Bugges by night." The original idea of the word, terror, is still to be traced in bugbear, bugaboo. The Wicked Bible was printed in London in 1631, and was so called from the fact that the negation was omitted in certain of the commandments, the result being that the edition was suppressed, and the printer fined £300 by Archbishop Laud, the money being, it is said, devoted to the purchase of a supply of Greek type for the use of the University of Oxford. The Whig or Placemaker's Bible obtained its name from an error occurring in Matthew, 5 : 9, where "Blessed are the placemakers" is substituted for "peacemakers." The Treacle Bible has the passage in Jeremiah, "Is there no balm in Gilead ?" rendered, "Is there no treacle in Gilead ?" and the Douay (R. C.) version has been described as the Rosin Bible, because the same passage has the word rosin instead of treacle. Many years ago there existed in the Stowe Library the Book of Gospels on which the English Kings, down to Edward the Sixth, took the coronation oath, with a high brazen crucifix, which the monarchs kissed, on its cover. The binding was of ponderous oak boards an inch or so in thickness, fastened by huge leather thongs. The Printers' Bible makes David pathetically complain that printers in place of princes have "persecuted him without a cause."—*Murray's Magazine.*

M. GOVI, an Italian savant, has presented a paper to the French Academy of Sciences, in which he claims for Galileo the distinction of having discovered the microscope as well as the telescope. He has found a book, printed in 1610, according to which Galileo had already directed his tube fitted with lenses to the observation of small near objects. The philosopher himself stated, shortly after this date, that he had been able to observe through a lens the movements of minute animals and their organs of sense. In a letter written in 1614 to a Signor Tarde, he states that he has with his microscope "seen and observed flies as large as sheep, and how their bodies were covered with hairs, and they had sharp claws." The date usually assigned to the discovery of the microscope is 1621, and the invention is attributed to Cornelius Drebbel, a Dutchman ; but according to M. Govi the date must be thrown back eleven years, and the credit of the first construction awarded to Galileo.—*Selected.*

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, February 15, 1889.

THE WORDS AND MEDITATIONS.

THAT familiar and grand passage of Holy Writ, the nineteenth psalm, closes with these words: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." These considerations lie at the very foundation of a successful Christian experience. Our words are doubtless the most important factor in making up the sum of our lives. For the Saviour says, "By thy words shalt thou be justified, and by thy words shalt thou be condemned." That is, the character of our conversation, when carefully considered, indicates truly the condition of the heart from which it springs. James, the apostle, says that "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Not only as an index of character may the effects of our words be seen, but they deeply affect our characters. Each word we utter represents a moral quantity, and may be measured by the rule of right and wrong, or weighed in the balances of the sanctuary. Not only so, but they go forth from our lips like living messengers on errands of good or evil to others. Our associates are deeply affected by the words they hear from us. Each expression leaves an indelible trace on the heart of him who hears it.

Of inestimable value is the gift of speech; and a word fitly spoken, how good it is. But the mass of human conversation is "a world of evil." Light, chaffy, untrue, vicious, bitter—how many such words poison the very air we breathe. How extensive will the work of Judgment be if "for every idle word which men speak, they shall give an account thereof in the day of Judgment."

But how may our evil words be restrained, and the lips be made to produce only the fruits of grace? It can never be done by our resolving that we will guard our expressions. The lips are but the instruments through which our thoughts find expression. They will utter what they are bidden. They obey the impulse of the mind. Consequently, if we would have our words right, our thoughts also must be right.

But thoughts are creatures, and have their birth from the desires and inmost purposes of the heart. The Saviour says: "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh." Luke 6:45. And again: "For out of the heart proceed *evil thoughts*," etc. Matt. 15:19.

James' denunciation of the tongue may seem severe as we read it, "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison." But are we not convinced of its truthfulness as we consider the erratic course of our own words, and recall the many efforts we have made to control them? Are we, then, at the mercy of this cruel enemy to human peace and happiness? Can we not escape the repeated necessity of paying the penalties of humiliation and regret which its crimes have entailed upon us? Certainly there must be some way to escape its cruel power, or the grace of God is not what we have believed it to be. One says, Let the thoughts be controlled, and the words will be right. True, but it is as easy, perhaps easier, to control the words than the thoughts. While words are the product of thoughts, thoughts are the outgrowth of plants long and deeply rooted in the nature. An enemy hath sown the seed, perhaps in childhood; impurity, envy, pride, and the whole brood of infernal principles, have been planted in the heart, and evil thoughts come as naturally as weeds in a garden.

The work, then, must go deeper than the thoughts. The heart itself must be purged from sinful desires and propensities. We must with the psalmist pray, "Create

in me a *clean heart*, O God, and renew a right spirit within me." "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." This is a work of divine grace, and until it is done for each individual, he may struggle against sin, but it will manifest itself in spite of his vain efforts. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." No more can we escape the contamination and dominion of sin when once it has gained a foothold, until our hearts, our motives, desires, and principles are transformed by the power of God's Spirit. Too many are struggling against the power of evil words and thoughts, while these are bubbling up like water from a noxious fountain. Let the fountain become pure, then that which proceeds from it will be good. Then shall we be able to make war upon inward wrong, "casting down imaginations. . . and bringing into captivity *every thought* to the obedience of Christ." 2 Cor. 10:5. Thus, and thus only, can the tongue be tamed.

But when once the evil heart has been subdued, there is work to be done still. We are told to "*keep* thy heart with all diligence [above all keeping, margin]; for out of it are the issues of life." Prov. 4:23. It is the citadel of moral strength, guard it well. Let no unholy desire or principle find a lodging place there. Then our prayers for right and acceptable words and meditations may receive an answer if we put forth our efforts when God has cleansed the heart. And then, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things*." If we pray for right words and thoughts, we pray that God will cleanse the heart. We must, by his help, keep it clean, and direct our words and thoughts by close watchfulness.

IMMORTALITY.

IN the six instances in which the words "immortal" and "immortality" occur in the Bible, we find that they are ascribed only to God, and promised to the finally faithful at the last trumpet. The point to which one would naturally turn for information concerning the nature of man would be the time of his creation. The account of this work is noted for its brevity. It is first announced in these words: "And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:26, 27. Again this work is alluded to in the following words: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

This work of creation consists of two acts, forming the man, and giving him life. For the first the material used is plainly stated to be "the dust of the ground," and in the other case the principle mentioned is the "breath of life." All should notice that the Word does not say that God breathed a living soul into man, nor that he made a body and put a man into it; but he made a *man*, imparted the breath of life, and the man became a *living* man, or soul. For the term soul here has undoubtedly that application which refers to the entire individual, a use to which it is frequently put in the present time. God is the exclusive source of life. All existences have their source in him. And "as the Father hath life in himself; so hath he given to the Son to have life in himself." John 5:26. So that for our lives we are utterly dependent upon God. As the apostle says, "For in him we live and move, and have our being."

We understand that the principle of life, or vitality, here referred to, and which God bestows upon every creature, is that which distinguishes between a perfect body, but inanimate—dead, and a living body. It is frequently, but not invariably, denominated "spirit" in the English Bible, and is generally associated with the breath. But there is nothing attributed to this principle of vitality, or animal life, which would indicate that it is possessed of the attributes of separate, conscious, and immortal existence. As a principle of life, all animals possess it in common, and all receive it from God. Speaking of the destruction of life by the flood, the record is that "all in whose nostrils was the breath of

life, of all that was in the dry land, died." Gen. 7:22. Solomon speaks more emphatically: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, *they have all one breath*." Eccl. 3:19. No comparison is here drawn between man as a moral, rational being, and beasts, but the likeness is drawn on the facts of physical life alone. Let no one dismiss this important subject by saying that we place man on a level with the beasts. Far from it. Nor do we elevate beasts to the plane of human kind, and clothe them with immortality. Job speaks of this life principle in the following words: "If he set his heart upon man, if he gather unto himself his spirit and his breath; *all flesh* shall perish together, and man shall turn again unto dust." Job. 34:14. This is in harmony with what is said in Eccl. 12:7: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Also the exclamation of Stephen at his last moment, "Lord Jesus, receive my spirit." Acts 7:59. This spirit will be restored in the resurrection. See Eccl. 37:11-14.

But it will be observed that man was created in the image of God; and from this fact his immortality is often asserted. But no such inference can be based upon this fact, since immortality is an attribute, and if it be necessary to possess one of the attributes of the Deity in order to be in the image of God, it would be equally necessary to possess all the other attributes. There can be no doubt that reference was made to the form by the use of the word image. But it is not in the form alone that man bears a likeness to his Maker. In the endowment of mental and moral faculties he is elevated far above every other part of the visible creation. And as he came forth from the hand of the Creator with his form and features perfect and noble, his mental powers in full strength, and morally untarnished, he was even a fit companion of the angels.

In the account given us of the creation of man we have no intimation of his having been endowed with immortality. In respect to his nature and the nature of the soul, we shall say more hereafter. How did the "Fall" affect man's relation to life? This is an important question in its bearing upon this subject. Man in his creation was not so constituted that he must die, nor yet so that he could not die; but he was placed upon probation with the bright prospect of a never-ending life of happiness before him if he demonstrated his loyalty and faithfulness to God, his Creator. The penalty of transgression was plainly stated, "In the day that thou eatest thereof thou shalt surely die. [Margin, Dying, thou shalt die.]" That day he would forfeit all claims to life, and death would claim him as his victim, to which he must inevitably yield. The story of the first sin is familiar to all. And in carrying out the penalty God said: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:17-19. Further, God said: "And now, lest he put forth his hand, and take also of the tree of life, and eat, AND LIVE FOREVER; therefore the Lord God sent him forth from the garden of Eden. . . . and he placed at the east of the garden of Eden, Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

It must be evident to all, that man was dependent upon his access to the tree of life to perpetuate his existence, consequently he was not inherently immortal. He was shut away from the tree of life that he might thus become subject to death. And, deprived of this life-giving fruit, he became subject to mortality, and after a long term of years, succumbed to death. No extended argument is required when the facts are so plainly stated, and when they point only to one conclusion. Man was not by nature immortal, and in sinning against God, he lost all hope of ever becoming so, and was shut away from the means provided for the perpetuation of his existence. He could transmit to his posterity no higher order of existence than he himself possessed; hence he became the father of a dying race.

