

# Bible Echo

HOLY BIBLE

## SIGNS OF THE TIMES

AND

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

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### Bible Echo and Signs of the Times.

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#### PRAYER.

It is not prayer,  
This clamor of our eager wants,  
That fills the air  
With wearying, selfish plaints.

It is not faith  
To boldly count all gifts as ours—  
The pride that saith,  
"For me His wealth He ever showers."

It is not praise  
To call to mind our happier lot,  
And boast bright days,  
God-favored, with all else forgot.

It is true prayer  
To seek the Giver more than gift;  
God's life to share  
And love—for this our cry to lift.

It is true faith  
To simply trust his loving will,  
Whiche'er He saith—  
"Thy lot be glad" or "ill."

It is true praise  
To bless alike the bright and dark;  
To sing all days  
Alike with nightingale and lark.

—Rev. J. W. White.

### General Articles.

#### PRAISE THE LORD.

MRS. E. G. WHITE.

Those who love God and his truth should be the happiest people in the world. There is a glorious hope set before them; for "he that soweth to the Spirit shall of the Spirit reap life everlasting" in the kingdom of God. And here, as in the eternal world, the work of righteousness is peace; and holiness is happiness, because holiness is a part of heaven. Nor is this all. All around us we see reasons for praising God, evidences of his love for us in his created works. How strange it is that so many look with indifference on these tokens of his regard for their happiness.

It is evident that the Author of nature is the Author of the Bible. God is a lover of the beautiful, and he has given unmistakable evidences of his love for man, in the beauties of the material world. He has garnished the heavens with matchless and

wonderful splendor. He has clothed the earth with a carpet of velvet green, and given to the flowers their beautiful and varied tints. And what are we doing with the gifts that God has so richly bestowed upon us? Do we overlook the most precious things in nature, or do we closely investigate these treasures in various ways, that we may take in all the depth of his love in providing them for our comfort and delight? Do the glories of earth, and sea, and sky, kindle in our hearts grateful, happy thoughts of God? Do we read in the lofty trees, in the waving grass, in the flowers of the field, the lesson that is taught there,—that God loves us?

I listen to the happy songsters caroling forth their hymns of praise to God above, and joy kindles in my own heart. I look upon the lofty trees, and contemplate the loving Heavenly Father who has planted them for us, and my heart is drawn out in praise and thanksgiving. We see God in his created works; nature teaches us of his character and majesty.

The glorious things of nature seem to have been designed for the purpose of illustrating Bible truth, and in contemplating them the mind should be instinctively drawn to the Giver of every good and perfect gift. Said Jesus, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." And shall we be inconsiderate of the flowers of God? Shall we regard with indifference these tokens of his wonderful love toward fallen man? In contemplating the works of his hand, we are to look beyond to the royal gifts that await the faithful and obedient child of heaven. The apostle declares, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him."

Oh, what value we may see every day in the unspeakable gifts of God! Shall we not rid the heart of the base thing that has taken possession of it which makes us incapable of appreciating the matchless love of our Heavenly Father? Shall we not now tune our hearts to praise God from whom all blessings flow? Let us stop every breath of complaint, and shape our words into songs of joy and thankfulness for his beautiful gifts in the world of nature, and for the priceless gift of his dear Son to save a perishing world. If we would be among those who will praise God in the world to come, we must begin to praise him here, and now. We must tune our hearts to the music of heaven, which is praise to God and to the Lamb forever and ever.

Jesus says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." If Christians would open their hearts to the joy that Christ is willing to give them, they would represent the religion of the Bible much better than

they now do. We are to be in the world, but we are not to be of it. We are to cultivate gratitude and love and praise in our hearts, that through his promises, richer than precious pearls, we may discern the purposes of God toward us. As the flowers gather for themselves the hidden properties of earth and air, and develop into things of beauty to delight our senses, so Christians are privileged to gather from the garden of God's promises, faith and hope, peace, joy, and support. They are to give out again to others a life fragrant with good works.

In the promises, God withdraws the veil from heaven, and bids us look into the glory prepared for those who love him. Why do we so constantly take our gaze away from these things of unsurpassed loveliness in the inheritance of the saints in light, and fix our eyes upon the things that are dark and forbidding? Why do we gather the clouds of unbelief about our souls, and enshroud ourselves in an atmosphere that is only discouraging, and will be death to our spirituality? God would have us learn lessons from the water-lily that opens its pure white blossoms upon the bosom of the lake. The flower reposes in spotless loveliness, while all around it, in the water, may be unseemly and obnoxious things. The lily strikes its roots deeper and still deeper into the rich soil far beneath the surface of the lake, and, refusing everything that would taint and pollute its purity, draws to itself only those properties that will aid its development into a spotless and beautiful flower.

Shall we not learn a lesson from this? Although we are in a world teeming with moral corruption, we have no need to gather to our souls the disgusting pollutions of earth. We may refuse the evil. We may choose the good. We may gather to our souls the precious, the pure, the heavenly; we may put into our character-building solid timber, that will make a fit temple for the indwelling of the Holy Spirit. On the other hand, we may gather to our souls evil suggestions, and doubts, and impurities. We may communicate with the prince of darkness, and refuse the Prince of light. We may put unworthy, unsound timbers into our character-building; and our thoughts, our words, our influence, will lead others into darkness. Our words and works will not be a savor of life unto life, but of death unto death. While we claim to be Christians, if we do not gather with Christ we shall be agents of Satan, to beguile souls away into the paths of destruction. God forbid that this should be the case. Let your life, dear reader, be a continual testimony that you belong to Christ. Represent your Lord in kindness, in forbearance, in long-suffering, in patience, in thinking no evil, in cheerfulness, in fulness of joy.

In the work of overcoming sinful habits, special grace will be given to all that sincerely desire it. We may come to the divine Helper, who is able to succor those who are in the midst of temptation and evil. The loving-kindness of God is not all reserved for the future, eternal reward, but it is abundant for

the present needs of his people. All the changes of life, all the hard places in the way to heaven, will be blessed by the grace that is sufficient for every trial. We have assuring promises of protection and help. The everlasting arms will be beneath us to encourage, sustain, and uphold. Poverty or wealth, sickness or health, simplicity or wisdom,—all are provided for in the promises of his grace. There is light for the intellect, love for the heart, and vigor for every faculty. If we will not lay hold on the blessings God has provided for us, if we will only grasp hold of the thorns and the thistles, to wound and bruise ourselves, we have no right to complain of God's dealings with us.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Praise God, brethren and sisters. Praise him with heart, and soul, and voice, and thus you will be learning to sing the songs of heaven.

### ROUND ABOUT GALILEE.

#### COUNTRY SCENES.

EVER since the time that Naaman, the Syrian leper, came to Samaria to be cured, the horrid woes of leprosy have clung to some parts of Palestine. One day a dozen or more of its poor victims came limping and leaping after me begging alms. Every one held out a tiny tin vessel to receive the coin, that his offensive person might not be touched by the almsgiver. They were willing to group themselves for the camera, backed by the grim accessories of the lepers' hospital. Eyes, noses, fingers, hands, feet, faces, and even throats were gone in some cases. Their cry was pitiful, and strangely varied as well,—“Baksees!” “Bah-heel!” “Back-siz!” “Bash!” “Bah-ee!” “Zees, howadji!” they wailed. It seemed as though pebbles were rattling down their dried bronchial tubes, or else that their throats were torn anew at every utterance. One is glad enough to purchase release from such a loathsome sight by a liberal backsheesh. It is not a wonder that a man so afflicted would dare the law by entering the synagogue in order to reach the Healer with his cry of faith, “If thou wilt, thou canst make me clean.” Nor was it strange that Jesus, moved with compassion, set aside Judaism by touching the leper and saying, “I will; be thou clean.”

Turning from the excitement of the town [Nazareth], a visit to the hill at the west, whence the people tried to thrust Jesus after his sermon in the synagogue, will be worth while. It is about five hundred feet in height, and the ascent is rather difficult. It will repay the traveler, however; for the views obtained from the summit, when the air is clear, are among the finest in all Palestine. Nearest is Mount Tabor, from whose oak groves the women of the market-place gather their twigs. The mountains of Gilead; the broad, undulating Plain of Esdraelon, with the villages which top the adjoining hills; the fertile hills of Samaria; the long Mount Carmel range on the left, with the blue waters of the Mediterranean beyond; the extended ridges of the Galilean hills; the rolling country intervening, and snow-capped Mount Hermon away beyond,—all are discernible in one grand prospect.

Peculiar sensations play upon the mind in such a place as this. A feeling arises that a special visual angle has been given to one's eyes to enable them to take in such a wide view. More than this, a diminishing power seems to be given to the optical sense, which reduces all things until the combination seems to present a miniature world. The rocks, the woods, the torrents, the sloping sides of the hills, the villages and towns, are distinctly visible, small

but clearly defined; and the summits of the mountains, which seem so threatening from below, now appear like the furrows of a plowed field or the terraced sides of an individual neighboring hill. Not until the bell of the old gray convent disturbs the illusion can this strange sense be shaken off.

Any one walking from Nazareth to Capernaum will come upon two reminders of the days when Jesus “preached in their synagogues throughout all Galilee.” One of these is the present Jewish population; the other, the remains of some of the very synagogues referred to. The Palestine Jew wears a long, dark coat and a fur-lined cap of peculiar form, not unlike the modern “Tam o' Shanter” in shape. His lovelocks are long at each temple, his brows bushy, his hair and beard frequently red, his eyes as often blue, his skin pale, and his flesh looks bloodless. He appears to be almost as much a ruin as the synagogues are. How different all was when Jesus touched the leper; and how like a torch that touch served to set afire the inflammable hatred of the Pharisee, causing it to burst in furious flames of imprecation and accusation!

One of the most picturesque synagogues in Galilee is found at Kel'r Bir'im. It is worth while to climb to the highest part of these old relics and survey the country. Over on the left is a well, or “fountain,” where the women come every night for water, and where the flocks drink, just as it was when the miraculous healings which had taken place in the synagogue were discussed by the frequenters of the same fountain. On the other side the mountain ranges may be seen, forming a great aerial circle, broken only by the deep ravines. There, too, is the vast amphitheater which they form, filled by the mist and sunbeams which shimmer over the Sea of Galilee. The air is balmy, and there are a thousand forms of beauty revealed by the sun as it thrusts its long rays, like Arab lances, through the landscape. The shadows are driven away from the sparkling fountains, and their shining reveals the whereabouts of the rocky cascades whose monotonous have excited our wonder all day; for there they are leaping from their rugged heights, now a hundred feet, now twenty, now ten, and now, widely diffused, rolling over the bare rock for a hundred yards or more until they come on to their last leap; then, plunging into the jungle, they send up the spray above the tree-tops, where it breaks into rainbow circles and, falling, disappears.

Never do the olive groves look so well as at the evening hours, when the lowering sun shines through their irregular enfilades and illumines the green-gray glossy details of their horny leaves. The gnarled and split and twisted trunks of these caverned veterans, with their long extended arms breaking into hundreds of branches, are also best seen from above in the evening light; then every branch is discernible with its feathered lichens and its knotted stems. Thus the nearer groves appear. Those in the distance look more hoary and soft, as though a veil of light cunningly woven by the shuttling of the rays hung over them, until the herald breezes touch them and push their branches all one way. Then they ripple like a sea of silver or a field of grain with its beard just full grown.

Evening is not the time, though, to see the lovely wild-flowers which seek the protecting shadows of the olive grove; for their eyes are closed then, and their little sleepy heads are bowed for the night. Neither is it worth while to climb to a height to see them. Go down in the morning, when the dew is trickling along their slender stalks and the sun is calling them to do their part towards making the world beautiful; then you will see myriads of flowers in endless variety. And how, like the persistent track of one of our mountain railways, the pathways wind and “loop” here and there among the ravines and around the mountain shoulders, over the spurs and about the hills with ruined cities yet upon them—through the

“field of the sower.” When the sun has set, and the birds have hidden their heads under their wings and the olive groves become shadow masses, then the mist rises and everything above it seems to be hanging and hovering in the sky. The white-topped hills become snowy peaks, and the houses of the villages are like islands in the sea.—*Edward L. Wilson.*

### RELIGION BY LAW.

OBEEDIENCE under compulsion never will produce that sound moral character which makes genuine Christians; and a church upheld in its doctrines by civil power cannot bless the people to whom it should minister. People compelled to keep the Sabbath for fear of civil penalty will never keep it acceptably to God. The true principle is well stated in the *American Sentinel* in the following words:—

“The *Sentinel* opposes legislation upon matters of religion, however well established those matters may be by divine authority. Such legislation is wrong, it is wicked. It is directly opposed to the spirit of the gospel, and to that rule which says, ‘Whatsoever ye would that men should do unto you, do ye even so to them.’ We know full well that Sunday observance has no sanction in the Bible, but our opposition to Sunday laws does not rest upon that basis.