But, thanks to God! a bright hope beams upon the way of darkness. Life and immortality are brought to light by the blessed gospel of Jesus Christ.

PROGRESSIVE NATURE OF TRUTH.

S. N. H.

IN every age of the world there have been some who have grasped great truths in advance of the generation in which they lived. These men have been looked upon in their lifetime as disturbers of the peace, wild and fanatical in their ideas; but subsequent generations have pronounced them blessed. The progress of thought has been shown in the advancement of scientific as well as religious knowledge. The crude ideas entertained by the ancients have given way before the forces of learning, as successive investigations and discoveries have undermined the old theories, although not without a struggle did superstition yield the day. Those who were then regarded as heretical and visionary fanatics are to-day recognized and honored as men who were reaching out toward the truth.

The improvements in every kind of machinery for agricultural and manufacturing purposes, the invention of the telegraph, or as it has been called, the taming of the lightning and teaching it to communicate intelligence, the ability to traverse the world by sea and land at the rate of from twelve to sixty miles an hour,—all these evince the fact that man's mind is constantly grasping new ideas, making use of new forces, and improving upon old methods. When we consider the fact that most of these improvements have developed in the present century, during which time the Scriptures have had an unprecedented circulation, we must conclude that a knowledge of the Scriptures has much to do in enlightening the mind and exerting a civilizing influence. Over two thousand years ago, an inspired penman thus described the time of the end: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. Where the Bible has not gone, the blessings of civilization are unknown.

God is infinite, and is the source of all wisdom and knowledge; and the more man partakes of his character and learns of him, the more will his mind expand to comprehend all true knowledge. God is the author of truth, and has ever been unfolding his word to his faithful servants. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." The first advent of our Lord to this earth was in fulfillment of promises made to man at the fall, and repeated at various times until the personal appearing of the Saviour in the land of Palestine.

Then greater light shone for his humble followers than ever before. The proud Pharisees, stereotyped in their ritualistic service, could not comprehend how the Saviour could take the humble fishermen, the penitent publicans, and teach them the new truths which were so important to the world; they thought themselves the honored ones, and that no good thing could come out of Nazareth; and when the report came that never man spake as this man, they inquired, "Have any of the rulers of the Pharisees believed on him?" Yet so it was. The parable of putting new wine into old bottles was our Saviour's method of illustrating the truth that not only was he not dependent upon any one class of men to accomplish his purpose, but men of fossilized religious ideas could not appreciate the purity of the new truth. Where there was a humble, trusting heart, the word of truth, like a mustard seed, was sown, and when it had sprung up into life, nations felt the refreshing influence of its branches.

In the thirteenth century, at a time when the Bible had been taken from the common people, and when the papacy, in its dark reign, was endeavoring to suppress learning, and through the desire for filthy lucre was, for a few pence, offering pardon for the vilest crimes, and granting indulgences, Wycliffe, "the morning star of the Reformation," appeared. The principles that he planted at Oxford kindled a fire which lit the taper of Jerome and Huss of Bohemia, and a score of others, stimulating the thirst for toleration and freedom in the expression of religious convictions, which extended throughout England and the Continent. Luther, Zwingle, Calvin, and many others in the sixteenth and seventeenth centuries, became light-bearers to thousands who had been in darkness.

Neither did these men have all the truth; but such men as Knox, the Wesleys, Whitefield, and the later Reformers, following their leader, Christ, unfolded more and more of the precious truths of the Bible,

demonstrating that "the path of the just is as a shining light, that shineth more and more unto the perfect day." No words ever spoken by a Reformer contain more truth than those of John Robinson, addressed in 1620 to the handful of Puritans as they were about to embark for the distant shores of America, to seek for a religious toleration refused them in the Old World. He was the minister of a company of colonists who left England in 1608, and settled in Leyden, Holland, of whom the magistrates of the city said, "Never did we have any suit or accusation against any of them." But they felt as men in exile. A foreign language, and the lax morals prevalent in that country, induced them to change their abode, and seek an asylum in the New World. In his farewell address, Rev. John Robinson said: "I charge you before God and his blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break from out his holy word. I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. Luther and Calvin were great and shining lights in their times; yet they penetrated not into the whole counsel of God. I beseech you, remember it, 'tis an article of your church covenant, that you be ready to receive whatever truth shall be made known to you from the written word of God." These are the sentiments of every true servant of God.

THE PAPACY.

THE CHURCH CORRUPTED.

E. J. W.

SINCE the Bible alone is the true standard of faith and morals, it is very evident that when any power sets itself above the Bible, corruption must follow. The history of the Roman Catholic Church shows that this is absolutely true. The power that sets itself above God necessarily sets itself against God; but as God is the embodiment of all goodness, that which is opposed to him must be the embodiment of all wickedness. Therefore, according to the prophetic declaration of the assumptions of the papacy, we should expect to see in it the very depths of iniquity. A very few quotations will be given concerning the apostasy which resulted in the full development of "that Wicked," "the man of sin." Dr. Wylie, in his "History of Protestantism," says:—

"The moment that inspired men cease to address us, and their disciples and scholars take their place—men of apostolic spirit and doctrine, no doubt, but without the direct knowledge of their predecessors—we become sensible of a change; an eclipse has passed upon the exceeding glory of the gospel. As we pass from Paul to Clement, and from Clement to the Fathers that succeeded him, we find the gospel becoming less of grace and more of merit. The light wanes as we travel down the patristic road, and remove ourselves farther from the apostolic dawn. It continues for some time at least to be the same gospel, but its glory is shorn, its mighty force is abated; and we are reminded of the change that seems to pass upon the sun, when, after contemplating him in a tropical hemisphere, we see him in a northern sky, where his slanting beams, forcing their way through mists and vapors, are robbed of half their splendor. Seen through the fogs of the patristic age, the gospel scarcely looks the same which had burst upon the world without a cloud but a few centuries before."—*Book 1, chap. 2, paragraph 11.*

The Doctor was more charitable than the facts will warrant in saying that the Fathers were no doubt men of apostolic spirit and doctrine. They were at best but half heathen, whatever their intentions may have been; for they drank from the muddy pool of heathen philosophy instead of at the pure fountain of divine revelation, and their great effort was to assimilate Christianity and pagan philosophy. In this they succeeded but too well. Again we quote from Wylie:—

"The gates of the sanctuary once forced, the stream of corruption continued to flow with ever-deepening volume. The declensions in doctrine and worship already introduced had changed the brightness of the church's morning into twilight; the descent of the Northern nations, which beginning in the fifth, continued through several successive centuries, converted that twilight into night. The new tribes had changed their country, but not their superstitions; and, unhappily, there was neither zeal nor vigor in the Christianity of the age to effect their instruction and their genuine conversion. The Bible had been withdrawn; in the pulpit fable had usurped the place of truth; holy lives, whose silent eloquence might have won upon the barbarians, were rarely exemplified; and thus, instead of the church dissipating the superstitions

that now encompassed her like a cloud, these superstitions all but quenched her own light. She opened her gates to receive the new peoples as they were. She sprinkled them with the baptismal water; she inscribed their names in her registers; she taught them in their invocations to repeat the titles of the Trinity; but the doctrines of the gospel, which alone can enlighten the understanding, purify the heart, and enrich the life with virtue, she was little careful to inculcate upon them. She folded them within her pale, but they were scarcely more Christian than before, while she was greatly less so."—*Id., book 1, chap. 2, paragraph 8.*

Thus was the church becoming paganized, and not long did it take to complete the transformation. Wylie continues:—

"Apostasy is like the descent of heavy bodies, it proceeds with ever-accelerating velocity. First, lamps were lighted at the tombs of the martyrs; next, the Lord's supper was celebrated at their graves; next, prayers were offered for them and to them; next, paintings and images began to disfigure the walls, and corpses are in polluting the floors of the churches. Baptism, which apostles required water only to dispense, could not be celebrated without white robes and chrism, milk, honey, and salt. Then came a crowd of church officers whose names and numbers are in striking contrast to the few and simple orders of men who were employed in the first propagation of Christianity."—*Id., paragraph 9.*

That the church should be corrupted was the inevitable result of the methods employed to make converts. Says the historian:—

"As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches, was soon followed by dependent multitudes. The salvation of the common people was purchased at an easy rate, if it be true that in one year twelve thousand men were baptized at Rome, besides a proportionable number of women and children, and that a white garment, with twenty pieces of gold, had been promised by the emperor to every convert."—*Decline and Fall of the Roman Empire, chap. 20, paragraph 18.*