“We believe in one God, the Creator of the heavens and the earth. We believe in the Lord Jesus Christ, the divine Word that was made flesh and dwelt among us, ‘who was delivered for our offences, and was raised again for our justification.’ We believe in baptism ‘for the remission of sins,’ and in the sacrament of the Lord's supper, by which believers may ‘show the Lord's death till he come.’ We hold these truths in common with the great body of professed Christians, and they are most clearly revealed in the inspired Scriptures; but we would resist with all our might any attempt to enforce the belief or practice of these truths upon unwilling men. The more we love these truths, the more strenuously would we oppose any legislation in regard to them, because we do not desire to see them profaned, and because we do not like to see men made hypocrites.

“There is no professed Christian who would for a moment sanction such a thing as the dragging of an infidel into the church, and compelling him to join in the celebration of the communion. Some churches admit only those of their own belief, and none think of asking any who do not love the Lord Jesus Christ.

“But it is just as proper to legislate in behalf of one religious custom as of another. Indeed, if the principle of religious legislation be admitted at all, it must be applied to everything; so that, if the religious observance of Sunday should be enforced, the observance of the Lord's supper ought likewise to be enforced. Mr. Cook says ‘that the privilege of rest for each is the law of rest for all.’ Just as consistently might it be said, ‘The privilege of communion for each is the law of communion for all,’ and so make a law requiring everybody to join in the celebration of the Lord's supper.

“It seems as though anybody could see that if civil governments have a duty in respect to one religious institution, they have the same duty in regard to all; and it seems, also, that all might see the inconsistency and the wickedness of such legislation. It always has, and always will, lead to endless persecution and the manufacture of hypocrites. The Lord does not ask men to help him in the administration of his laws. He says, ‘Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's.’ The Spirit of the Lord is the only power that can make men truly religious. The civil power can only make them (in some instances) act as if they were religious. But when men are truly religious, they will act so; and when they are not, it is no credit to them, and is not desired by the Lord, that they should act as if they were.”

## RESOLUTION.

GOOD-BYE to dreams, for the time has come  
That comes to every heart,  
When I hear the roll of life's battle-drum,  
And must bravely act my part.  
Like wavering mists the shadows roll  
From the future dim and gray,  
And I welcoming meet with dauntless soul,  
The limitless, glad to-day.

There is never a good so vast, so grand,  
That I may not make it mine.  
God aids the blow of the honest hand,  
And we strive with a strength divine.  
What man has done, that I can do,  
If I only dare begin.  
There are heroes now as when earth was new,  
And as royal crowns to win.

Though jagged and fierce the peaks that rise  
Against the frowning sky,  
I can measure their height with unfaltering eyes,  
I shall scale them by and by.  
For the end is sure if the will be strong,  
Temptations flee away ;  
And the serried hosts of sin and wrong  
Strike tents in wild dismay. —Selected.

## MORALITY OF THE TEN COMMANDMENTS.

J. H. WAGGONER.

SOME read the text, "Love is the fulfilling of the law," as if it said, Love is a substitute for the law. But it does not read so. Obedience to God is the sole test and proof of love to God. That is but shallow love—rather a mockery of love—to God, which seeks its own benefit merely. But this is the kind of love which too many show, who find nothing in the Bible but simply a provision for their salvation, or, more nearly, their gratification, without regard to the claims of God's law upon them. They see little or no necessity for any vindication of the justice of the divine Government in the maintenance of the law. This is an error into which the "perfectionists" naturally run. Its end is antinomianism—a disparagement of all law. It is a religion of the emotions alone. Its only use for the gospel is the service of self.

But true Christian love is more than an arousing of the emotions. It is a deep and fixed principle controlling the actions of the life, bringing all the powers of the mind and heart into entire subjection to the revealed will of God. It is the very opposite of the carnal mind, which is "enmity against God, for it is not subject to the law of God, neither indeed can be." That which depreciates the law because it is the law—because it is legal—and considers that the law has too great restraining power to suit its ideas of Christian liberty, is nothing but carnality. They who possess this kind of religion profess a very exalted state of Christian knowledge and experience. And this shows the strength of what Andrew Fuller very truthfully styled "this antinomian delusion." It is self-deception of the most dangerous type. It gradually undermines the authority of all revelation, and makes the experience of the individual the sole test of truth, and his feelings the sole index of duty. We find instances of this self-deception among various sects, while the so-called "Holiness Bands" are wholly given over to it, though scarcely any denomination is free from it now, as prejudice against, and opposition to, the law, is everywhere increasing, and self-righteousness consequently appears.

"Love is the fulfilling of the law." Let us briefly notice the connection of these words (Rom. 13 : 8-10) : "Owe no man anything, but to love one another ; for he that loveth another hath fulfilled the law." That is, the law requires that instead of doing injury to your neighbor in any of his interests or relations, you shall do him only good. And he that loves his neighbor cannot do him injury, but will do him all the good he can. Therefore, he who loves another only fulfills the requirement of the law. If the other

view be taken, that love, but not obedience to the law, is required, then we should have the singular and absurd rule of duty, namely, that we may injure our neighbor in all his relations, of life, chastity, property, and reputation, if we only love him ! Can any one accept so great an absurdity as this ? By no means. Hence the view we present is the true and reasonable one, namely, that the law defines our duty to our neighbor, but we can never fulfill its requirements unless we love our neighbor. And all profession of love without doing that which the law defines to be duty, is a pretence and a deception.

The text specifies our duty as follows :—

"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet ; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor ; therefore love is the fulfilling of the law."

The fifth commandment is not mentioned. What a splendid opportunity is here presented for the antinomian to claim that it is not wrong to dishonor parents, because Paul in re-affirming the commandments to the Gentiles, which forbid wrongs against our social relations, did not mention it ! If such a chance were offered in relation to the Sabbath, how eagerly it would be seized upon, and heralded to the ends of the earth as a death-blow to Sabbatarianism ! Yet there is no occasion here for antinomian rejoicing. The apostle includes all the commandments of that nature in this word : "Thou shalt love thy neighbor as thyself." No one who truly loves as here required, will dishonor his parents, more than he will injure any one in his property or reputation.

How senseless, then, is the cavil which has been based upon this text, namely, that the Sabbath is not binding because Paul did not mention it in this enumeration of duties ! The truth, evident to the reader, is, that Paul did not specify all the duties in our social relations, but included them in a summary which had been before mentioned in both Testaments. And he was speaking *only* of our duty to one another, to our neighbor, not at all referring to the precept, "Thou shalt love the Lord thy God with all thy heart." Every duty to mankind depends on the precept, Love thy neighbor, or is included in it. So on the precept, Love God, every duty to God is included. Or, as the Saviour shows, "all the law" is contained in these two. And as the duty to care for the honor of our parents is included in the second table, though not mentioned in Rom. 13, so the duty to keep the Sabbath is included in the requirement to love God, for it is a part of the law ; and "all the law" is contained therein.

Love is the spring of obedience, and obedience is the proof of love. They are positively inseparable. "God is love." That holy law which emanated from God is a law of love. It lives only in the atmosphere of love ; love to God, and love to our neighbor. In the light of its revelation of duty, "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." It is that word of God which is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4 : 12.

Our perplexities and griefs are never alleviated by complaints and murmurings. By dwelling on our sorrows we only magnify them, and make their burden seem heavier still. "When the flail of affliction is upon me," says a thoughtful writer, "let me not be the chaff that flies in Thy face, but let me be the corn that lies at Thy feet." Our Lord has taught us, by his own patient humiliation and suffering, that even the greatest hardships, the severest trials, and the keenest griefs, are to be borne in meekness and uncomplaining silence.—Selected.

## THE POWER OF TRADITION.

IN the time of Christ, traditionalism had well-nigh destroyed the spirit and meaning of the law. The Jewish Rabbis were blind traditionalists, so completely enslaved by the human accretions with which the Word of God was overlaid that they actually exalted the commandments of men above the revealed will of Jehovah. After the Divine Revelation had been given through the prophets, and placed on record, the Jewish teachers still cling to traditions which were utterly destitute of Divine authority, and sought to make these binding on the people rather than the Word of God. Christ the Revealer, the consummation of the Divine Revelation, had to fight during the whole of his ministry against these traditionalists of the Jewish Church ; indeed, his public career was little else than a battle for Divine truth against human traditions. To these "hypocrites" he said : "Ye leave the commandment of God, and hold fast the tradition of men." . . . "Full well do ye reject the commandment of God, that ye may keep your tradition." "Making void the word of God by your tradition." And obviously no greater dishonor could be done to God than to trample his commandments under foot in order to do the will of men. Yet this is one of the most common methods of manifesting human pride, as it is also one of the most culpable. It is a characteristic of those who are guilty of this sin (for sin it is) that they vainly imagine themselves to be doing honor to God and rendering perfect obedience to his will. Their hearts have waxed so gross, and so thoroughly have their eyes been closed, that they have, for the time being at any rate, lost the capacity to distinguish between truth and error. The fables to which they have turned seem to them to be fables no longer, but verities and realities, more to be prized than gold, and sweeter to their taste than honey and the honeycomb. There is no more melancholy sight in this world than that of able and learned men, in many respects good men, given over to delusions as a penalty for rejecting the truth, and, alas ! the spectacle is as common as it is sad. The conditions which prevail among us to-day present a close parallel to those which existed in the time of Christ.—*Christian Commonwealth.*

DR. HOOK, a good and famous English vicar, had a keen sense of humor, without which he would probably never have succeeded as well as he did in his Yorkshire parish. He had also a telling and epigrammatic way of making the most commonplace statements, one which firmly fixed them in the hearer's memory.

At a church meeting a number of extra seats were needed, and some benches were borrowed from a neighboring chapel.

"You see," said the vicar, "though the Dissenters won't adopt our ceremonies, we don't object to their forms."

He was once roughly denounced, at a vestry meeting, as a High Churchman, and allowed his opponent to go on heaping upon him one disagreeable epithet after another. When the man ceased speaking, Dr. Hook quickly rose.

"Now," said he, "I am going to act upon a church principle, a high church principle, a very high church principle, indeed."

Every one was silent, wondering what could be coming next, when he crossed the room to his antagonist, and said, putting out his hand,

"I am going to forgive him."

The aversion of his opponent was at once melted, and he grasped the vicar's hand with the greatest cordiality.—*Christian Union.*

BUILD on righteousness, and you will never blush for shame.

## HAVE WE REACHED THE LAST DAYS?

C. P. WHITFORD.

THERE is no person conversant with the twelve distinct chains of prophecy, as contained in the Old and the New Testament, but would answer the above question, by saying, "Yes; we have reached the last days." It is not for these that we write, but for the benefit of such as have not given this subject any thought. To this class, a few thoughts are presented, to which careful and prayerful consideration is invited.

We read in 2 Tim. 3:1, that "in the last days perilous times shall come." Following this statement, Paul enumerates eighteen sins which would characterize those who maintained a "form of godliness." As those who have never professed Christ do not take upon themselves the "form of godliness," we direct our attention to the professed followers of the meek and lowly Jesus, to see if we shall find them guilty of the sins which the apostle Paul here mentions. Listen to his words: "Lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; *from such turn away.*" 2 Tim. 3:1-5.

Remember, dear reader, the subject of our inquiry is, Have we reached the time referred to by the apostle? Shall we find the professed followers of Christ guilty of the above-named sins? If so, then it follows that we are living in the last days; for, according to Paul, these sins were to be especially prevalent at this time, and the fact of their prevailing so largely, right among those who profess to be God's chosen people, would help to make those days "perilous" indeed.

Do we behold in the professed church of Christ a "form of godliness," while the essential elements of vital piety are sadly wanting? After so many thousand costly church edifices have been erected, wherein the people might render true service and worship to Almighty God,—after these churches have been supplied with a grand organ and other costly furniture; and last, but not least, when talented preachers are employed at a salary of ten thousand dollars per year to dispense the word of life to the members of these churches,—I say, after all this effort has been made to attract men and women to the church, can it be true that Paul, a servant of Jesus Christ, called to be an apostle, would exhort us to separate ourselves from the church? Yet I find such an exhortation in my Bible, and I have no doubt that it is in yours just the same; and God put it there.

A person inclined to view things naturally, would say that these are not as evil days as the world has witnessed in the times of ignorance, which Paul says "God winked at." But I view things in a different light. Lukewarmness is presented by the apostle Paul as being, in the sight of God, worse than ignorance. Those who have a "form of godliness" are represented as being "lovers of pleasures more than lovers of God," hence the exhortation, "From such turn away." As God requires nothing of his children but that is for their best good, we conclude that to remain in a church where these sins are allowed to exist, unrebuked and unabandoned, is to jeopardize the salvation of our souls.

The most discouraging feature of the churches in their lukewarm condition is, that they are conscious of no lack, and hence feel that they have need of nothing. Did their hearts long after God as did Job's when he said, "O that I knew where I might find him," there would be hope for a better condition of things; for when a man feels that he is destitute and in need, he will make earnest efforts in striving to obtain. Thus we see that the church has been

drifting away from God, and courting the world, until in many cases there is plainly discernible a veritable fulfillment of 2 Tim. 3:1-5, "Lovers of pleasures more than lovers of God."