There is no reason to disbelieve this statement, for it is related upon good authority that Gregory Thaumaturgus (Gregory the miracle worker), bishop of Neo-Cæsarea, on the anniversaries of the martyrs (and they were numerous) allowed his flock to give a loose rein to pleasure, to indulge in conviviality, and to do all the things that the worshipers of idols were accustomed to do in their temples, on their festival days, hoping thereby to gain the heathen, and thinking that in process of time they would, as "Christians," voluntarily leave off such customs. (See Mosheim's Ecclesiastical History, book 1, cent. 2, part 2, chap. 4, sec. 2, note 3.) This was not an isolated case; for Mosheim says that "the Christian bishops purposely multiplied sacred [?] rites for the sake of rendering the Jews and the pagans more friendly to them." Thus was pure Christianity crowded into obscurity, and that which took its name was in reality paganism with all of its corruption. Speaking of the barbarians who conquered Rome, Wylie says:—

"These rude warriors, who had overturned the throne of the Cæsars, bowed down before the chair of the popes. The evangelization of these tribes was a task of easy accomplishment. The 'Catholic faith,' which they began to exchange for their paganism or Arianism, consisted chiefly in their being able to recite the names of the objects of their worship, which they were left to adore with much the same rites as they had practiced in their native forests. They did not much concern themselves with the study of Christian doctrine, or the practice of Christian virtue. The age furnished but few manuals of the one, and still fewer models of the other."—*History of Protestantism, book 1, chap. 3, paragraph 9.*

How could there be any models of virtue, when the truly virtuous were slaughtered, and the only virtue recognized was adherence to the dogmas of Rome? Henry Charles Lea, in his "History of the Inquisition of the Middle Ages," graphically portrays the condition of the papacy. On this point he says, among other things:—

"Uniformity of faith had been enforced by the Inquisition and its methods, and so long as faith was preserved, crime and sin were comparatively unimportant except as a source of revenue to those who sold absolution. As Theodoric Vrie tersely puts it, hell and purgatory would be emptied if enough money could be found. The artificial standard thus created is seen in a revelation of the Virgin to St. Birgitta, that a pope who was free from heresy, no matter how polluted by sin and vice, is not so wicked but that he has the absolute power to bind and loose souls. There are many wicked popes plunged in hell, but all their lawful acts on earth are accepted and confirmed by God, and all priests who are not heretics administer true sacraments, no matter how depraved they may be. Correctness of belief was thus the sole essential; virtue was a wholly subordinate consideration. How completely, under such a system, religion and morals came to be dissociated is seen in the remarks of Pius II., quoted above, that the Franciscans were excellent theologians, but cared nothing about virtue.

"This, in fact, was the direct result of the system of persecution embodied in the Inquisition. Heretics who were admitted to be patterns of virtue were ruthlessly exterminated in the name of Christ, while in the same holy name the orthodox could purchase absolution for the vilest of crimes for a few coins. When the only unpardonable offense was persistence in some trifling error of belief, such as the poverty of Christ; when men had before them the example of their spiritual guides as leaders in vice and debauchery and contempt of sacred things, all the sanctions of morality were destroyed, and the confusion between right and wrong became hopeless. The world has probably never seen a society more vile than that of Europe in the fourteenth and fifteenth centuries."—*Vol. 3, pp. 641, 642.*

The custom of selling absolution, which was devised for the purpose of filling up the depleted papal treasury, is one of the worst things that the papacy has ever done against God and his worship. It set at naught the atonement, counting the blood of the covenant an unholy thing, and fastened the world far more securely than it had ever before been in "the bond of iniquity," which must hold those who think that the gift of God can be purchased with money.

Perhaps some may think that the papacy has improved, since we no longer see crimes so openly committed under its sheltering wing. They think that its wickedness was due to the ignorance of the age, and that "advancing civilization" has made such wickedness impossible. Such should remember that "Rome never changes." The only reason why crimes are not so openly committed under its protection is because it has not now the power to protect them. As evidence that the seeming improvement in the character of the papacy is due to lack of power, and not to the spread of education, we quote the following:—

"In Italy the revival of letters, while elevating the intellectual faculties, had been accompanied with deeper degradation in both the moral and spiritual condition of society. Without removing superstition, it had rendered skepticism fashionable, and it had weakened the sanctions of religion without supplying another basis for morality. The world has probably never seen a more defiant disregard of all law, human and divine, than that displayed by both the church and the laity during the pontificates of Sixtus IV. and Innocent VIII. and Alexander VI. [1471-1503.] Increase of culture and of wealth seemed only to afford new attractions and enlarged opportunities for luxury and vice, and from the highest to the lowest there was indulgence of unbridled appetites, with a cynical disregard even of hypocrisy."—*Id., p. 209.*

The principles of the papacy are the same to-day that they were five hundred years ago. Give it the same power that it once had, for an equal length of time, and the same state of things would exist; for the low state of morals in the Middle Ages was not due to the ignorance of those times, but the ignorance that existed was due to the depravity, and both were the direct result of the papal policy. The principles of the papacy remain unchanged, and cannot be reformed. It is denominated by Inspiration the "man of sin," and as such it will remain to the end of its career. Men do not put new wine into old bottles, nor does God entrust his truth to the hands of those who have proved their unfaithfulness.

PROTESTANT ADMISSIONS CONCERNING THE CHANGE OF THE SABBATH.

G. I. B.

We quote a few declarations relative to the change of the Sabbath from those who are not Catholics,—men who are in no wise interested to say anything which would favor the seventh day, but whom love of truth impels to speak as they do.

N. Summerbell, a noted minister and author in the Christian Church, and once president of Antioch (Ohio) College, says in his "History of the Christians," p. 418: "It [the Roman Church] has reversed the fourth commandment, doing away with the Sabbath of God's word, and instituting Sunday as a holy day."

Alexander Campbell, in a lecture in Bethany College, 1848, said: "Was the first day set apart by public authority in the apostolic age?—No. By whom was it set apart, and when?—By Constantine, who lived about the beginning of the fourth century."

The Chicago *Inter Ocean*, answering the questions, Who changed the Sabbath day, and when? and, Is Sunday the first day of the week? says, "The change of the day of worship from the Sabbath, or last day of the week, to Sunday, the first day of the week, was done by the early Christians; but the work was so gradual that it is almost impossible to determine when the one left off and the other began. It was not until

after the Reformation that the change was confirmed by any legal enactment. In the first ages after Christ it does not appear that the Christians abstained from their regular business upon that day; but they were accustomed to meet early in the day, and indulge in singing and some other religious services. It was not until the beginning of the third century that it became customary for Christians to abstain from their worldly business and occupation on that day."

The *Christian Union* of June 11, 1879, answers the following question concerning the change of the Sabbath: "When, why, and by whom was the day of rest changed from the seventh to the first? Has the Christian Sabbath been observed since the time of the apostles?—*Reader.*

"*Ans.*—The Sabbath was changed from the seventh to the first day of the week, not by any positive authority, but by a gradual process. Christ was in the tomb during the seventh day. He rose upon the first. The Christians naturally observed the first day as a festal day in the early church, and, as gradually the Gentile Christians came to be the vast majority of the church, they cared little or nothing about Jewish observances of any kind, abandoned the Jewish Sabbath, along with temple services and the like, and thus, by a natural process, the first day of the week came to take its place."

We make these quotations, not for any proof that the seventh day is the Sabbath, but that the reader may see the positions which intelligent persons are taking upon this subject. The high, puritanical claims concerning the change of the Sabbath by Christ and his apostles, basing it upon the fourth commandment, and seeking to sustain it by the authority of the Bible, are being abandoned by many well-informed persons. They see it cannot be maintained; for to do so they are compelled to place it upon the Catholic ground of "custom and tradition," and the "authority of the church." It will be noticed that the extracts already given in this article, virtually place it there. It was a "gradual process;" it first began as a "festal day;" it grew up by a "natural process;" the "Gentile Christians" "abandoned the Jewish Sabbath" when they "came to be the vast majority of the church;" and so Sunday at last came to be observed as the Sabbath by the Catholic Church, from whence the whole Protestant world has received it. Well, this expresses as nearly the truth in the matter as we could reasonably expect from the eminent Protestant journal from which these expressions are quoted. It well knows that Sunday has no divine authority for its sanctity; if it had, it would certainly give it. Our readers who have traced this argument through, have found therein plenty of evidence that this "natural process" of the *Christian Union* was never secured until emperors, popes, and councils had used their utmost authority to force the Sunday-Sabbath upon the people; that men were placed under a curse, and sometimes whipped, fined, and imprisoned, yes, and the Inquisition with its tortures was resorted to, and some were burned at the stake, before the "natural process" was fully consummated, and the Sunday of "pope and pagan" fully recognized as a sacred institution.

We have now traced the process of changing the Sabbath from the seventh to the first day of the week, from the apostolic age, when it was ever regarded as merely a secular day; through the second century, when it began to be regarded, with Good Friday and other days, as a "voluntary festival" on which religious meetings were held and to which some little honor was paid by Christians, seeing that it was generally regarded among their heathen neighbors as a weekly festival day in honor of the sun. In the third century "custom and tradition" and the efforts of the bishop of Rome and his sympathizers, exalted Sunday still higher, and lowered the Sabbath in public estimation, by turning the latter into a fast and the former into a joyous festival. They had also by this time begun calling it by the honorable title of "Lord's Day," for which there is no warrant in Scripture. The process went on with still greater velocity during the fourth century, inasmuch as heathenism and Christianity at this time espoused each other in unholy wedlock. Then Constantine, a heathen emperor, issued a heathen decree making the "venerable day of the sun" a rest-day by imperial power, which Sylvester, bishop of Rome, cunningly sanctioned and enforced as a Christian institution by the power of the Catholic Church; and after a

season the Catholic Council of Laodicea placed the observance of the true Sabbath under a curse.

With the perseverance of a sleuth-hound following his game, the Roman church still pursued its work of putting down the Sabbath during the fifth, sixth, seventh, eighth, and following centuries, and elevating the Sunday in its place, by decrees of councils, curses of popes, crusades of extermination, tortures of the Inquisition, lying miracles, and rolls said to come from heaven. Wherever the papacy had the power, Sunday was established and the Sabbath of the Lord condemned.

When the Reformation arose, its leaders, though men whom God honored by making them a blessing to the world, had through early training so lost the Sabbath from view, and had such a great work of reform on other points to carry through under the greatest difficulties, that many of them did not embrace the Sabbath in their work of reform, though they attributed very little sacredness to Sunday, plainly stating that it stood on a level with such festivals as Easter, Christmas, Good Friday, and other church holidays.

Later, the Presbyterians took the positions held by our Protestant churches generally at the present time, that of trying to place the Sunday under the protecting aegis of the fourth commandment, and of Christ and the apostles,—positions never taught during the previous sixteen hundred years. This late invention to cover a hoary fraud is now very popular with many.

We have seen that various bodies of Christians in different parts of the world not under the domineering influence of the papal see, still continued to keep the ancient Sabbath, long after the Catholic Church had changed it; but that church never neglected, in a single instance, to abolish its observance by persecution wherever it had the power to do so.

We have examined many Catholic authors relative to this change, and they ever agree that it was their church which changed the Sabbath; and they present this fact as one of its greatest claims to popular regard, and as the highest evidence of its ecclesiastical authority over all Protestant bodies. And, finally, intelligent Protestant authorities, with every reason for a bias in favor of Sunday, admit that its introduction was a gradual process, first as a festal day, then gradually coming into favor as a rest-day, but with no higher authority than the Catholic Church.

With a brief notice of several texts of Scripture speaking prophetically of this very change, and some general observations, we will close this treatise.

THE TENDER MERCY OF GOD.

JAMES says, "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is *very pitiful* and of *tender mercy*." It is not surprising that the apostle should speak of God's pity and tender mercy, but it is almost astonishing, at first thought, that he should choose the case of Job to illustrate them. When we think of the poor man, a mark for the arrows of Satan, deprived of his all, and covered with burning and loathsome sores, a scorn and a derision to friend and foe, we should certainly think he needed pity. But it was the hand of pity and tender mercy that permitted all these afflictions.

Satan's cruel inflictions were used as God's opportunity to do a great work for his servant. Job was a good man at the outset, but he had too much of a sense of his own goodness. He could not see it, and this self-righteousness was a very great barrier to the grace of God. Job justified himself and condemned God. When the spiritual-sighted Elihu came to speak, he pointed out the true standing of Job's case. God himself afterward spoke, and caused his greatness to pass before his servant; and when Job beheld the sight, he exclaimed, "I have heard of thee by the hearing of the ear, but now mine eye hath seen thee. Wherefore I abhor myself, and repent in dust and ashes."

How quickly, then, the arms of infinite love folded him about. That view of himself and of God he never had obtained before. And nothing would have revealed it to him except this severe course of discipline. It was administered by the hand of a loving and tender parent who keenly felt every blow that fell upon his child. But the lesson was worth to Job far more than it had cost in agony. So let us learn in all our experiences that God's chastenings are not for his pleasure, "but for our profit, that we might be partakers of his holiness."

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.]

THAT FATAL LIMB.

A MAN who thought himself quite wise
Climbed up a tree towards the skies,
And as he meant the tree to trim,
Just placed himself upon a limb;
And trimmed away and worked so good,
He cut the limb on which he stood;
When to his great surprise he found
That he was sprawling on the ground.
And thus it is with those who say
Man cannot keep God's holy day;
For round the earth the thing don't chime;
All cannot keep it at one time,
And if around the earth we go,
We gain or lose a day or so.
Or should we go north to the pole,
The Sabbath day would be so droll,
Or rather it would be so queer,
One Sabbath day most half a year.
And thus they write, and preach, and say,
No one can keep the seventh day;
And yet they think themselves quite just
To urge on man to keep the first;
As though they thought 'twould make all straight
If they for first-day legislate.
And yet for all they might fare slim,
Since they have cut away their limb,
But still in God they place their hope,
Make void his law and serve the Pope. —Selected.

THE 119th PSALM.

This is an acrostic in Hebrew poetry. It is divided into twenty-two sections, and each section into eight verses. The words which form the sub-headings over the sections are the names of the letters of the Hebrew alphabet, of which there are twenty-two. And each verse in the section commences in the Hebrew with the letter which stands at the head of the section.

The authorship of the psalm is not definitely known, some ascribing its origin to the time of the Babylonish captivity, while Dr. Clarke and others attribute the authorship to David. The characteristic teaching of the psalm is the fervent tribute which it pays to the law of God under different names, viz.: testimonies, commandments, precepts, word, law, ways, truth, judgments, ordinances, righteousness, statutes, and perhaps others. It is asserted generally that every verse in the psalm exalts the law of God under one of these words. This is nearly true, but not quite. The exceptions we believe are verses 84, 90, 122, and 132. But these exceptions do not break the force of this grand and inspired testimony to the dignity of the ten commandments.

THE DAY LINE.

J. H. WAGGONER.

It is singular how this subject, plain in itself, is mystified by some people. It is true that geographers have not established a universal day line, for they have no need of it; it does not fall within the range of ordinary geography. But navigators have established such a line, and to them it is indispensable.

It is well known that in travelling either east or west we find our time-pieces continually varying from the time of the different localities through which we pass. To keep our watches with sun time, that is, true, or correct time, we must often set them by local time. The whole amount of such changes in travelling around the world, will be 24 hours. For if we travel eastward we must correct our time-pieces by setting them forward four minutes to each degree,

one hour for every fifteen degrees, and of course twenty-four hours for the complete circle. Having changed our time twenty-four hours in going round the world, it is evident that, on returning to the locality whence we started, we find there the same time with which we started, and to conform to that time we must drop out of our count all the variations we have made in travelling. The effect is the same in travelling westward, but the order is reversed.

For convenience, navigators have chosen the even 180th degree from Greenwich. This is not *the true day line*, because it cannot be *universal*. It passes through a part of Asia and through a small island in the Pacific, and it would create confusion if it were adopted in those places. Perhaps some readers would better appreciate this if we say something more on the necessity of a day line, or of the correction of our time in travelling.

When it is noon at Washington it is nine o'clock in the morning at San Francisco. Then Washington is three hours farther advanced *in the same day* than San Francisco, and of course Washington will see *the next day* three hours before it is seen in San Francisco. And he who starts from San Francisco with a watch indicating true time, will find that his watch is three hours behind true time when he arrives in Washington. Say I am now writing in San Francisco at noon of Monday, December 4. Going instantly to Washington, we find at the same time it is Monday, 3 P. M. The same distance east of Washington we find 6 P. M., and once more the same distance we find 9 P. M. Counting the day from sunset, it is evident that at some point in the last-named distance we suddenly passed from Monday into Tuesday, though it is still Monday where we started.

We have now seen the necessity of changing our time, *but we have not yet found the day line*. Continuing our journey, we pass to the opposite side of the earth, and our time varies twelve hours from San Francisco time. True, our watches in both places indicate twelve o'clock, *but not the same twelve o'clock*; one is noon, the other is midnight. Continuing to travel in the same direction the same distance, we will change our time to the same amount, namely, twelve hours more, making twenty-four hours. But this will bring us to our starting-place, and again it is twelve, noon, both to us and to the people of the city, *but not the same noon according to our reckoning*. We have been regularly setting our time-pieces forward, and in the whole journey have set them forward twenty-four hours. But if it is Monday noon to the people of San Francisco, and our reckoning is twenty-four hours ahead of theirs, it is, of course, *Tuesday noon to us* at the same time. Now if we drop twenty-four hours out of our reckoning, one day, we shall restore ourselves to San Francisco time.

Now we come to the interesting point. In our travels we were constantly changing our time-pieces to avoid any discrepancy of time between us and the inhabitants of the different places visited, and we succeeded all the way till we returned to the starting-point, and here we found that *by the same process we had run into a discrepancy of twenty-four hours*. This is a fact which we cannot ignore. Our earth is a globe; we travel round a circle. Were it an unlimited plane, all corrections of time would be in the same direction, travel as far as we would. But as we compass the circle, we find the necessity for a *general correction* of all the gradual changes we have made. This is made by what is called *the day line*. Such a line exists, as we have shown, in the Pacific Ocean. The line in the Pacific is recognized by all navigators and is the only place where one can be located to prevent confusion and secure a uniform enumeration of the days of the week.

Two things are necessary in establishing a day line, which we will notice.

First, it must not strike through any habitable land. The 180th degree from Greenwich passes through the north-east part of Asia, and through an

island in the Pacific. The only reason why no confusion is found in these points is that the line is not recognized in these points. The line is actually in the waters between Asia and America. Residents on the land need not regard this arbitrary line, and do not. An arbitrary line as the 180th degree, not far from the true line, answers every practical purpose of navigators. If recognized on the land, there would be constant confusion, as it would be one day on one side of the line and another on the other side.

Secondly, it must be uniform. If it be in the middle of the ocean it must yet be uniform, or there would be discrepancy of dates. Thus, if a ship going westward should make the change at 170 degrees west from Greenwich, and one going eastward at 190 degrees, and they should meet between those parallels, their dates would not agree. The one going west would, after the change, have the time of Asia, while the one going east, would have changed to the time of America; therefore they could not agree. They would report having met each other on different days! Therefore the line of correction must be known and accepted by all who navigate the Pacific.