## ORIGIN OF SPRINKLING.

REGARDING the origin of sprinkling as the ordinance of baptism, Robinson's "History of Baptism," published in 1817, states, that "the administration of baptism by sprinkling was first invented in Africa, in favor of clinics, or bed-ridden people; but even African Catholics, the least enlightened and most depraved of all Catholics, derided it, and reputed it no baptism. . . . In the case of expiring babes, the pressing necessity of dispatch compelled the priests to omit most of the previous ceremonies; and some administrators, to make sure by one dextrous effort of both expelling Satan and remitting sin, baptized with lustral, or holy water; and as they had only small quantities of this, they were obliged to be sparing, and only sprinkle. An express statute to prohibit this practice fully proves the existence of it." With regard to pouring, the same author says elsewhere: "The first appearance of baptism by pouring was in the eighth century, when Pope Stephen allowed the validity of such baptism of infants in danger of death."

In volume 1 of the "Baptist Library," published in 1855, occurs this paragraph: "The first instance on ecclesiastical record, of pouring or sprinkling, is that of Novatian, in the year 251, which case is thus described in Eusebius: 'He [Novatian] fell into a grievous distemper, and it being supposed he would die immediately, he received baptism, being sprinkled with water on the bed whereon he lay, if that can be termed baptism.'"

The same authority states that pouring originated in Germany.

It does not appear that the true mode of baptism has ever been entirely lost sight of. There have always been Christian bodies that have practiced the rite as it was given and intended, viz., by immersion. The "Baptist Library," before referred to, quotes from a large number of authorities on this subject, showing that immersion was practiced for many centuries. Among others the following are given:—

The bishop of Meaux acknowledges "that it may be made to appear by the acts of councils, and by the ancient rituals, that for thirteen hundred years baptism was administered by immersion throughout the whole church as far as possible."

Whitby says: "Immersion was religiously observed by all Christians for thirteen centuries."

Robinson states that "immersion in the church of Rome stood by law established till the latter end of the eighth century. Then pouring was tolerated in case of necessity."

"In this country [England] sprinkling was never declared valid, ordinary baptism, till the assembly of divines, in the time of Cromwell, influenced by Dr. Lightfoot, pronounced it so." In a work entitled "History of all the Religious Denominations in the United States," page 43, occur the following statements, made by Rev. A. D. Gillette, A. M., pastor of a Baptist church in Philadelphia: "Church history shows us clearly that in every age since the Saviour's advent, there have been communities of Christians among whom were held most, and by some all, of the peculiar doctrines of the Baptists of the present day. Such were the Piedmontese, Waldenses, and disciples of Gundulphus."

It is evident that sprinkling gained in popularity in the church of Rome from and after the thirteenth century, until it became universal.

Hayden's "Dictionary of Dates" says that the first Baptist church was formed at London in 1608. The reformation upon the question of baptism may be said to have commenced with the rise of the Baptists.—*Gospel Sickle.*

## WORLDLY RELIGION.

W. A. SPICER.

IT is not a pleasure to notice the mistakes of the professed church of Christ. These are a source of grief to every true Christian. But it is the duty of every Christian to note the fulfillment of prophecy, and the candid observer cannot fail to recognize the fact that the religious world to-day is fast filling in the lights and shadows of the picture which the Scriptures so clearly outline as the condition of things in the closing work of the gospel. It would be more agreeable to the natural feelings to look with optimistic eyes at the changes which undeniably have come over evangelistic enterprise; but the word of God forbids such a view. "In the last days," said Paul, "perilous times shall come." And they were to be perilous times not simply because in the irreligious world men would "wax worse and worse," but the apostle tells us that even in the church men would be "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3. And Christ, in giving the signs of his second advent and the end of the gospel age, said, that "because iniquity shall abound, the love of many shall wax cold." These are to be the characteristics of the last days. It is not that this will be the apprehension of the nervous and the fearful, while at the same time the whole world is being brought to Christ; but it is the inspired statement of the condition which will exist, and the apostle tells us that we are to "know," or rest assured, that this will be the case.

Accepting these facts, it is not difficult to interpret the "signs of the times" which appear on every hand. As the pastor of the East London Tabernacle says, "The preaching used to be the sole attraction. Judging from the announcements placarded on our walls, it is now one of the least." As a stimulant to Christian liberality, the church bazaar has become generally recognized as "the one reliable method," as the Bishop of Wakefield declared at the Manchester Church Congress. In many quarters even a stronger attraction seems necessary. The following from the *Sword and Trowel* gives a representative case:—

"Another specimen of the doings of worldly religion is from a handbill bearing the name of Howard, Stamford: 'A dance and entertainment will be held in the school-room, Collyweston, on Friday, Nov. 16, 1888. Dancing to commence at 7:30 P. M. A good quadrille band will be in attendance. Refreshments will be provided. Tickets may be obtained from the Rectory, Miss Ridlington, and Mr. R. H. Close. Price 6d. each. The proceeds for new church lamps.'"

The time was when, among Christians, the theatre, even as a source of worldly amusement, was not considered as a matter admitting discussion. Now, however, it has its clerical defenders in all of its departments, and the indications are that the stage will yet be recognized as an accessory to the church. Rev. A. G. Brown again says:—

"Entertainments, concerts, tableaux, and such like are playing havoc with the work of God. In the name of religion our children are being trained for the theatre, and under the shadow of the name of Christ young people are being introduced to the 'world.'"

The latest move tending to bring the church and the stage together—although it has a deeper significance evidently—has been made by the High Church clergymen at Croydon. This is the way a secular paper announces it:—

"CLERGYMEN ON THE STAGE AT CROYDON.

"THE CONVERSION OF ENGLAND."

"What! Clergymen of the Church of England acting in a veritable drama on the stage! With bare feet and painted faces, wigs, and theatrical paraphernalia! Yes, indeed, all this was to be seen at Croydon on Saturday afternoon and evening, and will be again this evening. One of our reporters went down and witnessed the play and talked with some of the performers. The large public hall, George Street, Croydon, is within a few minutes' walk of the East and New Croydon railway stations. There is a capital stage in the hall, admirably adapted for amateur, and even more ambitious performances. But it may well be doubted whether amateurs were ever more ambitious than the clerical party from Vauxhall who on Saturday enacted the historical drama in ten tableaux of 'The Conversion of England.'"

It is, of course, a representation of the introduction of Romanism—not Christianity—into England by Augustine, and gives ample scope for the use of all the incense, crosses, lighted tapers, and Ritualistic paraphernalia which can be crowded upon the stage. Speaking of the scene showing the baptism of Ethelbert, even the *Christian World* says:—

"All this is very effective; but the sight of clergymen who profess to believe in baptismal regeneration, taking part in what is a close approach to a travesty of the rite, even if water and the baptismal formula are not actually used, as we do not think they were, is scarcely calculated to increase the faith of doubters in the spiritual efficacy of the sacrament."

But the *World* affects to see no impropriety in admitting the drama as an auxiliary of the church. "Perhaps," it says, "the day may come when young Nonconformists may thus tell the story of the sufferings and the triumphs of their heroic fathers." It looks as though it might; but when it does come, it will be an indication that they are not made of such material as were their heroic fathers.

Can any doubt the evidences that we are indeed in "perilous times"? To recognize this is to render them less perilous to us. The danger is, that very many who are pained at all of these departures, but feel the impossibility of turning the current backward, will become reconciled to them. We need the help of the Holy Spirit, that our moral sense may not become blunted, and that all sin may appear to us "exceeding sinful." There is no cause for discouragement. The word of prophecy told us what should be, that we might not despair, but see in its fulfillment another evidence of the soon coming of Christ. Watchfulness, prayerfulness, and walking in the light which the Scriptures throw upon our pathway, will enable us to "escape all these things that shall come to pass, and to stand before the Son of man."

#### BIBLE WORDS IN THE BIBLE SENSE.

MAN becomes separated from God by substituting his will for God's will; and the knowledge of what constitutes the will of God is often obscured by the substituting of man's words for God's words, or by a wrong use of God's words. The teaching, "Hold fast the form of sound words," and, "If a man speak, let him speak as the oracles of God," involves a rule that cannot be more thoroughly and concisely expressed than by requiring that "all Bible thoughts shall be expressed in Bible words, used in the Bible sense."

We unhesitatingly assume it to be true, that to convey to man a knowledge of God's will, the Holy Spirit used exactly the right words in exactly the right sense. With trifling exceptions, all the believers in the God and Christ of the Bible accept the current English version as correctly expressing the revealed will of God. Notwithstanding this, however, we find the church at large abounding in errors of theory and practice, sustained almost wholly by the unscriptural and unjustifiable custom of speaking of things pertaining to the kingdom of God in other than Bible words, or in the use of Bible words in other than the Bible sense. We instance a few things of the kind, some of which do not impair seriously the doctrine of Christ, but which serve to show how corruptions of any kind may result from the use of unscriptural language.

Quite commonly we hear from press and pulpit about "the immortal soul." Neither Jesus nor his apostles have left such a form of words upon record. When immortality is mentioned, it has reference to the body, first of Christ, "who only *hath* immortality"—"the firstborn from the dead"—and then of "all them who are Christ's at his coming." The unscriptural form of words involves an unscriptural idea.

Public teachers often speak of "the Sabbath," or "the Christian Sabbath," when referring to the first day of the week. Nowhere has the Holy Spirit thus spoken, hence this form of words is unscriptural. Likewise with reference to the same day, they call it "God's holy day," "the essential Sabbath," "the eventh part of time God has reserved to himself,"

and so on. God has never said or implied these things with reference to the first day of the week. Whatever may have been God's intent as to man's use of the first day, he certainly has not told us that it shall be of the nature of the Sabbath. An unscriptural notion of the day makes necessary a wrong use of Bible words to sustain it.—*Evangelist.*

#### Timely Topics.

Two years ago a powerful syndicate of French capitalists, assisted to a certain extent by English money, undertook to control the production and price of copper. At that time the metal was selling for the low price of about £35 per ton. Under their machinations, the price arose, and at one time reached £110 per ton, though the prevailing price has been about £85, with some variations. For some time it has been rumored that the "trust" had undertaken more than they could successfully accomplish. They accumulated large quantities of copper; but when at last they reached the limit of their funds, it was evident that a crisis was pending. The manager, an officer of the *Comptoir de Compte*, an extensive Paris banking concern, committed suicide, which precipitated a run on the bank and threw its affairs into liquidation, though it was sustained by £4,000,000 from the Government. This precipitated the collapse of the syndicate, and copper fell to £35 per ton. Efforts are being made to patch up the ruins, and they will probably succeed to a certain extent.

But it is to be sincerely hoped that the lesson will not be lost upon other unscrupulous capitalists who band together against the public welfare. Those who undertake the villainous scheme voluntarily assume all the consequences of failure if it comes. Hence they are not deserving of sympathy in their loss, even if there were no demerits connected with such enterprises. But the whole system of trusts and combinations is only evil. They turn honest industry to the advantage of the rich knave, and leave countless thousands to suffer from their rapacity. And when they chance to fall into the pit they have digged, honest men can hardly refrain from rejoicing.

#### THE CHURCH PROSECUTION.

THE Bishop of Lincoln is on trial concerning his ritualistic tendencies; and his case, while seeming to rest upon trivial matters, deals with principles in relation to which the final decision of the ecclesiastical court is awaited with great interest, and it is foreboded by some that it will be attended with grave consequences whichever way it may turn.

It appears that this extremely high-church gentleman has been in the habit of burning candles at his altar in the day-time, turning his back to the congregation while he consecrates the emblems, making the sign of the cross at his benedictions, and mixing water with the sacramental wine.

It will be very embarrassing for a tribunal of churchmen, whose accepted standard of rites is but a very few steps removed from popery, to condemn a man who stands on half-way ground. There are many people in the Church of England who have no aversion for the silly solemnities and hollow mockeries of Rome's devotions. But how about the blood of Ridley, Latimer, Cranmer, and the host that followed them to the stake for avowing their dissent from those corrupt doctrines and practices of Catholicism which are represented by these very performances? To allow the Bishop of Lincoln to practice them in the Anglican church is to surrender to Rome all those treasures of sacred truth for which the noble Reformers died. On the other hand, there is in popular religion a strong Romeward tendency, and to place the Bishop under censure will be to throw the decision of the court squarely in the face of the spirit of the present age, which insists on ignoring the distinctions which were at one time considered so important,

and for which the millions of martyrs died. Archdeacon Farrar recently commiserated the fact, that the church should, at this day and age of the world, be debating with acrimony such inconsiderable questions. He likens it to Nero's fiddling while Rome burned. But to our mind these questions are full of gravity. It is a sad fact that Protestant churches must fight over again in their own folds the battles of Huss and Jerome, and that the church of the twentieth century stands ready to confess to the pope and to the world that Protestantism is a failure, and to lead the way in a retreat to the darkness and spiritual death of the past.

#### SUNDAY NEWSPAPERS.

JAMES GORDON BENNETT, the proprietor of the *New York Herald*, has ventured upon the scheme of publishing a London edition of his paper, which, like the New York edition, will be published every day in the week and year.