The question has been raised, If the tide of emigration had been eastward from Asia, instead of westward, would not the line have been in a different place? Perhaps so; but if it had been in the Atlantic it must unavoidably have passed through large bodies of land. The question is practically settled by this important fact, the tide of emigration was not eastward! We have the proper succession of days established by the word of God, and his providence secures the proper observance of that succession in all lands. We might ask, How would we mark the beginning of the day if the sun did not rise and set? But we should find very little profit in the discussion of the question. The *providence* and *word* of God are in harmony; we can no more change one than the other. Let us accept them *as they are*, and we shall be safe.

THE BIBLE.

THE Bible, like a cable line of radiant light, spans the dark and troubled valley of human life from shore to shore. Its origin is in Eden, where mankind enjoyed the favor and presence of God, and saw his glory.

It leaves these glorious scenes for the depths of human depravity and weakness; but the shore end is fastened to the tree of life, and the messages it bears come from the presence of the Infinite. Down into the depths of sin it goes, then up over the mountains of grace and salvation, into the perfect day. Its enemies have covered it over with the slime of reproach and contumely, but its nature is beyond their power, and they cannot corrupt its purity. It is a guide and a stay to the sin-blinded traveller. It affords comfort and encouragement to the weary and heavy laden. It emerges at last in the Paradise of God and passes through the gates over which is written, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," and leads again to the tree of life.

Mankind lost their right to the tree of life through disobedience; and the race has for six thousand years groped its way through the dark depths of sin, accompanied by the word of God. By obedience to that word they tread the upward path of light which leads to the city and presence of God. No other ray of light leads us to him. But in this heavenly message we have revealed all the bountiful provisions of grace. Truly "Thy word is a lamp unto my feet, and a light unto my path."

"THESE were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

Missionary.

TRUTH AND LIFE.

LET the lowliest task be mine,
Grateful so the work be Thine.
Let me find the humblest place
In the shadow of Thy grace.
If there be some weaker one,
Give me strength to help him on ;
If a blinder soul there be,
Grant that I his guide may be ;
Let me find in Thy employ
Peace that dearer is than joy ;
Out of self to joy be brought,
And by Heaven still be taught,
Until all things sweet and good,
Seem my natural habitude.

—Selected.

BOHEMIA.

BOHEMIA is situated between Germany and Austria, and is under the rule of the latter nation. In territory it contains about 20,000 square miles, and its inhabitants number more than 5,000,000. Of these, 75,459 are Jews ; 87,353, Protestant ; and 4,638,000, Catholics. For many centuries, the word of God was kept in obscurity in Bohemia by the papacy ; but in the early days of the Reformation, many of the Waldenses and Albigenses, fleeing from persecution in France and Italy, sought refuge in this country, where, in secret, they labored zealously to sow the seeds of truth. About a century before the days of Luther, the writings of Wycliffe found their way to Bohemia, and were the means of enlisting Huss and Jerome in the Reformation. Soon after the martyrdom of these noble Reformers, the papacy again obtained the controlling influence, suppressed the Word of God, and has since held the people in darkness. But God, in whose providence the truth was carried to Bohemia in the early Reformation, is now calling the attention of some in this country to the last message.

During the past summer, a German newspaper inserted a few lines of warning against Seventh-day Adventists, whose headquarters are in Basel. A minister in Bohemia who had never heard of our people, saw this notice, and was at once curious to learn what kind of people we are. He wrote to Basel for something that would give him the leading points of our faith. Reading-matter was promptly sent, and Bro. Kunz opened correspondence with him. During the past three months, many interesting letters have been received by him. This, we believe, is the first entry of the third angel's message into Bohemia ; and we present a few extracts from two of the letters received, as they show how our reading-matter carries the truth to nations whose laws make it impossible to introduce the truth in any other way.

Sept. 9, he writes :—

“Your mode of working I could only approve ; but here in Austria it would meet with the greatest difficulties, since, (a) Any church not acknowledged by the State is confined to family services, and to these only a limited number of specially invited guests can be admitted. According to this, it is not permitted, under any condition whatever, to use public meeting halls, etc., for services. (b) The free distribution or sale of tracts is by law most strictly forbidden. The only thing that could be done, would be to publish a periodical.”

Under date of Dec. 12, he writes :—

“It would be real well if I had several copies of all your tracts, in order to loan them around in my neighborhood ; to sell them is positively prohibited by law, as I am not the publisher, and also because they have been published abroad. In my situation I am confined to ‘loaning’ them.

“Bro. Hora [formerly a commissioned officer in the Austrian army, who, through the labors of this

minister, has embraced the present truth] spent this entire forenoon with me, exclusively in studying the present truth ; and I found great joy in his clear and decided statements in its favor. [At first this young man stood decidedly against the truth.]

“Your last letter gave all of us, or rather made in us, a decided turn. You need not wonder if we have overlooked this or that. It could not be expected otherwise ; for one can only gradually get the outlines of all the different shadings and details of the whole. To gain a complete insight into the whole, in the way we had to work, would have been impossible in spite of your greatest efforts and your best intentions and good-will towards me, because I was such an entire stranger to these things.

“The impressions of present truth deepen from hour to hour with me,—these truths gain constantly in importance,—so that it is impossible for me to resist them ; and I do not want to resist them. To be sure, I had my little battles at first, but soon they all had to yield. The word of God must everywhere gain the victory where the heart is open to God. Indisputably, there is much with you that is new. One might almost become frightened. But how grand and glorious is the truth and the mercy of God, if we humbly accept it ; and we are able to grasp it because it is God's good pleasure that we should. In the smallest dewdrop is reflected the image of the incomparably great sun, if this dewdrop will turn itself toward the sun.

“I ask much of the Lord, for I wished to be entirely free to work independent of your church, in one sense, and yet in the most rigid conformity to your doctrines. Where am I to work ? God will know best. In how far independent ? Pecuniarily—this is my *pium desiderum*—my pious wish. I should be willing to go to Russia, if this be the will of the Lord. I leave it all to him.”

Bohemia is an old battle-field for the truth, and many and fierce are the conflicts which have been experienced there. God has a people there still, some who will yet stand for the truth amid the almost unnatural darkness.

Thus the efforts of the enemy to hinder the spread of the work have been the very means in the hand of God of carrying the truth into Bohemia. The writer of the above letter knows what it is to battle for the truth's sake ; for in past years he has been fined many times for teaching doctrines contrary to the faith of the State Church. As the truth spreads in the various countries of Central Europe, the enemy is stirred, and is doing his utmost to hinder the work. The work of the colporters during the past summer has stirred up many ministers and papers in Switzerland and Germany to warn the people against the truth, and to preach sermons and publish articles on the Sabbath question. By this effort of the enemy to hinder the work, thousands have heard of the truth that we could not have reached ; and I believe that many of the honest in heart will by this means be led to investigate the truth. This is the Lord's work, and in his prophetic word he has decreed that this message shall go to all nations of the earth. May his good providence be over the work in this field, and hasten the great day of deliverance !

H. P. HOLSER.

HOBART AND PORT ESPERANCE.

As we are reminded in the last number of the ECHO that its readers would be glad to get official reports from all parts of the field, we will try to give a few items from this locality.

On arriving at Hobart Oct. 2, we selected a home in Newtown, one of the suburbs, and in a couple of weeks commenced a course of lectures at the Good Templars' Hall ; but the attendance outside of our own people being but few, we discontinued them on the first of November, and visited some of the villages

twenty or thirty miles distant. When the weather became favorable so that we could pitch our tent, we secured an allotment in Hobart, and commenced meetings Nov. 25. The interest was good from the first except through the holidays. Bro. David Steed was with me during the time and took care of the tent, and with Bro. Geo. Foster assisted in opening the meetings. Eighteen or twenty have commenced keeping the Sabbath since we came, fourteen of them have signed the covenant to keep the commandments of God and the faith of Jesus. Nine were baptized last Sunday, and eight the Sunday previous, making in all twenty-four since our return here, and increasing the membership of the church to forty-eight. There are twelve or fifteen others who have taken up the cross who we expect will soon unite with the church, and still quite a number more who are investigating. Brn. Foster, Steed, Lacey, and others, will follow up the work by visiting and holding Bible-readings. Three courses of lectures have been given, and one or two more might be held in Hobart and vicinity with good success.

A gentleman on business from Port Esperance attended five or six meetings at the tent, and became quite interested, bought some books, volunteered a subscription to the ECHO, said he thought the people in his neighborhood would like to hear these subjects presented. So when he returned home and they talked the matter over, the trustees of a chapel decided that it might be used “that they and others might hear our views,” so that they might decide what was the truth in regard to them. They have started out like the noble Bereans. Another gentleman of the place has handed me the keys of a comfortable house for my family during our stay here, free of rent. We have held one meeting with a good interest, and hope, with the blessing of God, that a goodly number here will decide to keep all the commandments of God and the faith of Jesus. We desire that our brethren and sisters continue to pray for us.

M. C. ISRAEL.

Port Esperance, Jan. 25, 1889.

ADELAIDE.