This innovation has the effect of a bombshell in the camp of London journalism, and almost paralyzes the religious element of the community. Many are the predictions of failure and admonitions of divine vengeance, remonstrances, protests, warnings, and all. But the matter has gone too far now, and the experiment must be tried. If it shall fail, it will not be from want of energy and capital, and we have but little hesitancy in predicting that it will not fail. The very men who rail and rave will find it hard to restrain their curiosity to have a peep at the daring innovator. The character of the paper will meet the minds of the great mass of the people who take but little interest in the prosy and formal ceremonies of a worldly church.

The *Pall Mall Gazette*, among others, took up the hatchet, and published a vigorous "Protest and Appeal" on the ground that this step would take away the printer's rest-day. They had no word for Sunday-keeping, and stated that it was not on that ground they objected. It was only because one day in seven was not given to those who toiled six. The reason for this is apparent to every one, since it is the Monday far more than the Sunday paper that requires work on the first day of the week. And all daily papers are issued on Monday. It is safe to say that not a Monday morning daily is issued without involving a large share of Sunday work. A man who would spurn a Sunday morning paper on that ground, and welcomes the Monday sheet, acts according to caprice and not according to reason.

Among the responses to their appeal, the *Pall Mall Budget* publishes the following unique specimen by Rev. H. R. Haweis: "I deplore the issue of the *New York Herald* on Sunday. I hope it will be abandoned. I am not a Sabbatarian polemically (not personally)—I am at daggers drawn with the Sabbatarian—I go for the opening of museums and picture galleries on Sunday. A real need must be met by a real sacrifice somewhere, like the open chemist's shop and the Sunday cab. But no legitimate want is met by the issue of a daily paper on Sunday. There are daily papers that are not Sundays, and there should continue to be Sunday papers that are not dailies. Let all who love fair play stand shoulder to shoulder with you in your calm and temperate protest. We appreciate and admire Mr. Bennett. Mr. Bennett has done much for civilization. Why should he now beggar his reputation by damning religion and humanity in one blow?"

This man advocates, evidently, a religion which opens places of amusement and condemns the newspapers. It would take a powerful glass to reveal the consistency of such a protest.

Whether this enterprise shall fail or succeed, it cannot fail to affect the Sunday question. Every phase of agitation will result in making more evident the scriptural weakness of first-day observance, and hasten the work of obtaining legal support for the trembling institution.

## The Home Circle.

### MORAL TAILORING.

If you'll pardon the use of a figure  
To picture the truths I would say,  
I'll engage we're a vast race of tailors,  
Who work without credit or pay,  
Nor wait till our customers order  
The suits we're quite certain they need,  
But we finish them, pockets and buttons,  
Of their tastes taking not the least heed.  
We meet men in church, at the counter,  
On the street, in the shop, or where not?  
And out comes our moral tape-measure,  
And we size them right up on the spot:  
Length of rectitude—twenty-one inches;  
Common-sense—most uncomfortably small;  
Benevolence—less than they'll average;  
In manliness—not very tall.  
Then we cut from the fabric we've woven  
Of a prejudice, liking, or whim,  
For friend or for foe, a "straight-jacket"  
To fit our conception of him.  
We shall see, as our sympathies broaden,  
"While the years of eternity roll,"  
'T'was presumption to think we could measure  
The height and the depth of a soul.

—Charles Roland.

### THE MOTHER'S ERRORS.

It would probably startle the great mass of well-meaning mothers to have the adult errors of their sons explained as were those of the Hebrew king, "For his mother was his counselor to do wickedly;" and yet, let us see what close observation of the home rule of a large proportion of even so-called "Christian women" reveals.

While the writer was visiting the relatives of a celebrated clergyman, the distinguished man, who had not been in that part of the country for years, accepted an invitation to meet several friends informally. The seven-year-old son of the family, given to loud roaring whenever his wishes were crossed, was allowed to sit up, and was thus exhorted: "Now, Tom, you must behave well; for your uncle is a celebrated man, and I want him to admire you." Result: Tom the most perfect of imitation gentlemen for that evening, while roaring and kicking as lustily as ever at breakfast the next morning; the conviction remaining with him that to seem, and not to be, is the important thing in life.

Again: still in the circle of the writer's immediate acquaintance, a mother went to confer with the teacher of a school to which the former had just sent her son. "I know your principle is to appeal solely to the higher nature, and to make pupils learn by inspiring an intellectual interest in their studies and a sense of duty in their souls. That sounds very beautiful, but you can do nothing with my son in that way. Appeal to his vanity, suggest to him to outshine others, and he will do all you wish. I thought I would give you a hint how to manage him." It is interesting to know that the teacher remained true to the higher standard, and that the second year saw this boy, who, according to his mother, could be moved only through his selfish vanity, an alert and interested scholar, holding excellent rank in a school whose motto was, "Do your best, and rejoice with him who can do better."

The writer's love for children leading her to make frequent visits to the luxurious nursery of a friend, she noticed that a sweet-tempered little fellow was constantly deprived of his playthings, and generally imposed upon, by his brother. The mother's attention being called to it, she said, placidly, "It is so fortunate that Willie will submit to such treatment, for dear Phil. is such a high-spirited boy that opposition makes him frantic." That amiability had any rights, or that a "high spirit" could be brutally selfish, had never occurred to her. In another

nursery were the children of a gentleman, who, with his brothers, was noted for violent outbreaks of temper on the slightest provocation, the theory of home discipline having been the common *laissez-aller* of the last two generations. The wives of these brothers could not conceal the bitterness brought into their own lives by contact with natures at once so violent and so ignorant of self-control. Yet in this nursery, were the mother spoke frankly of the intolerable strain imposed upon her by her husband's conduct, she still laughingly allowed her tiny sons to bite and kick and scratch each other, as if they had been little tigers, instead of creatures with a conscience to be reached and hearts to be touched. The little fellows happened to have hearts as warm as their tempers, and as quick perception of the right when it was put before them; so this giving them over to the lower possibilities of their nature was as needless as it was wicked. When, at twelve years of age, the eldest boy had to be sent away to school because he was utterly unmanageable at home, he was as truly the fruit of his mother's training as of his father's sins.

On a railway train, the writer noticed the entrance of a mother and little son, who were unexpectedly greeted by a friend of the mother's. The friend was only going from one way-station to the next, while the others were on a long journey. There happened to be but one vacant double-seat in the car; and into this the boy slipped, taking the seat next the window. His mother, eager to improve the ten minutes with her friend, asked her son to give up his seat and take another for that little time, so that she could sit with her friend. "No, I won't; because I want to sit by the window, and all the other seats have people already at the windows."

"But, darling, only for ten minutes, and then you can sit by the window all day."

"No, I won't go. I want to sit by the window now."

"But, dear, not to give mamma pleasure?"

"No."

"Not for just ten little minutes, when mamma wants so much to talk to her friend, and you can sit by the window the whole day long?"

"No!"—with impatient emphasis. And in spite of humble entreaty from the mother, and good-natured urging from the friend, that home-nurtured bit of selfishness kept his place, the mother never dreaming of insisting on the right and courteous thing, but murmuring gently that "Bobby did so enjoy looking out of the window." When seven-year-old Bobby becomes Robert the husband, his sad little wife will wonder, "Why is it that men have so little tenderness for their wives?"

Not for a moment would one seem to forget that there are wise and noble women, whose children rise up and call them blessed, and whose influence makes for that righteousness whose fruit is integrity. But such mothers shine against a dark background of women, who, without any distinct consciousness of the evil they are doing, are nevertheless training from the very nursery great numbers of men, who, while keeping within the limits of respectability, are not only the mere shadows of true manhood, but also the tricky politician, the unscrupulous merchant, the shameless sensualist, and the elegant embezzler.—*From Open Letters in the January Century.*

### "TOO MUCHEE BY AND BY."

"WHAT is your complaint against this young man, John?" said the magistrate to the Chinese laundryman, who had summoned a young gentleman whose laundry bill was in arrears.

"He too muchee by and by," was the answer of the aggrieved Celestial, who evidently knew what ailed the young man, even if he could not express his views in the most classical English.

There are other youngsters who are troubled with

the same complaint—"too muchee by and by." The boy who has to be called four times in the morning and then is too late to breakfast; the boy who says "in a minute" when his mother calls him to do chores or run errands; the young gentleman who forgets his promise to bring wood or draw water; the young lady who always "meant to" do things and have them in order, but who never, never carried out her intentions; the legions of folks who always have to be waited for—all these have "too muchee by and by."

People are likely to sing themselves into perdition with "the sweet by and by." What they need is the sweet *now*, which is the accepted time and day of salvation.—*Little Christian.*

### THE LORD'S PRAYER AS A PASSPORT.

In the third decade of this century, the Argentine Republic in South America was under the absolute dictatorship of President Rosas. Crafty and cruel, he had risen to this position from the lowest ranks; and while occupying it, he put to death more than six hundred men. From motives of policy he invited European immigration and protected industry and commerce; but no foreigner was permitted to enter public employ or hold a command in the army. During this period a young man from the interior of the country applied to the German consul from Bremen for a certificate of his birth of German parents; without this he would be forced to enter the army—which was no trifling matter under the rule of Rosas. The young man spoke Spanish fluently, and the conversation which followed took place in that language.

"Well, my friend," said the consul, "where is your original certificate of parentage?"

"I have none."

"And have you no other certificate?"

"No, sir."

"Well, bring your parents here."

"They are both dead, not long ago."

"But you can speak German, can't you—a few words at any rate?"

The young man was silent.

"It is a difficult case. How can I give you a certificate of German parentage unless you furnish the evidence?"

"As truly as God lives, it is certain that I am a German; both my parents came from Germany, and I was born there. I am not telling a lie."

The consul walked to and fro, considering. The young man had an honest look, and spoke openly and frankly; and yet— Suddenly the idea occurred to the consul; he stopped before the applicant and said,

"My friend, don't you remember something of your childhood—some hymn or prayer which your mother taught you?"

The eyes of the young man brightened. "Yes, sir!" he exclaimed; and folding his hands like a child, he repeated the Lord's prayer in German accurately and without hesitation; and as he concluded, tears stood in his eyes at the remembrance of the mother at whose knees he had learned this prayer. Twenty years had blotted from his memory everything that could prove his German birth except this first prayer.

The spontaneousness and naturalness of this evidence stamped it as genuine, together with the reverent air of the young man, his emotion at the thought of his mother, and the sacredness of the words he called to mind; for it was almost like calling God to witness, and such artless appeals have great convincing power with men, even without the formality of an oath.

The consul himself was much moved. "Well, my young fellow-countryman," said he, "now I can safely give you the certificate you desire; for only a

German mother can have taught you the Lord's prayer in your mother-tongue."

Blessed are those parents who succeed in engraving the Lord's prayer and his other teachings on the hearts as well as the memories of their children. The hour will come when the one thing we most need will be some sure evidence to certify that we are children of God. No certificate of birth from pious parents will then avail; but happy shall we be if the Searcher of hearts finds the Saviour enthroned there.—*The Child's Paper.*

#### THE WORK OF MINISTERING.

SOMETIMES a text which we have read a thousand times suddenly flashes upon us with a new significance, filling us with gladness and girding us with strength for duty, however onerous. We are cumbered with care, and rise in the morning with the feeling of a burden too great for us to carry; so much must go through our hands, be done under our eyes, ere the ringing of the bell for even-song; we are tired beforehand at the very thought of the journey, and as for taking time to read the Bible, to pray, to enter into the closet and shut the door, all that seems like the wildest extravagance, a sort of spiritual indulgence which more favored souls may afford, but which does not belong to us, who are so busy and so bound. With the rooms to sweep, the pickles to finish, the children's frocks to make, the furs to unpack, the baby to follow and keep out of mischief, we must be up and doing. It is shocking; but to many a burdened housekeeper, in these days when the actual so predominates over the ideal, prayer and Bible reading, and time for quiet thought, appear almost a waste of moments which should be spent in work. To how few of us is it the habit of the life to begin the day, on first wakening, with an ascription of praise to God, and a word of consecration to him!

We forget that contact with the Divine means reinforcement to the human, that complaint of our cares returns upon us in seven-fold weakness, while the heart's cry to the throne brings invisible helpers to our aid, summons the relief corps of the angels.

Tired or hurried or harassed as we may be, the experience of most proves that time spent in prayer is time well spent. It is a rest amid the strife, a pause for breathing, a bit of heaven let down upon the earth. And sometimes it comes to us, amid all the discords and jars, to realize what our favorite Thorold so beautifully says in his little book, "The Presence of Christ," "Really, I feel God's love to us, and our love to him, is the very highest blessedness of which the human soul is capable. There is a lavishness in all true love, which only those who truly love can understand. That God should love me, and yet refuse me anything for my good, is as utterly impossible as that he should cease to be God."