It is hardly necessary for me to give the readers of the ECHO a detailed account of my labors since coming to this colony, as the editor has, from time to time, spoken of the success with which our efforts have been crowned. There is one feature, however, which has not been mentioned, and which I consider of great importance. That is our labor with the church. This company was brought together in church organization about two years ago, and immediately left to struggle with the powers of darkness. As might be expected, difficulties arose on every side ; some who had been enthusiastic burden-bearers at first, became weary in well doing, and fell out by the way ; and their places were immediately filled by others who were just receiving the love of the truth into their hearts. Thus this company struggled on, receiving only two, by them much appreciated, ministerial visits during a period of two years. As soon as I arrived and looked the field over, I felt convinced that the first work should be done for the church. They needed, among other things, to be set to work and directed in their efforts ; they were only making a few faint efforts in missionary work, taking a club of fifty copies of the BIBLE ECHO. We first set about finding them employment. The Lord blessed the effort, and we now have a working church. Instead of a club of fifty, they are now taking three hundred and fifty copies of the ECHO, and in trying to labor for others their own souls are being watered. How lightly we esteem the privilege of working for others ; an occupation that always brings the blessing of Heaven, and one in which angels would delight to engage. We also felt the necessity of making the Testimonies and reforms connected with our work more prominent. The Lord came near by his Spirit

as we took up those subjects, and although to obey meant self-denial and sacrifice on the part of some, yet nearly every member stepped out in the clear light of truth. At the close of my last sermon on the subject of Health and Temperance, twenty-eight persons signed the pledge to abstain from the use of tea, coffee, tobacco, alcohol, and other harmful stimulants and narcotics. It is encouraging to see people ready to sacrifice anything that separates between them and Heaven. To the Lord belongs all the glory.

My tent is now standing on Glen Osmond Road, Parkside, where I began a series of meetings last Sunday evening the 27th. inst. We are having a good interest. I hope that all our people will pray for the success of our efforts in this place. Our address is Young St., Parkside, Adelaide.

Jan. 31, 1889.

WILL D. CURTIS.

SOUTH AFRICA.

WHILE we rejoice at the progress of the truth in other countries, we are glad to report some omens of good in this colony.

People here do not readily change their theories and practices, especially in matters of religion. They seem to take it for granted that the Spirit of God has guided the church (which ought to be true), and therefore the doctrines of the church must be correct. But it is evident from the various conflicting theories of the various sects that some have not followed the leadings of that Spirit.

How shall we learn who is right, and who is wrong?—"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

When a man is unwilling to have his theories and practices tested by this rule, he betrays a consciousness or fear lest his positions may be unsound. There are many persons of this character here in South Africa. But there is another class, who, like the Bereans of old, are more noble, searching the Scriptures daily to know whether these things (doctrines new to many) are true.

We have been holding meetings in our tent at Mowbray, one of the suburbs of Cape Town, for about ten days. The weather has been cold and rainy much of the time, yet the attendance has been fair each evening. Several questions have been submitted which show that the people are thinking of the themes thus far presented. The fulfillment of prophecy and the signs of Christ's coming have caused serious reflections in many minds. Oh that we might appreciate the solemnity, yet awful grandeur of this event so soon to burst upon the world! We rejoice to see a few deeply interested in this theme, but are made sad to see so many perfectly indifferent, and some professed Christians too, scoffing at the idea of Christ's soon coming. Who can fail to see in this a fulfillment of 2 Pet. 3:3, 4?

Through the efforts of the missionary society recently organized, the *Present Truth* is being furnished to many interested readers in different parts of the colony. Our agents, too, are having good success in selling our publications. Some fruit already appears as the result of this branch of the work. One good brother was recently dismissed by his employer because he would not work on the seventh day, which he sacredly observed as the Sabbath; but the Lord opened the way for him to find work elsewhere, so that he still maintains his family, and at the same time renders obedience to the command of God. He is rejoicing in the truth, and cheerfully suffers persecution for Christ's sake.

Services still continue in Cape Town regularly on the Sabbath and on Sunday evenings. Several persons there are still in the "valley of decision," waiting, doubtless, for circumstances to make it easier for them to follow their convictions of truth—but waiting in vain, we fear.

Elder Boyd has recently commenced a series of tent-meetings in Kimberley. Thus a knowledge of Christ's coming is being sounded in this country in harmony with the prediction of Joel 2:1.

May the Lord give us wisdom to conduct the work to his glory, and to the salvation of souls.

I. J. HANKINS.

R. S. ANTHONY.

News Summary.

Holland has protested against the proposal to establish a British protectorate in Borneo.

There are 3,064 languages in the world, and its inhabitants profess more than 1000 religions.

The United States Senate has voted £100,000 for the protection of American interests in Samoa.

About 14 persons were killed, and more than 50 injured, in a recent railway disaster in Brussels.

A bill is before the United States Congress providing for the admission into the Union of five new States.

During 1888, the P. and O. Company paid £203,000 to the Suez Canal Company as dues on ships and passengers.

Prince Bismarck has invited England and the United States to a conference at Berlin to consider the Samoan question.

Many Chinese immigrants have been refused admission into the United States under the new Act of Exclusion, and the Celestials are indignant.

The Earl of Kintore, the newly-appointed Governor of South Australia, will leave England by the R. M. S. *Orient*, which sails on March 1.

The English Secretary of State for war has issued a proclamation prohibiting foreigners from inspecting the defences of the empire.

In view of the warlike outlook of Europe, Viscount Wolseley, Adjutant-General of the British forces, has recommended the adoption of a conscription.

Two of the landmarks of London, Newgate Prison and the adjoining Old Baily Sessions House, are to be demolished by order of the City Lands Committee.

Archduke Rudolph, Crown Prince of Austria, was found dead in his room on the morning of Jan. 31. It is stated that, after fighting a duel, he committed suicide.

An American Episcopal church and parsonage have been built and consecrated at Nice, France. The church cost £8000, all of which was subscribed by American visitors to Nice.

There are 1,500 miles of railway open for traffic in South Australia, over which last year were carried 3,867,099 passengers, and 891,038 tons of goods, the total receipts being £877,576.

The crimes Act in Ireland encounters fierce opposition, and occasions many outbreaks. The United States Senate has testified its disapproval of the measure by rejecting the British Extradition Treaty.

The latest news from the revolutionary island of Hayti, in the West Indian group, is that a severe fight had taken place, and the victorious army had deliberately butchered two hundred prisoners.

Heavy rains, with floods, are reported from the country districts in this colony. At Lowquarver near Jamieson a waterspout carried away the house of a Mr. King, all the inmates escaping except Mrs. King, who was drowned.

The Federal Council of the Australian Colonies, just held in Hobart, formally protested against the annexation of Samoa by any foreign power, and the Premier of New Zealand suggests that in addition to this each of the colonies protest separately.

It is said that Professor Geffcken, who was so long under arrest for publishing extracts from Emperor Frederick's diary, has become insane. But Prince Bismarck is not satisfied. He has had the editor of the *Kreuz Zeitung* arrested for publishing comments on the indictment of Professor Geffcken.

Mr. Francis Darwin, university reader in botany at Trinity College, Cambridge, has been elected to a fellowship at Christ College, where his father, Charles Darwin, the famous naturalist, entered in 1827 at the age of twenty-two. Mr. Darwin's election was a recognition of the useful work he has been doing in the university.

The total tonnage of the vessels built in the United Kingdom during the year 1888 is, 700,000 tons. This is an increase of 300,000 tons over the tonnage of the previous year.

According to the Port Hope *Daily Times*, a Canadian paper, Pastor Chiniquy, now eighty years of age, has been lecturing on the subject of Romanism, his topic being "Transubstantiation." He claims to have made 35,000 converts to Protestantism, of whom 1000 have left the church of Rome during the past six months. The pastor is still as vigorous as ever, and as energetic in his exposures of the errors of popery.

A South Australian paper states that petroleum has been found in that colony. As soon as a lease of the land has been obtained, a company is to be organized, and the quantity and quality of the find tested. Petroleum is found throughout Central Europe, at Baku in Southern Russia, in the United States, Canada, South America, and Burmah.

Two shipping disasters have recently occurred in the English Channel. In the first instance two vessels collided in a fog off Dover, resulting in the loss of 24 lives. A few days later, a barque and the steamer *Glencoe* came into collision, when the steamer went down, carrying crew and passengers to a watery grave. It is believed that she had as many as one hundred passengers on board.

Three persons, a mother and two children, residing in Collingwood, one of the suburbs of Melbourne, were recently poisoned, almost fatally, by eating sardines. On investigation, it was found that there was a nearly imperceptible jagged hole in the bottom of the tin can, through which the oil had probably escaped, admitting the air; and as a result, the fish had decomposed, and become poisonous.

In the recent French elections, General Boulanger was elected to a seat in the Chamber of Deputies by a majority of 82,000 over the Government candidate in the Department of the Seine (Paris). The Ministry of M. Floquet will not resign, however. The Chamber, by a majority of sixty, has expressed confidence in the Government, and the dismissal of all officials known to be active sympathizers of the Boulanger party has been ordered.*

In a recent speech in favor of introducing the Bible into State schools, the Anglican Bishop of Ballarat is reported to have said, "All honor to our Roman Catholic fellow-colonists for going to the expense of separate schools." It is astonishing how Protestants can rejoice that Catholic doctrines and principles are instilled into the minds of the little ones, and no less so to see how much they find to commend in that venerable system of error.

Mr. Wm. O'Brien, M. P. for Cork, recently escaped from custody; but after several ineffectual efforts and some rioting, he was re-arrested, and taken to Clonmel gaol in Dublin, where he is to serve out a six months' sentence for inciting the Irish peasantry to resistance. On his admission into the gaol, his struggles were so desperate that his prison clothing was torn to shreds, and he fainted from exhaustion. Another Irish M. P., Mr. Denis Kilbride, has been arrested for infringing the Crimes Act, and sentenced to three months' imprisonment.

The late official returns, which are for 1886, show that 24,841 persons were killed by wild beasts in that year in British India. Of these 22,134 were killed by snakes, 928 by tigers, 222 by wolves, 194 by leopards, 113 by bears, 57 by elephants, 24 by hyenas, and 1,169 by other animals, including scorpions, jackals, lizards, boars, crocodiles, buffaloes, mad dogs, and foxes. In the case both of human beings and animals the destruction appears to be on the increase. During the past nine years rewards were paid for 170,639 wild animals, and for 2,672,467 snakes.