Keeping fast hold of the chain which links us in our unrest, our perturbation, our weariness, to the tranquillity, changelessness, and strength of our Father in heaven, we are made able to undertake our work, whatever its nature, in a different and diviner spirit. The work is dignified by our entire change of attitude. No longer mere drudgery, the lowliest form of service for others becomes ministering, and in ministering we are allied to Christ. Whether it be ours to spread the table with dainty food or with humble fare, to amuse and control little children, to sympathize with our friends and kindred in their joys and sorrows, to smile at the wedding or weep at the funeral, it is ministering, all of it.

Nothing over which we can pray is henceforward commonplace or trivial. And my dear Bible, that worn compendium of marching orders, bids me think nothing too trivial for prayer, but "in everything, by prayer and supplication, with thanksgiving," am I to make my "requests known unto God."—*Margaret E. Sangster.*

#### Useful and Curious.

STEAM pipes of copper are now made by electro deposition from sulphate of copper solution. The pipe is formed on an iron core in the depositing bath, and the deposited copper is pressed by a moving tool as it is deposited, so as to give a fibrous strength to the crystalized copper. After the pipe is thus formed, it is subjected to hot steam, which expands the copper shell or pipe clear of the iron core, thus separating the two. These pipes have no joint, and are said to be very strong, tests showing that they break with strains of from twenty-seven to forty-one tons per square inch.

HERE is a remedy for cramp, suggested by Dr. R. W. St. Clair, of London: Let the patient provide himself with a good strong cord, and keep it always by him. A long garter—the yard and a half of good stout knitting that supported the hose of a bygone age—will serve the purpose well enough. When the spasm comes on, let him wind this cord round the affected part, take an end in each hand, and give them a good sharp pull. It will hurt a little, it is useless if it does not, but the cramp will vanish at once.

THE number of artificial teeth made in America last year by three of the largest business houses engaged in the trade was nearly 20,000,000, and this was not more than half the actual production of the country. One peculiar feature of the business is that the houses which do the most extensive export trade are obliged to prepare teeth of different colors for different countries. In Canada, for instance, the demand is for molars as white as snow, while in South America no such teeth could be sold. There they require teeth that are almost yellow, and the trade from China, which is a lucrative one, is for nothing but black teeth.

#### GATHERING EIDER DOWN.

THE eider duck constitutes the wealth, and may be said to make the prosperity, of the Icelanders. The three islands, Videy, Engey, and Ahrey, in front of the harbor not far from Reykjavik, are the favorite haunts of the ducks. Here they pair and make their nests every year about the beginning of June.

When the female has chosen the place where she wishes to lay her eggs, she plucks from her plumage the feathers which she uses to line the bottom and sides of her nest; then she generally lays six eggs, rarely more.

During this time, the drake, like the good father of a family that he is, ceases not for a moment to keep a watchful eye on his consort, and fetches her back instantly if she gives the slightest indication of wishing to take a walk.

The next day the owner of the land comes, and carries away at the same time both the down and the eggs.

The unfortunate couple, which sometimes make a stout resistance, clinging to the clothes of the robber with their beaks, go off a short distance, and begin again; but the *bondi* (farmer) comes once more, and takes the precious deposit. The indefatigable mother goes to work anew, and this time only a part of the eggs are taken; for if all were removed from the nest, the depredator, in desiring too much, would lose all.

But this reserve is made solely as regards the eggs, for the down is removed once every week, and the poor mother continues to strip herself, until she finds herself so bare that she has no longer wherewithal to line the moist hole that contains her eggs. The male, squatted near her, then comes to her assistance, and he, too, strips himself of his plumage, a quality of down that the Icelanders distinguish easily from that of the female, because it is white, and taken from the creature's sides.—*Exchange.*

HITHERTO machines for felling trees have been driven by steam power, but this is sometimes inconvenient, especially in thick woods, and electric power has recently been adopted in the Galician forests. Usually in such machines the trunk is sawn, but in this case it is drilled. When the wood is of a soft nature, the drill has a sweeping motion, and cuts into the trunk by means of cutting edges on its sides. The drill is actuated by an electric motor mounted on a carriage, which is brought up close to the tree and shackled to it. The motor is capable of turning round its vertical axis; and the drill is geared to it in such a manner that it can turn through an arc of a circle and make a sweeping cut into the trunk. The first cut made, the drill is advanced a few inches and another section of the wood removed in the same way until the trunk is half severed. It is then clamped to keep the cut from closing, and the operation continued until it would be unsafe to go on. The remainder is finished by a handsaw or an axe.—*Selected.*

A NEW PLEA FOR TOBACCO.—An English biologist has been experimenting with tobacco smoke, and finds it kills germs, from which he concludes that it is not only a harmless drug for use of human beings, but exceedingly beneficial as a disinfectant and germicide.

It seems never to have occurred to the learned man that whatever experiments have been made up to the present time have shown that whatever is unhealthy for germs is unhealthy for human beings. As a rule, germs are much harder to kill than men and other beings. Many germs die only at the boiling-point, and may exist in a degree of cold far below zero. A certain class of scientists are bound to find some suitable apology for every vice to which human beings are addicted.—*Good Health.*

THE greatest diamond yet discovered, of 240 carats (writes a correspondent), is not, as stated in your transferred paragraph of Saturday, "the finest and largest stone ever found at the Cape." That pre-eminence is the attribute of the rough diamond sent home in 1884, weighing 457 carats, free from fault or tinge. It was cut into a brilliant, named the "Imperial," of 180 carats, besides a fragment producing a brilliant of 19 carats, sold to the King of Portugal for £8,000 or £9,000. The three great brilliants of the world are the Imperial, the Regent, and the Koh-i-noor, weighing 180, 135, and 105 carats. The Imperial has not been advertised, hence the frequent errors in the press giving precedence to the Regent; but its supremacy will come under public notice at the French Exhibition, where a place has been secured for it in the *place d'honneur*, Main Avenue.

THERE has lately been invented a new system of synchronism which, it is claimed, will make it cheaper to telegraph messages than to mail them. Dr. J. Harris Rogers of Washington, D. C., is the inventor, and he claims that the world will be almost revolutionized by his discovery. The new system, Mr. Rogers says, reduces the English alphabet to ten elementary characters. The messages are prepared by means of a machine resembling a type-writer and manipulated in the same manner. With the use of ten keys, one for each character, any desirable message can be written. A test of the new apparatus was held in New York a few days ago, and a message of seventy-six words sent over in twenty-five seconds, and printed on tape in plain Roman characters. The inventor says that he can by this system make one wire do the work that ten do now by the system in vogue.

A RUSSIAN expedition to Thibet, organized by the late M. Prejevalsky, was to start on its journey in March, under the command of Colonel Peotzoff.

## Bible Echo and Signs of the Times.

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

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Melbourne, Australia, April 1, 1889.

### TRUE CHRISTIAN EXPERIENCE.

A GENTLEMAN recently remarked in a social meeting at which we were present, "I have not prayed for forgiveness of sin in fourteen years, whether you believe it or not." There was no difficulty in believing his word, indeed many men have not prayed for forgiveness in four times fourteen years, nor have they obtained it. But they should not glory in the fearful account which now stands against them.

The speaker intended his remarks to convey the idea that he had not sinned for that length of time, and hence had no need to pray for forgiveness. If he was the only man who had such exalted views of his own character, it would hardly be consistent to mention the case in this place. But the sentiments expressed by this individual are entertained by a large class of people, who either imagine that they commit no sin, or that if they do the grace of Christ immediately cancels or neutralizes it, so that no sin can be imputed to them. This we unhesitatingly pronounce to be a snare of the evil one. It reveals a state of self-deception which is truly alarming. It is the peaceful dreamings of one who thinks himself "rich and increased with goods," and in "need of nothing;" and knows not that he is "wretched and miserable, and blind, and naked." It is because self-righteousness, or presumption, like a cloud blinds his eyes, that he cannot see his danger.

Let such consider the experience of Daniel, "a man greatly beloved," and read his words of contrition while he confesses his sin and the sin of his people Israel. Or of Isaiah, who, being brought apparently into the Divine presence, cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Isa. 6:5. The nearer we really are to God, the less we shall think of self.

The true experience of the Christian is expressed by the apostle Paul in Philippians 3:8-16. Here he acknowledges that he has not attained his high calling, nor is he perfect; but he was reaching forth unto higher attainments in the divine life, with Jesus for his pattern. "I press toward the mark for the prize of the high calling of God in Christ Jesus." The "high calling" of God is holiness; it is seen in the life of Christ. And to become Christlike is Christianity. But no man ever attained this by a single step, or was endowed with it without a struggle and a victory over every evil inherent in human nature. This work requires the grace and strength of God, and patient continuance on our part.

### MAN'S CONDITION IN DEATH.

WHAT is death? A solemn question, surely, made more solemn by the fact that death lies directly in the pathway of all mankind. Each day as it passes brings us nearer the inevitable and mysterious shadow in which the course of human life terminates, and from which there is no possible escape until the Lord Jesus shall come to translate those who are ready and waiting for his coming.

The dictionary tells us that death is "That state of a being . . . in which there is a total and permanent cessation of all the vital functions, when the organs have not only ceased to act, but have lost the susceptibility of renewed action."—*Webster*. The poet says, "There is no death, what seems so is transition." And other poets say many other things of similar import. Death is quite commonly regarded as the "gate of endless joy." The act which dissolves the ties of human existence is believed to inaugurate the new life. The essential individual, released by death from the confines of the body, leaps at once to the state of heavenly bliss, or plunges to the regions of the lost.

But in the present series of articles, we are in search of what the Bible says. The condition of the dead is not a subject open to the investigations of human science or philosophy. It is true that experience has taught us that the suspended action of the organs of thought produces utter unconsciousness. And if a concussion of the brain will produce a suspension of all the powers of the mind, a query arises as to how an extinction of life could affect it otherwise.

If death ushered the righteous at once into eternal life and happiness, it would be to them a friend. But death is not a friend. "The last enemy that shall be destroyed is death." 1 Cor. 15:26. Death is the penalty and the legitimate consequence of sin. It is the wages with which Satan rewards his followers. And when death through sin passed upon the human race, God in mercy brought life and immortality to light through the gospel. Many efforts have been made to clothe the hideous monster with beauty; but the cold clasp of his fingers sends a shudder through the bravest, and we would all flee from his presence.

But on this point we revert again to what the Bible says. It was quite common to say of the patriarchs that "he was gathered to his fathers." Thus of Abraham, Gen. 25:8, "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people." Does this mean that Abraham went directly to heaven? Ah, that is an important question certainly, if any one should be thus favored, Abraham would be entitled to that privilege. But the record says he was "gathered to his people." Joshua 24:2 says, "Your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham, and the father of Nachor; and they served other gods." They did not go to heaven then, nor did Abraham go to perdition, and yet he was "gathered" to them. Evidently they went to the grave, "the end of all men." Of David we read in Acts 2:34, "For David is not ascended into the heavens." To Daniel God said, "But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:13. Job contemplated death from the very brink of the grave, and he wrote, "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not: till the heavens be no more they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me. If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." Job 14:11-15. What a holy trust and confidence is here expressed. Like a tired pilgrim, the patriarch could contemplate the rest and quiet of the grave with calmness, knowing that his "Redeemer liveth." Again, speaking of the grave, Job says, "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Job 3:17-19.

Solomon writes of death as follows: "For the living know that they shall die; but the dead know not anything, neither have they any more a [earthly] reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." "For there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." The psalmist, speaking of the dead, says: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Much more time might be spent in the examination of Old Testament evidences of the unconscious state of the dead; but in the absence of anything to the contrary, the above is doubtless sufficient.

It will be of interest to turn for a moment to the testimony of the New Testament. Here death is referred to as a sleep. The Saviour says, "Our friend Lazarus sleepeth," and again, "Lazarus is dead." He says, "All that are in their graves shall come forth." The faith of Martha was, "I know that he shall rise again, in the resurrection at the last day." Paul speaks repeatedly of death as a sleep. For instance: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as

others which have no hope. For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him."

There is an evident incongruity in speaking of death when life is meant. It may be, and often is, said that the sleep of the dead is a "gloomy doctrine." There is no doubt of it. Death is a gloomy subject. The tomb has no charms for us. Death is a cruel, relentless foe. But there is light and joy beyond. The valley of death is dark, and its shade no human eye can pierce; but Jesus has opened up a way through it, and his blessed promises give us hope. The unconsciousness of death renders the interval of no perceptible length. To the one who falls asleep, it is but to awake instantly in the resurrection. There is no especial gloom to our minds attached to the thought that ages passed away before we were born. What, then, to those who died in the beginning of earth's history will be the passing of centuries? As nothing. Besides, the doctrine of the conscious existence of the dead involves the idea of happiness to the good and misery for the wicked. Consequently, how many of our fellow-beings would now be suffering the torments of the damned, perhaps of our own acquaintances and friends. This idea does away with the future Judgment, and nullifies the necessity of the resurrection. But upon this glorious subject we will speak in our next.

### OUR SAVIOUR'S COMMISSION.

S. N. H.

CHRIST'S mission on earth was to reveal to mankind the gospel. In his life and work he exemplified his own teachings, and his character was such as the gospel is calculated to produce. During the first thirty years of his life, his mission was not made public. Nothing in his appearance or work distinguished him from other men; yet he was the sinless Son of God. His public ministry lasted three and one-half years. During this time, by precept and example, he began the work of salvation. He formed the connecting link between the lost world and its Creator. He was the ladder Jacob saw, the base resting on the earth while the topmost round reached to the throne of God. There were some who could see in him the promised Messiah, and received him as such; and when the world could no longer endure a being so pure and holy, he was crucified, and placed in Joseph's new tomb. After his passion, he showed himself alive by "many infallible proofs," being seen forty days. At last the time arrived when he should ascend to his Father. A time and place were appointed where he would meet his disciples. How many met in response to this appointment, the Gospel does not inform us; but it does state that the eleven were there. When friends pass away from this life, we anxiously listen to catch the last words that fall from their lips. And how often these words are repeated, especially if there is anything cheering about them, and yet the parting moments are connected with thoughts of gloom. But not so with the Saviour's parting with his disciples. It was only his visible presence which was gone. The assurance that he would be with them, and finally visibly return and take them to himself, was enough for them.

The Saviour gave the eleven disciples a parting commission. This is recorded by three of the evangelists, and as each uses different expressions, we present them as follows: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:15-18. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem,



until ye be endued with power from on high." Luke 24:47-49.

These words fully committed to the disciples the work which the Saviour began to do. There is nothing of a worldly nature promised. They hold out no inducement for honor or worldly fame; there is no retiring from labor and taking their rest. The angel of the Lord bore a very emphatic testimony concerning the apostle Paul on this point: "He is a chosen vessel unto me to bear my name among the Gentiles, and before kings, and the children of Israel; for I will show him how great things he must suffer for my name's sake." Not that there is no joy or peace to the Christian in this world; for Christ left his peace with them, and the joy in believing comforts them, and the hope of the future sustains them. But worldly ease and pleasure are not once alluded to.

In Matthew's testimony we find the idea clearly stated that their commission will continue till the end of the world. The extent of their labor is also fully given: "Teach all nations." They were to go "into all the world, and preach the gospel to every creature." The commission ends only with the end of the world.

The commission embraces "all things whatsoever I have commanded you," and is called the "gospel" by Mark, while Luke gives it, "repentance and remission of sins." If therefore any words of our Saviour, any principles which he has taught, are neglected by the professed preacher of the gospel, so far he fails to carry out the commission which the Saviour gave to the disciples. It was not simply belief in Christ, but repentance, that should precede faith, and prepare the heart for effectual faith. None can understand true repentance without a knowledge of the principles it involves. He must know what sin is. But "sin is the transgression of the law." 1 John 3:4. "By the law is the knowledge of sin." Rom. 3:20, last clause. See also Rom. 4:15. The gospel, therefore, could not be preached without preaching the law of God. To preach faith in Christ without repentance from sin (which implies a knowledge of the law), would only bring deception to the sinner, and condemnation to the preacher.

Another comforting assurance to those who receive this commission is that Christ will be with them even to the end of the world. The preaching of the gospel should always be accompanied by divine power. This power does not lie in eloquence, nor in personal dignity, but in a divine power in the heart of every one that believeth. Rom. 1:16.

Another important thought is stated by Luke, "Beginning at Jerusalem." The disciples might well reason that the light the Saviour had given at Jerusalem had been rejected; that there the Son of God had been crucified; and was it not the hardest place in the world to begin to preach? Notwithstanding this, they returned to Jerusalem with great joy, and spent ten days in examining their hearts, and planning to commence their work as the Saviour did his. Then "they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:2-4. This beginning at Jerusalem means something to us. In our own families and neighborhood is where our influence should most tell for God and heaven.

The result of this outpouring of the Spirit of God was greater than had ever before been manifested. Those that were assembled were all amazed and in doubt, saying one to another, "What meaneth this?" Peter explained it to be "that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Acts 2:16-18. The last days referred to were those to be heralded by the "sun being turned into darkness, and the moon into blood," events which were to precede "the great and notable day of the Lord." There upon the day of Pentecost they received a sprinkling of what will be in the last days. The fifteen different nationalities which heard them speak in their own tongues the wonderful works of God, simply indicated the time when the angel would fly in the midst of heaven, "having the everlasting gospel to preach

unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6. This proclamation of the gospel of the kingdom, or the hour of God's judgment, is synonymous with the doctrine of the second coming of our Lord Jesus Christ. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24:14.

From the above statements several important truths impress themselves upon our minds. First, that the commission the Saviour gave to the disciples continues to the end of the world. Second, in the closing scenes of this world's history, the gospel will be preached in its purity to all nations. It will embrace whatever the Saviour committed to the early disciples: the law of God as his great sin detector; a thorough reform from the transgression of any precept in that law; and faith in our Lord Jesus Christ. Third, while it is true that the history of God's people has witnessed a great declension in piety, a great departing from Bible truths, the time will come when these truths will be restored, and this gospel of the kingdom will be preached in all the world. It will gather from every nation, kindred, tongue, and people, representatives who will be taken from this earth as a trophy of grace to adorn the city, the capital of the earth made new, wherein will dwell righteousness forever and ever.

During the last half century, such a message has been going forth to the inhabitants of the earth. It has not been confined to any one nation or people; but it has gone throughout the United States, from the Atlantic to the Pacific, and it has found its way to the European Continent, to Asia, Africa, and the islands of the sea. Upon the forefront it bears the language recorded in Rev. 14:12: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

#### THE FIRST DOMINION.

E. J. W.

THAT this earth belongs to the Lord, no one will for a moment call in question. It is his, because he is the Creator. Says the psalmist: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods." Ps. 24:1, 2. When the prophet Daniel interpreted to King Nebuchadnezzar the dream which foretold his abasement, he told the king that he should be driven out from his kingdom, "till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Dan. 4:25. And in Ps. 115:16 we read: "The heavens, even the heavens, are the Lord's; but the earth hath he given to the children of men." This means simply that heaven is God's dwelling-place (Ps. 11:4), and that over it he has sole control, but that he has made man the tenant of the earth.

When and how the dominion of the earth was given to man we are told in the following verses: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:26-28.

A dominion is a kingdom; to have dominion is to have kingly authority. Therefore since the earth was given to man for a dominion, the earth was designed for man's kingdom. To this intent David speaks in the eighth psalm, where he says of man: "For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Ps. 8:5-8. The apostle quotes this (Heb. 2:7, 8), and makes the additional statement that "now we see not yet all things put under him." This being the case, it must be because man has lost the dominion, for it was certainly given to him. In these words of the apostle, therefore, we have at once a

statement of the loss of the dominion first given to man, and a promise of its restoration.

The details of the loss of the dominion which at the first was given to man are given in the third chapter of Genesis. In the first part of the chapter we learn that the serpent beguiled Eve, and persuaded her to eat of the forbidden fruit, and that she in turn induced Adam to eat. Then God said to Adam: "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. And afterwards when Cain had killed his brother, the Lord said: "When thou tillest the ground, it shall not henceforth yield unto thee her strength." Gen. 4:12. From this we learn that it is because of man's disobedience that we do not now see all things put under him.

But when man lost the dominion of the earth, who gained it? Evidently the one to whom he yielded obedience. Peter says that "of whom a man is overcome, of the same is he brought in bondage." 2 Pet. 2:19. And Jesus said: "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Luke 11:21, 22. Our first parents were overcome by the serpent, "which is the devil, and Satan" (Rev. 20:2), and therefore it was to Satan that they yielded up the dominion which had been committed to them.

That Satan is now the ruler of this earth, instead of man, is shown by many scriptures. In 2 Cor. 4:4 Satan is spoken of as "the god of this world." Christ said that the wicked are children of Satan (John 8:44); and in Eph. 2:2, "the spirit that now worketh in the children of disobedience" is called "the prince of the power of the air." Satan is "the accuser of the brethren," the one whom the followers of Christ are to "resist steadfast in the faith" (1 Pet. 5:8, 9); and Paul says that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." Eph. 6:12. And none can doubt that it was to Satan that Christ referred, when he said: "The prince of this world cometh, and hath nothing in me." John 14:30.

#### OBSERVATIONS AND CONCLUSIONS ON THE SABBATH QUESTION.

G. I. B.

THE law of God, embraced in the ten commandments, contains all the principles of moral duty. To keep that law we must obey every part of it. In suspending our weight upon a chain, we shall as surely fall if one link breaks as if all broke. It is not enough that we keep part of the precepts of God's law; we must obey all. All stand upon the same authority. Keeping Sunday never fulfilled the fourth commandment; for as plain as the sun shining at noonday is the fact that Sunday is not the day which God commands men to keep in this the only Sabbath law; yet millions have transgressed that commandment honestly, believing they were keeping it. But God is so merciful that he makes allowance for men's ignorance of his requirements when they live up to all the light they have. He said to the Jews: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:19. "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." John 9:41. When men honestly seek to live up to the light they have, and earnestly desire all the light, God will save them. When men see their duty and will not do it, then they are under condemnation.

But we see a positive statement of Inspiration that the "remnant" of the true church will "keep the commandments of God." This cannot mean that they will merely keep a part of the commandments, or keep them as changed by the papacy; but they will keep them as God originally gave them. This is a distinguishing feature of the last generation of Christians living on the earth. We also have a plain reference to this same great movement in Rev. 14:6-16. We cannot in our

brief space give a full exposition of this most important scripture. Those who desire to investigate this and other kindred texts more fully, we refer to "The Three Angels' Messages of Rev. 14," or "The Position and Work of the True People of God," for sale at this office. This scripture presents to our view the proclamation of three symbolic messengers, doubtless symbols of movements to promulgate important truths in the last days, to prepare a people for Christ's coming. These must be last-day messages. They are to be proclaimed to "every nation, and kindred, and tongue, and people."

The first message brings us to the "hour of His judgment," which must denote the preliminary work of judgment which takes place a little before Christ comes, and is evidently designed to call special attention to the fact that he is soon to come. Such a message has been proclaimed for the past forty years, in the great advent movement, especially prominent from 1840-44, and is still going to every part of the earth.

The second message of warning proclaims the fall of Babylon. There is no great literal city of that name upon the earth; the term must therefore be used as a symbol. The word "Babylon" signifies *confusion, or mixture*,—a condition where truth and error are mixed together in systems of doctrines partly true and partly false. This must include a large portion of Christendom. The language indicates a state of moral declension in piety and devotion, which will largely prevail throughout the world in the last days; a state of conformity to worldly standards; a lack of earnestness among many who have professed the religion of Christ, in comparison to what has been seen in ages past. We think no thoughtful, candid person can deny that we have reached just such a time.

The third message of this series reads as follows: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Whatever may be the reader's views of the meaning of this scripture, if he has any reverence for the word of God he must believe that here is brought to view a most solemn and important work. No other threatening in all the Bible is so fearful as this. We cannot question the fact that this is a last-day message,—the very last to be given to the world previous to the time when one "like unto the Son of man" is beheld coming on a white cloud to reap the harvest of the earth. Verses 14-16. And the harvest is the end of the world. Matt. 13:39.

What is the nature of the work indicated in this warning message?—First, it is a threatening against those who worship a power called the "beast;" secondly, it brings to view a people who "keep the commandments of God and the faith of Jesus." What is this beast power, against which the terrible threatening is pronounced? It is brought to view in the preceding chapter, Rev. 13. The prophet beholds a beast having seven heads and ten horns, rise out of the sea. His body was like that of a leopard, his feet like those of a bear, and his mouth like that of a lion, and "the dragon gave him his power, his seat, and great authority." He beholds one of his heads wounded to death, but that wound was finally healed. "All the world wondered after the beast," and "there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." He had power to make war with the saints and overcome them, and "power was given him over all kindreds, and tongues, and nations." This beast was finally led into captivity.

The explanation of this symbol is very simple. As the great red dragon of the twelfth chapter, with seven heads and ten horns, symbolizes the Roman power in its pagan form, this symbol of a beast made up of parts of a lion, a bear, and a leopard, can refer only to that power which contained within itself the three kingdoms symbolized by these beasts; viz., Babylon, Medo-Persia, and Grecia. Dan. 7. Rome conquered the territory

and subjects of these divisions, and absorbed them, so to speak, into itself. Hence its presentation in the symbol as a composite power. Its seven heads represented the seven different forms of government in which Rome presented itself to the world; viz., kingly, consular, triumvirate, decemvirate, dictatorial, imperial, and papal. The ten horns were the ten kingdoms of the Western Empire, into which Rome was divided. It held supremacy, as we have seen, 1260 prophetic days, or years, *i. e.*, 42 months, reckoning each month, as is usual, at thirty days. Rome ruled by the popes received its power, seat (the city of Rome), and great authority from the preceding symbolical form, when Justinian, the imperial ruler located in Constantinople, made the pope head over all the churches, A. D. 538.

The beast received a "deadly wound" in 1798, just 42 months or 1260 prophetic days afterward, when the soldiers of the French Republic removed the *head*, the pope, and carried him into exile, where he died. His government was then destroyed by a republic being created in its stead. This deadly wound was partially healed when the pope was restored by the Allies in 1814.