According to the grain statistics of Great Britain for 1888, the yield of wheat is 71,939,647 bushels, a decrease of nearly two and a half millions from the crop of 1887, although the acreage of the latter year is greater by 250,000 acres. There is also a large proportion of light grain, and the quality is generally inferior. Barley, from practically the same acreage as that of 1887, is estimated to yield 68,482,089 bushels, being at the rate of 32.84 bushels per acre, compared with 31.32 bushels in 1887. Oats, from a slightly decreased acreage, are estimated to produce 107,344,099 bushels, the yield per acre being 37.24 bushels in 1888 and 34.74 in 1887.

Health and Temperance.

HABIT.

HABIT at first is but a silken thread,
 Fine as the light-winged gossamers that sway
 In the warm sunbeams of a summer's day ;
 A shallow streamlet rippling o'er its bed ;
 A tiny sapling, ere its roots are spread ;
 A yet unhardened thorn upon the spray ;
 A lion's whelp that hath not scented prey ;
 A little smiling child, obedient, led.
 Beware! that thread may bind thee as a chain ;
 That streamlet gather to a fatal sea ;
 That sapling spread into a gnarled tree ;
 That thorn, grown hard, may wound and give thee pain ;
 That playful whelp his murderous fangs reveal ;
 That child, a giant, crush thee 'neath his heel.

—Selected.

TOBACCO.

J. H. WAGGONER.

SOME profess to find in the words of the Saviour in Matt. 15 : 11, a warrant for the use of this "filthy weed." To such we would say that it is never allowable to make a general application of a scripture that is particular in its teachings, when such application conflicts with other scriptures. By reading Matt. 15 : 1-20, it will be seen what superstitious traditions of the Jews the Saviour was correcting. To turn this in favor of the use of tobacco is no less an abuse of the scripture than to turn it in favor of drinking whisky or rum. Will alcohol defile the man, when taken "into the mouth"? The drunkard in the filth of the gutter might refer to Matt. 15 : 11, just as well as the tobacco chewer or smoker. But God's word checks all such cavilling, by declaring that drunkards shall not inherit the kingdom of heaven. 1 Cor. 6 : 10. Many other scriptures speak to the same intent. Any individual that would uphold such a filthy and unnatural habit by the words of the Saviour, shows a great lack of discrimination and perhaps of conscientiousness.

It has been said that it is allowable for a drunkard's wife to speak strongly against ardent spirits, and a fugitive, against slavery. In like manner I may be permitted, with an experience of nearly fifteen years, to speak thus plainly on this subject. A few questions I would propose to those who yet indulge their unnatural appetites :—

1. Do you use tobacco with a fervent desire and an expectation to glorify God by it? 1 Cor. 10 : 31.

2. Can you "cleansed yourselves from all filthiness of the flesh and spirit," and still indulge in the most filthy habits? 2 Cor. 7 : 1 ; see also Rom. 12 : 1, 2 ; James 1 : 21.

3. Can you gratify an inordinate desire for that which is wasteful, filthy, and injurious to body and mind, and yet obey the injunction to "keep yourselves from idols"?

Some say, "I am not a slave to tobacco ; I can do without it just as well as not." Such have no excuse for its use ; they are more guilty than any other class of tobacco users. But others say, "We cannot do without it ; we cannot work or think if deprived of it." Such have offered a good and sufficient reason why they should break off a habit which thus, according to their own confession, enslaves both body and mind. If your enemy or the enemy of truth should steal your tobacco, he would disarm you, and disqualify you for serving the truth in any capacity.

A very zealous Methodist once told me he could not enjoy any meeting, however good, without his tobacco. I asked him if he enjoyed his tobacco out of meeting: He confessed he did. The conclusion was unavoidable that his tobacco was the chief source of his enjoyment. And this is but the experience of all tobacco users. Thus their strength is in their tobacco. But David said the Lord was his strength. Then let us all "be strong in the Lord."

QUEER DISHES.

COOKERY, though universal, is by no means the same the world over, and the study of the culinary department of the various nations is decidedly interesting. Our own table would present to the Dyak as curious a spectacle as his feast would be to us, and we could never accustom our tastes to the bill of fare which the Celestial daily consults.

Shark fins dried are sold in every Chinese meat shop. They are fins of the white shark, and the best bring nearly four dollars a pound. When raw, this eatable resembles whalebone, but boiling reduces it to a glutinous substance, which the Celestial considers a delicacy. Rich Chinamen revel in dishes of bird's-nest soup, which is a luxury the poor cannot enjoy. The material before cooking resembles gravel more than anything vegetable, and tastes a little like gum arabic. The birds form it by masticating a sort of seaweed, and the nest, when finished, is transparent and dissolves readily. Chinamen obtain this luxury from Java, and will never learn that they could get the seaweed itself, and make their own bird's-nest soup at a cost infinitesimal compared to the cost of the article they import.

The Samoans have a dish called "palolo," which rises from the bottom of the sea to the surface. It is composed of countless thousands of worms allied to the Nereid family. They vary in length from an inch to a yard, and exhibit every conceivable color as they wiggle and twist on the waves. Whole villages of Samoans go out in boats to collect this native dainty, and the feast that follows is one of the great festivities. "Palolo" is wrapped in bread-fruit leaves and cooked in ovens. It makes its appearance so regularly from the sea that the inhabitants of the Fiji group call October and November little and great palolo, it being first seen during the first-named month, but reaches its plenitude in November.

Among the African tribes the Bagalai are fond of a dish which they style njavi. It is neither fowl, fish, nor beast, but is prepared from the seeds of the njavi, which is one of the largest trees in the country. No son of civilization would accept a second invitation to dine on njavi, the flavor of which is said to resemble scorched lard. The Bakalai even do set a very high value on this dish. They are great meat-eaters, and, for savages, are the cleanliest of cooks.

Ostrich eggs form one of the staple articles of Bushman diet. He is not particular how they are served, and the age of the egg is seldom questioned. Roasted in the fires of the kraal, or eaten raw, as they often are, they never get below being a dainty to the diner. The bird itself is eaten as well as its produce, and some parts of it are said by travelers to form a dish fit to be set before a king. Reade, in his "Savage Africa," says that a Bushman can enjoy anything, from roasted elephant foot to a grilled serpent, which latter is one of the queer dishes among them.

Speaking of elephant's foot takes us naturally to the Kaffirs, where this dish is the crowning triumph of their bill of fare. Night is the time generally selected by the Kaffir for the enjoyment of this prime luxury. Other portions of the elephant are eaten with great gusto, but the feet are esteemed the delicacies of the feast. A hole is dug in the ground, and a fire made on the bottom. It is allowed to burn down to a heap of coals, which are scraped out by the cooks. When the oven has been freed from embers, the foot is rolled into it and covered with twigs and green leaves. After this the hot embers are replaced, and a roaring fire started over the heap. In this manner the foot is baked, and when the fire has burned low, the contents of the oven are lifted out by several men, and the feast opens. Travelers who have feasted with the Kaffirs on occasions of this kind have paid glowing compliments to their cookery. The natives are said to love elephant foot

next to the marrow taken from the leg bones of the giraffe or eland ; but the preparation of this food does not afford the enjoyment which is associated with the dish we have described.

The Kaffirs are fond of locusts also. They eat them whole, just as more civilized people devour shrimps. They have, too, a certain fondness for lion's flesh, about the toughest dish any one can sit down to. The late Gordon Cumming, who was familiar with the secrets of Kaffir kitchens, used to say that "a very good idea of the meat which is usually obtained in Kaffirland may be gained by taking the very worst part of the toughest possible beef, multiplying the toughest by ten and subtracting the gravy."

I know of no people who get oysters from trees but the Mandingoes, through whose country flow the Senegal and Gambia Rivers. The bivalves are taken from the branches, to which they attach themselves during high tide. Here is a Mandingo bill of fare which Reade, the explorer, leaves on record for the amusement of the curious : "Then followed," he says, "gazelle cutlets, a *la papillote* ; two small monkeys, served cross-legged and with liver sauce on toast ; stewed iguana, which was much admired ; a dish of roasted crocodile's eggs ; some slices of smoked elephant (from the interior) ; a few agreeable plates of fried locusts ; land crabs, and other crustacea ; the breasts of mermaid, or manatee, the grand *bonne-bouche* of the repast ; some boiled alligator, and some hippopotamus steaks." While this dinner does not equal in courses some of the elaborate feasts of civilized lands, certainly no one will say that it lacked variety.

Lotus seeds form one of the most common dishes known to the Barri of Central America. The pods, when gathered, are bored and strung on reeds, and hung in the sun for drying, before they go to the table. Along the upper Nile another wing of the Barri tribe bleed their cattle monthly, and cook the blood with their flour and meal. They esteem this a luxury, and the dish is eaten with great relish.

There are thousands of queer dishes among the tables of the world. Captain Hall, the arctic explorer, found it necessary to live on raw blubber to keep his health amid the cold of the Northern winters, and he has left on record the statement that its flavor was by no means disagreeable. The courts of kings have known viands as curious as any mentioned in this article, and one does not have to go far back to reach them.—*Philadelphia Times*.

MORAL SUASION.