The pope has spoken blasphemous words against God in the titles he ascribes to himself; he has "overcome" many millions of the saints of God in crusades, by the Inquisition, the stake, the dungeon, and in every way possible. There is no way of escaping the conclusion that the leopard beast of Rev. 13, and the little horn of Daniel 7 are identical. Both are wonderfully fulfilled in the papal power.

Now we see the force of the fearful threatening of the third angel of Rev. 14. The time has at last come for God to reckon with this proud, haughty, blasphemous, persecuting, cruel power, which has dared to change his law, to claim divine prerogatives, and to persecute his saints. God did not choose to do this in the Dark Ages, when not one in a hundred could read or write, when one copy of the Bible would cost hundreds of dollars, and when it was almost impossible to find any which the common people could read, very few indeed being written in the languages then spoken; but all were hidden in the dead Hebrew, Greek, or Latin tongues. But he has waited till the great researches and discoveries of later times have opened up all the world to mankind; till the earth is one vast network of railroads, and every river, yes, and every ocean, is constantly traversed by the sail or steamship; till men talk to each other by means of the telegraph and telephone from country to country and from town to town; till the busy printing-presses have scattered the Bible like leaves of autumn, in two hundred and fifty languages, to every people, race, and tongue; and till nearly every nation can read and write.

Yes, God reserves this great crisis till all can know his word, if they desire to do so. As it was an age of great light when Christ first came, the Augustan age of poets, philosophers, and statesmen, so God has designed that the last great conflict of truth and error shall come in an age of special light and knowledge. In the time of the end, knowledge shall be increased. Dan. 12:4. God is merciful. He will give all who desire to do so a chance to know his will. Then he sends forth this fearful threatening: "If any man worship the beast, . . . he shall drink of the wine of the wrath of God." With an open Bible in every man's hand, God can consistently threaten those who violate his holy law, and follow longer that apostate power which thinks to change it.

#### THAT DOLLAR.

"I ONCE loaned a cart and horse to some boys to go to a camp-meeting. They tied a mibbin of corn to the shaft a few inches ahead of the animal's nose. He came near running himself to death, trying to get it. Brethren, the devil keeps a dollar *just a-head*, and many of you are killing yourselves trying to get it."—A Georgia preacher.

A good illustration and moral indeed. The devil harnesses his victims to the cart of carnal gratification, and fastens the bait of pleasure before them just out of their reach. And thousands upon thousands are running themselves to death and ruin, while Satan rides and laughs. The object seems but a step before them, but they never quite reach it. Satan is a cunning and cruel master. He does not even give his victims the little ear of corn at the end of the race.

## 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.]

### "HATH EVERLASTING LIFE."

U. SMITH.

"We should be very glad to learn how you dispose of such passages as John 5:24; 11:26, etc. According to the Saviour, the believer 'hath everlasting life,' 'is passed [or hath passed] from death unto life,' 'shall never die,' and 'though he were dead, yet shall he live.' But according to your theory, this cannot be true, as everlasting life is not attainable until the final resurrection."

In Isaiah (chap. 9:6) there is a prophecy of the birth of Christ which was to take place more than seven hundred years after the prophecy was written; and yet it is expressed in the present tense, thus: "For unto us a child *is* born; unto us a son *is* given," etc. It is spoken of thus because it was just as sure as if it had already taken place. Here, according to Paul's rule, that which "was not" is spoken of as though it "were," because it was to come. By the same rule, Abraham, Isaac, and Jacob are spoken of as living (Matt. 22:32), because in the purpose of God they are sure to live again. Thus Christ proved to the Sadducees the resurrection of the dead.

Just so in the case before us. God has purposed that those who believe in his Son shall have everlasting life; and it will be noticed that this everlasting life is predicted *only* of those who believe in Christ. Hence those who believe in Christ are said (in anticipation) to have this life; for so long as they maintain their connection with him, this hope is sure to them.

That this is a correct view of the subject is positively proved by 1 John 5:11. Here the apostle says, "And this is the record, that God hath given to us eternal life." So far this record is parallel with John 5:24: "He that believeth . . . hath everlasting life." But in what sense is it given to us? and in what sense do we now have it? The next clause (1 John 5:11) tells us: "And this life is in his Son." So this life is not in us; we do not yet have it in our own possession; it is in the Son; and if we have a vital connection with him, we have this eternal life in purpose, or anticipation. Hence the next verse reads: "He that hath the Son hath life; and he that hath not the Son of God hath not life." And so if at any time we apostatize from Christ, and lose our connection with him, we lose this eternal life. Therefore no man hath immortality by nature; it all depends on Christ.

John 11:26 demands independent notice, as it is a text of another nature. Jesus is here talking of the resurrection of the dead, and of course carries our minds forward to that event. "He that believeth in me, though he were dead, yet shall he live." When shall he live?—In the resurrection at the last day. Then Jesus adds: "And whosoever *liveth* and believeth in me [when?—at the time just spoken of when the dead believers are made alive, he] shall never die." He will be among those spoken of in 1 Cor. 15:52, who at that time will be changed and made immortal without seeing death.

That the two classes, the righteous dead and the righteous living, are included in the testimony of John 11:25, 26, and that the time referred to is when the righteous dead are raised and the righteous living are changed, is evident. For those referred to in verse 25 as having believed in Christ, and yet being dead, are such, of course, as believed on him while they were living, before they died. But if verse 26 is to be taken in an unlimited sense, applying to all time, it would include those mentioned in verse 25, as well as all others, and hence they ought never to have died; and it would be impossible to have a class

who have believed in Christ and yet were dead, needing to be made alive in the resurrection at the last day. From this consideration we think it will be apparent to all, that our Saviour here refers to a particular time; namely, the time of his coming and the first resurrection. At that time, all in their graves who have believed in Christ during all the ages past, shall be made alive; and those who are living at that time, and are found believing in Christ, shall never die, but step over the grave into eternal life, by the great change from mortal to immortality. Blessed prospect for the living! Blessed hope that we have reached the generation in which we believe it will be fulfilled!

A certain author says that during Christ's millennial reign on the earth "the Levitical sacrifices and form of worship are with some modifications re-established," and the following Scripture is quoted in support of the statement. Eze. 43: 18 to 46: 24. Mal. 3: 3, 4. The same author says again: "The Jewish rites and observances of old were *anticipative*: in the future they will be *commemorative*, as the Lord's Supper is to Christians."

QUESTION: If the earth is to be inhabited during the Millennium do the passages quoted above prove the truth of above statement?  
A. O

THE reference to Ezekiel does not apply to the future age in a literal sense, if at all. At the time Ezekiel wrote, the temple was in ruins, and the prophecy is in reference to its restoration. This vision begins with chapter 40, and continues through the book. The "land of Israel" is the scene (40: 2), the priests were to be of the family of Zadok (43: 19), and many other specifications locate the fulfillment of this prophecy in the restoration of the temple after its destruction by Nebuchadnezzar, not in the age when the Melchisedec priesthood had been restored, nor yet in that glorious day when all priesthood will have passed away. The time of the date of this prophecy was fourteen years after the destruction of Jerusalem by Nebuchadnezzar. That this temple, like that of Solomon's, was in a spiritual sense typical of the glorious and glorified church of Christ, is no doubt true.

The effort to establish the old rites and sacrifices in the future is the proper outgrowth of the popular error concerning the return of the Jews. If ever the Jews become the people of God, it will be by their embracing the gospel as individuals before probation closes. This talk about the re-establishment of Judaism, with its rites and sacrifices, is all a deception. Such a step would be an eclipse of the glory of the gospel. God's work does not crawl backwards. And soon the glory of our day will be superseded by that "perfect day," when faith and hope shall vanish before the blessed reality. What need then for such sad reminders of sin?

To answer the question it is not necessary to expound the scriptures since it is evident that the earth will *not* be inhabited during the thousand years.

#### THE RICH MAN AND LAZARUS.

"Editor of BIBLE ECHO.

"SIR: I am a reader of your paper, and have been for some time considering the doctrine of the unconsciousness of the dead. I wish to know how the parable of Dives and Lazarus is explained where they are both spoken of as speaking after their death. This is the only scripture which I cannot harmonize with the principal number on this matter, and when I ask people concerning it, I am always referred to this passage as proof on the other side.  
INQUIRER.  
"March 7, 1889."

THE celebrated German commentator, Olshausen, in commenting upon this parable says that "the expression, immortality of the soul, and the modern immortality doctrine of the soul, are alike unknown to the Bible." This is undoubtedly true, hence we cannot consistently regard the parable as teaching the conscious state of the dead. Nor is it at all necessary so to do. If the Scriptures taught that men went immediately to their reward or doom at death, then this parable could be taken as illustrating that fact, though not necessarily so.

The object of the Saviour in giving the illustration should be considered. Was it to prove the con-

sciousness of the dead? No, but it was intended as a warning against arrogant covetousness, and as a comfort to the righteous poor. The two characters are contrasted. There was the covetous man reveling in wealth, pride, and luxury, while at his gate lay the righteous man in the depth of want and human misery. The scene changes, and the relative situation of these characters is reversed. The first is now last, and the last first. Righteous Lazarus, clothed in garments of light, reposes in the home and bliss of the saved, forever free from want and pain; while the selfish rich man suffers the just wrath of God. The time intervening between the two conditions is not here considered.

When the Saviour has taught this lesson, the object of the parable is fulfilled, except to illustrate that it will be impossible to send or receive admonitions when once the realities of eternity have come upon us. The contrast is heightened by representing the poor rich man as beseeching, in piteous tones, one drop of water from the finger of him whom he had spurned on earth. Certainly this part of the illustration will not have a literal fulfillment. We cannot think for a moment that the saved will gaze over "the battlements of heaven" with satisfaction upon the exquisite and infinitely terrible sufferings of the damned who forever writhe in their agony, and the deep gulf is yet so narrow that the pleading words of the lost, as they recognize some old acquaintance, perhaps friend, among the saved readily falls upon the ears of those whose aid is implored. Perhaps as they come to the surface in this boiling sea of flame, the mother recognizes her lost children, the wife a lost companion. They hear their doleful cries one moment, they plead for mercy, then are lost to sight again. Such contemplation is sickening to the heart, it cannot be true, and yet it is what we are inevitably led to by taking the parable to be in all points a literal recital of facts.

We prefer to let it teach just what it was designed to teach, and not to pervert its meaning into direct antagonism with the plain word of God.

#### HARDENING PHARAOH'S HEART.

[Notes on the Sabbath-school lesson for the senior classes for April 20, 27, Old Testament History, Lesson 4, published in April number of *Our Youth*.]

##### NOTES ON LESSON FOR APRIL 20.

GOD knows the hearts of all men (Acts 15: 8; John 2: 25), and so he knew the full stubbornness of Pharaoh's nature before he sent Moses to him. Nevertheless he gave Pharaoh ample opportunity to receive the knowledge of God. At first God manifested his power to Pharaoh by simple miracles. But the king rejected this evidence, and not only allowed but invited the devil to destroy its force. Then the Lord began to bring judgments upon Pharaoh, and made himself known in a more marked manner; but still the king's stubborn heart wilfully rejected light, even after his magicians—the agents of the devil—had confessed their own impotence and the power of God. By this means Pharaoh hardened his own heart. He was in the condition of those of whom Paul speaks when he says: "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4: 3, 4.

God always lets men have just what they are determined to have. If they hunger and thirst after righteousness, he will fill them with it; but if they fortify themselves in stubbornness, resist the strivings of his Spirit, and are bound to have their own evil way, then his Spirit ceases to strive with them, and he lets them have darkness to the full. Of those who hate knowledge, and despise God's reproof, he says: "Therefore shall they eat of the fruit of their own way, and be filled with their own

devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." Prov. 1: 31, 32.

The bearing of this lesson upon the doctrine of a future probation is obvious. In this life God gives to every man ample opportunity to know him, and to accept his salvation. The true Light "lighteth every man that cometh into the world." John 1: 9. The rejection of this Light leaves the man in darkness. The Light tends to soften and subdue his heart; the rejection of it hardens his heart. After a man has deliberately rejected light, and hardened his heart, additional light and favor only harden his heart the more. So, then, if, after this life, God should grant man another probation, it would tend, not to his salvation, but to increase his wickedness, and would thus be useless.