A YOUNG man once advised me to advocate pure moral suasion. At a meeting where this young man was present, I said to the audience, pointing to him : Some say we ought to advocate moral suasion exclusively. Now, I will give you a fact. Thirteen miles from this place there lived a woman who was a good wife, a good mother, a good woman. I then related her story as she told it :—

"My husband is a drunkard. I have worked, and hoped, and prayed, but I almost gave up in despair. He went away and was gone ten days. He came back ill with the small-pox. Two of the children took it, and both of them died. I nursed my husband through his long sickness—watched over him night and day, feeling he could not drink again, nor ever again abuse me. I thought he would remember all this terrible experience. Mr. Leonard kept a liquor-house about three doors from my house, and soon after my husband was well enough to get out, Mr. Leonard invited him in and gave him some drink. He was then worse than ever. He now beats and bruises me. I went into Mr. Leonard's shop one day, nerved almost to madness, and said, 'Mr. Leonard, I wish you would not sell my husband any more drink.'

“Get out of this!” he said. “Away with you! This is no place for a woman; clear out!”

“But I don’t want you to sell him any more drink.”

“Get out, will you? If you wasn’t a woman, I would knock you into the middle of the street.”

“But, Mr. Leonard, please don’t sell my husband any more drink.”

“Mind your own business, I say.”

“But my husband’s business is mine.”

“Get out! If you don’t, I will put you out.”

“I ran out, and the man was very angry. Three days after, a neighbor came in and said, ‘Mrs. Tuttle, your Ned’s just been sent out of Leonard’s shop, so drunk that he could hardly stand.’

“What! my child only ten years old?”

“Yes.”

“The child was picked up in the street and brought home, and it was four days before he got about again. I then went into Leonard’s shop and said, ‘You gave my boy Ned drink.’

“Get out of this, I tell you!” said the man.

“I said, ‘I don’t want you to give my boy drink any more. You have ruined my husband, for God’s sake spare my child!’ and I went upon my knees, and tears streamed down my cheeks. He then took me by the shoulders and kicked me out-of-doors.”

Then said I, pointing directly to my friend, “Young man, you talk about moral suasion. Suppose that woman was your mother, what would you do to the man that kicked her?” He jumped right up from his seat and said, “I’d kill him.” I believe this, that you might as well attempt to storm Gibraltar with a pop-gun, dam Niagara with a bundle of straw, or do any other impossible thing, as to move a man by moral suasion who has no moral principle.—*John B. Gough.*

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Melbourne, Australia, February 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.

As we intimated some time ago, we have made arrangements by which the new book, "Prophetic Lights," is placed within the reach of our readers, as will be seen by reference to the advertisement in the Publishers' Department. The volume is one of beauty and of interest. Those who have paid the subscription, 5s. 6d., for the ECHO for 1889, may receive the book by forwarding 3s. 6d. to this office.

Here is now presented an opportunity for all to engage in work for the BIBLE ECHO, with the additional inducement of a beautiful and useful book.

By some accident or oversight, which we greatly regret, the February *Good Health* edition from America came to us several copies short of the required number to fill our list. This is a sad dilemma, and will no doubt cause a disappointment to some of our subscribers. We have decided to make this explanation in the BIBLE ECHO, and let the delinquency fall on the subscribers to this paper. Those who miss this number of *Good Health* will receive credit on the end of their subscriptions. We can only apologize, ask the kind indulgence of the few subscribers who have to wait, scold the publishers of *G. H.*, and hope it will not occur again.

PAUL says, in his letter to Timothy, "Preach the word." Perhaps it is from this injunction that the custom of "taking a text" has arisen. But the use which the passage of scripture given at the opening of sermons serves is oftentimes explainable only as a formal way of sustaining a long-established habit. We lately read of a minister who wanted to preach a missionary sermon in Sydney, and he took as his text one word from Esther

1:1—"India." The passage has not the remotest reference to the missionary work, and it is in nowise probable that the text was alluded to or thought of after its announcement. We have not singled this instance out as being at all peculiar, but as a parallel to the great majority of the sermons of to-day. And many who profess to be followers of Paul and preachers of God's word have no more use for the Bible than this man had. A single verse or even a word read out of the Bible in order that the people may think they are getting a sermon, and then follows a dissertation based upon the study of human philosophy, to the utter neglect of the all-important truths of the word of God.

Such men mean well perhaps; but when guided by the wisdom and deductions of man, they are sure to drift from the truth of God.

RICHES WITHOUT SORROW.

"THE blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Prov. 10:22

These words have particular force, coming, as they do, from one who could speak from a varied experience in all things which are to be desired by the human heart. Solomon in the days of his comparative simplicity knew what it was to have God's blessing. When in the sincerity of his heart he said, "I am but a little child," "give thy servant an understanding heart," "the speech pleased the Lord." He then proved the truthfulness of the words he afterward uttered. But he was led away to seek for happiness in riches, power, honor, and sinful pleasure; in wantonness and idolatry. But he found only vanity and vexation of spirit. The blessings (?) which sin confers end in the bitterness of sorrow. Not so with God's blessings. They have no sad consequences. They bring no remorse, and call for no repentance. They represent the true riches. Even the best of earth's blessings departs, its glories fade away, and in the place of joy we have sorrows and regrets. But God's blessings are constant in their ministrations of comfort and satisfaction. There is but one lack we ever experience in the favors of Heaven; that is, that the more we have of the divine presence, the more we desire it. But the promise is that those who hunger and thirst after righteousness "shall be filled."

It is the plain duty of every professing Christian to recommend his religion in the most favorable manner possible to those around him. How can he do this? Not by arguing with them, nor even by any other method of speech, but by means of that which "speaks louder than words;" namely, his actions. Whatever may be the testimony of his words, it is overbalanced by the testimony of his actions, if the two are not in harmony. This is a truth which many persons of this class apparently fail to realize. While they profess full confidence in their faith, their cheerless, gloomy, and despondent bearing, day after day, virtually says to those around them, "The Christian religion is a failure. The joy and peace it promises are myths. It does not make one's condition any better than it was before he accepted it." With this testimony constantly before them, it cannot be strange that followers of the world should think that to enlist in the cause of Christ is to sacrifice all enjoyment in life, and should prefer worldly pleasures to the undesirable state exemplified in the lives of these professors. The most effectual way to convert others is to convince them of the desirability of the state into which you have been brought through your acceptance of Christ, by that continually cheerful and joyous deportment which it is the Christian's privilege to manifest to his brethren and to the world. Our privilege and our duty in this respect are summed up in the inspired words, "Rejoice evermore."—*Review and Herald*.

We are supposed by many to be living in the time when "they shall beat their swords into plowshares, and their spears into pruning hooks; 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. Even the German Emperor joins in the general song of peace, while the facts are spoken in the following words:—

"Increase of the German Navy: The Naval Budget demands the sum of 116,800,000 marks (£5,840,000)

for the building of twenty-eight new battle-ships, this outlay to be charged in specified quotas to the Budgets of several years, ending with 1894-5. The addition of these ships to the Imperial navy is held to be imperatively necessary, apart from the vessels now in course of construction for which money has already been voted, if Germany is to hold her own with other nations' safeguard her growing political, military, and transmarine interests, and render a maritime alliance with the empire an object to be desired by another nation."

TO CORRESPONDENTS.

SHORT and well written articles on religions or pertinent topics will always be gladly received by the ECHO, provided they are sent subject to the discretion of the editors. We invite our friends to favor us with their contributions. If the first article you send does not meet with approval, the next subject may prove more acceptable, so do not be discouraged. Do not attempt long articles. These long dishes are generally passed by on the editor's table. We don't object to having plenty of "shortening" in our contributed articles, and are just egotistical enough to claim the exclusive privilege of being long and tedious.

The reason why we claim a censorship of what is intended for the BIBLE ECHO is because we cannot say, as some papers do, that "we do not hold ourselves responsible for what appears in our columns." God holds us responsible for what we teach and how we teach it; and we do not intend knowingly to teach anything but the truth, nor to let our paper echo anything that is contrary to sound doctrine.

The Bible Student department gives an opportunity for the discussion of different passages of Scripture, and if there are questions and difficulties in the minds of our readers concerning any text, we shall be glad to receive their queries, and to assist all we can in their solution. So far, this department has not been patronized to any extent, and if it continues to be thus, we shall soon take in our notice at the head of the department and use the space for other purposes.

Communications on business should be sent to the "Echo Publishing House;" and those intended for the paper should be marked "Editor" on the envelope.

THE SPREAD OF ROMANISM.

WITH reference to the progress of Romanism, Deputy Surgeon-General W. P. Partridge points out that although the Church of England is the "Protestant Reformed Church established by law," two of the things against which it protests being the sacrifice of the Mass and Mariolatry, these very doctrines and practices of Rome are actively propagated in our midst. He sends us the following notices copied from a board at St. Clement's, Cambridge, on November 12:—

Your prayers are desired for the repose of the soul of Arthur Bilton, a server at the altar, and member of the choir.

R.I.P.

The body will be received at the church on Wednesday evening, at 9.0 p.m., and the office of the dead sung.

On Thursday there will be two mortuary Masses:—

(1) Low at 7.0.

(2) Choral at 8.0.

The first part of the Burial Service will be sung at 2.0 p.m. in the church, after which the funeral will proceed to the cemetery (St. Clement's ground).

On Thursday in this week, November 15, the *First Mass* will be at 7.0 a.m. instead of 7.15.—*The Christian*.

PUBLIC services are held each Sabbath, seventh day, in the following cities, to which all are cordially invited:—

Place and Address of Meetings.	Time of Meeting.	
	Sabbath-School.	Church.
ADELAIDE—Town Hall, Norwood	9:30 a.m.	11 a.m.
AUCKLAND—Machelvie St., Surrey Hills	2:30 p.m.	10:30
BALLARAT—Societies' Hall	2 p.m.	3 p.m.
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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