##### NOTE ON LESSON FOR APRIL 27.

"AND they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment." Ex. 12: 35. It may be noticed, in passing, that the word rendered "jewels" more properly signifies "vessels," "instruments," etc. But the object of this note is to disabuse the minds of any of the idea that the Israelites, according to the word of God, borrowed from the Egyptians that which they knew there was no possibility of repaying. They did not *borrow* these things, but *demand*ed them, as the Hebrew word indicates. The Hebrew word here rendered "borrowed" is the same that is rendered "require" in Deut. 10: 12: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways," etc. Here, it will be readily seen, the idea is not of asking something which should be returned, but of asking that which is justly due. So it is in Ex. 12: 35. The Revised Version has it, "They *asked* of the Egyptians." The Israelites had been working for the Egyptians for many years, without compensation. They had added immensely to the wealth of Egypt (see Ex. 1: 11); indeed, the Egyptians owed their very existence, under God, to the Hebrews; for if it had not been for the wise counsel and vigorous action of Joseph, they would have perished by famine. And now, when the Israelites were about to leave, they demanded of their former oppressors some little compensation; and the Lord had so moved upon the hearts of the Egyptians that they could not refuse. Just as his judgments had made them willing to let the Israelites go, so they had made them willing to pay something of what they justly owed. Dr. Clarke says that our common English version is almost the only transgressor in representing the Israelites as borrowing; that the Septuagint, the Vulgate, the Samaritan, the Coptic, and the Persian, are the same as the Hebrew, and that the European versions are generally correct.

Will you kindly explain in the Bible Student the following text: Matt. 10: 23, "Ye shall not have gone over the cities of Israel, till the Son of man be come."  
J. H.

THE phrase "Son of man" as a title for our Lord has a peculiar significance. It was one in which the Saviour himself especially took pleasure, and is seldom used by any but himself. It is expressive of the humiliation and suffering of the incarnate Son of God. The "twelve" were sent out to herald the gospel of this divine character who was already in their midst, and who would appear in his sacrificial capacity before they could fulfill their commission. There are two advents or "comings" of Christ; the first as a sin offering on Calvary, and the second without a sin offering to reap the harvest he had sown in tears. The first event is doubtless referred to in the text.

"SEARCH the Scriptures; for in them ye think ye have eternal life; and they are they that testify of me."

## Missionary.

### "WATCHMAN, WHAT OF THE NIGHT?"

WATCHMAN, tell us of the night ;  
Is there hope of early dawn ?  
See'st thou yet a ray of light,  
Harbinger of coming morn ?

Watchman, tell us of the night ;  
Anxious hearts await to hear  
If there's aught rewards thy sight,  
And betokens morning near.

Deeper grows the awful gloom,  
Mark of sin's accursed sway ;  
Weary those who wait the morn  
Of the long-expected day.

Black clouds, gathering o'er the sky,  
Herald the approaching storm ;  
Watchman, doth thy steady eye  
See through all, the coming morn ?

Precious rays of heavenly light  
Gild the sky so long o'ercast ;  
Bid us hope that sin's dark night  
Merges into morn at last.

O'er the darkened hill-tops now  
Golden gleams begin to peer ;  
In the East their deep'ning glow  
Dispels all doubts—the day is near.

—W. R. Patterson.

### ADELAIDE, SOUTH AUSTRALIA.

THE tent is still standing on Glen Osmond, Parkside, where we began our meetings eight weeks ago. We have had a good interest from the first. Five weeks ago I began presenting the claims of God's law. The Lord came near by his Holy Spirit, and impressed the truth upon honest hearts. As a result, over thirty have commenced the observance of the Lord's Sabbath, twenty-nine of whom have signed the covenant.

While the Lord has been working, the enemy has by no means been inactive. Sunday, the 3d. inst., two opposition sermons were preached, one in Adelaide, and the other in Parkside. The former was a very weak attempt to bolster up Sunday sanctity from a scriptural standpoint, with an occasional thrust at "those zealous propagandists" (Seventh-day Adventists). The latter was so thoroughly interwoven with misrepresentations, sophistry, and sarcasm that a large majority of those who listened to it say that it was not the Spirit of the Master that prompted the attack, and it has won many friends to the cause. Thus we have another practical illustration of the fact that man "can do nothing against the truth, but for the truth." Both sermons were reviewed at the tent, which was more than filled with eager listeners. The Lord gave good freedom, and his precious truth shone all the brighter for the friction.

These friends (?) of our work are evidently dissatisfied with the efforts they have made, and are now ventilating their misrepresentations and sophisms through the columns of the religious journals of this colony. The work, however, is going forward with a new impetus. At the request of some who have lately become interested in our meetings, I am now going over the prophecies again. Sunday evening the 10th. inst., I gave an exposition of Daniel 7 before a congregation of about five hundred.

Last Sabbath we organized a Sabbath-school of over forty-five members. We trust its influence will be felt, and souls saved in the kingdom of God as the final result of the Sabbath-school work in Parkside.

Hope all the dear brethren and sisters will pray for us, and the work of the Lord in this colony.

March 26.

WILL D. CURTIS.

### THE GENERAL MEETING AT SOUTH LANCASTER MASSACHUSETTS.

To the praise of God we would make mention of this general gathering. It was a season of refreshing to those who attended. It was thought that there would be many who would think they could not attend on account of the general meeting held a few months since, and, consequently, the appointment was simply for one Sabbath and first-day. The meetings began Thursday evening, Jan. 10, with as many present as could well be accommodated in the house. On the Sabbath, many stood in the entry for want of seats. The meetings were almost continuous from 5:30 A. M., to 9:00 P. M.; and the interest increased from the beginning. The school was closed, that the students might have the benefit of the meetings. Sometimes the morning meetings would hold two and one-half hours. The Friday-night social meeting continued over three hours.

During the meetings, instruction was given by Elder Jones on the subject of church and state, and also on the duties of church officers. Regular instruction was also given each day by Bro. Miles; but it was the religious meetings that were so characterized by the outpouring of the Spirit of God. There was no urging, and not even was there a call made for those who desired to come forward for prayers; and no excitement was noticeable in any of the meetings, but an intense self-examination on the part of nearly all in attendance. The most prominent feature was the deep conviction resting on many because of their sins. Grievances of long standing, known only to the parties themselves, were removed; confessions and restitutions were made in many instances. Much of this work was done in a quiet manner, by those who were concerned, so that nothing was known of it until the confession or restitution was made; and then testimony would be borne in meeting, telling of the sin committed and the course pursued. To such confessions the Spirit of God came in and witnessed in a manner to make it evident that God was walking in the midst of his people.

The great desire manifested was for purity of heart, and all seemed to realize that we are in the investigative Judgment, and that everything should be made right with God and with our brethren. The work went deep and thorough. There was a freedom in confession that is seldom witnessed, and nothing appeared to be forced. No pressure was brought to bear upon any; but when the sin was confessed, the song of praise and thanksgiving which followed was refreshing indeed. Expressions like the following, even from old Sabbath-keepers, were frequently heard: "I never experienced anything like this." "It seems we have a new gospel." "I never understood the love of God as I do at the present time. His character appears so different to me from what it ever did before," etc. To give an adequate description of such an occasion would be extremely difficult. One needs to be present and partake of the spirit, in order to appreciate the work accomplished. A solemn impression rested upon many that it was a few drops of what will be experienced by those who have a part in the closing work,—in the loud cry of the third angel's message, that will ripen off the grain for the harvest.

Some meetings were held in the school with the students, while at the same time another was in progress at the church; and the same melting spirit characterized both. All the students at the Home, who had not done so previously, gave their hearts to God during the meetings. All were blessed of God. The expression was made that Christ had come into the Home to stay. The same words were used by many of the brethren in reference to their own homes. At the close of a sermon on baptism, Sunday, Jan. 20, seventeen were baptized. Quite a portion of these had been baptized before, even after embracing

the truth; but they now felt that their sins in the past had so far separated them from God, and that Christ had now come into their hearts in such a manner, that they had experienced a new conversion, and desired, after confessing their sins, to be rebaptized. There are others who have been considering the matter, and expect to go forward at the next opportunity.

The meeting closed Monday morning, having held twelve days. We do not know of any who placed themselves in a position to do so, who did not receive the blessing of God to a greater or less extent. This is the spirit that should go through all our churches, to give them a preparation of heart which will fit them for the reception of the latter rain. The brethren returned to their homes and fields of labor, greatly encouraged in every respect. It is certain that God has come near to his people in a manner never before realized at any general meeting in New England. The prophet says: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."

S. N. H.

### NAPIER, NEW ZEALAND.

WE had hoped to receive reports from the laborers in this field for this number of the Echo, but in the absence of such we extract the following from a private letter by Sr. Daniells:—

Our meetings have been well attended ever since the tent was taken down. We have hired the Theatre Royal, the largest hall in the place, and on Sunday nights it is well filled. Last Sunday evening we had the largest attendance we have yet had. There are many people who seem to be interested in the truth, and are much stirred over it. Seventeen have signed the covenant since we closed the tent-meetings, making fifty-five in all, and quite a number are observing the Sabbath who have not as yet united with us. Six new canvassers have lately started in the work. Our new tract society is working well.

### THE UNITED STATES.

#### MONTEREY, MICHIGAN.

I CLOSED a four weeks' effort with this church last evening. The cloud of discouragement which had covered the church was removed, and in its place came the freedom which the Saviour can bring to his people. Twelve or more made a start in the Christian life. Two were baptized. The preaching was mostly of a practical nature. The Blair bill was considered, and our people in this county are circulating petitions. I have been greatly refreshed in spirit while laboring with this people.

A. O. BURRILL.

#### HANCOCK, MINNESOTA.

I HAVE now been here seven weeks, and have held forty-four meetings. The Lord has favored us with most excellent weather, and there has been a good attendance and interest since the first week. Up to the present time, eight families have taken a decided stand for the truth. Twenty-three persons have signed the covenant. A Sabbath-school has been organized with thirty-four members. We have also organized a tract and missionary society. Nearly all have put away tobacco, and some have already laid aside tea and coffee. I trust that a deep and thorough work of conversion is being wrought in the hearts of many.

E. A. CURTIS.

#### NOVA SCOTIA.

BRO. D. A. CORKHAM writes that the truth is steadily gaining ground in Nova Scotia. There are now more than fifty Sabbath-keepers in that province.

## PITCAIRN ISLAND.

THE following item, from the *San Francisco Chronicle* of January 30, will be of interest to many of our readers:—

"The American ship *John R. Kelly* has arrived at Havre from this port. On the passage she called in at the Pitcairn Islands. Captain Gibbons, in speaking of the matter, said that he anchored off the island on October 13. A boat commanded by I. Russel McCoy put off, loaded with fruit. The occupants refused to take anything in exchange but medicine and an old mail which Gibbons had brought for the island. The reason for this, they explained, was because the day was their Sabbath (our Saturday), and they did not bargain or contract on that day. They said that there were 115 inhabitants then on the island, all of whom were well. They inquired for friends in San Francisco, and said that the *Louis Walsh*, from New York, had called in, and also the British *Anyone*, the latter for water, her tanks having burst."

Pitcairn is the only community in the world composed entirely of S. D. Adventists. Two of our missionaries, Brethren Cudney and Tay, purchased and fitted out a small vessel at Honolulu, and sailed for Pitcairn six or seven months ago. Since leaving Tahiti, no word has been received from them. We hope and trust they are safe in God's keeping, and doing his will.

## CHINA.

THE following is an extract from a letter written by our missionary to China. It was not written for publication, but will be of interest:—

The *Glenshiel* steamer has arrived, and I received the package of reading-matter, which was very acceptable. No doubt I shall be entirely out before I can get any more, as it takes so much to supply the people here. Bro. Olsen and I went on board a vessel that came in from Australia two or three weeks ago, and we had a long talk with the captain. I sold him "Thoughts on Daniel and the Revelation," the "Great Controversy," and "Man's Nature and Destiny." At the second visit I sold him "Synopsis of Present Truth," and supplied him with an assortment of tracts. He tells me that he has already begun to keep the Sabbath. An American barque has lately come in. The captain and his wife and daughter are reading, and I have strong hopes that they will accept the truth. They seem to be an excellent family. Many others are also reading our publications. I have found three vessels here from New York, which have "Thoughts on Daniel and the Revelation" on board. I sold "Man's Nature and Destiny" and "Great Controversy" to one of the captains. He is interested in our publications. I think I have spoken of Captain ——'s family before. I am greatly in hopes that Mrs. —— will accept the true teaching of God's word. They live about a mile from here, on the mountain. I have sold her "Thoughts on Daniel and the Revelation" and the "Great Controversy." I have talked with her, and shown her how near we are to Christ's coming. I would like to see the thousands of dollars that this family throw away simply to please the eye, go to forward the blessed cause of truth. If she should take her stand with us, it would open the way to get the truth before her friends, which at present is very difficult. Day before yesterday I had a visit from Elder ——, a Sabbath-keeper, and a very learned man. I talked with him about four hours, and learned some things that I am glad to know. Yesterday he took dinner with us. He dresses in the Chinese costume, and has traveled all over these heathen countries. To-morrow he leaves for Northern China.

This is a very wicked country; but I know that the Lord has some honest ones even here, who will

accept this last message, and go through to the kingdom. The Rev. Mr. ——, one of the leading men here, preacher in the Union church, met me on the street and talked roughly to me. He acknowledged that he was tearing up and destroying our publications, and gave me to understand that the whole thing would be stopped. But when we parted, he had mellowed down amazingly, and I have had no more trouble. They have found that threatening, coaxing, persuading, and hiring will not move me. They see that we have come to stay with them, and so it is now all right, at least with the majority. I have many friends, some even among the Catholics. I am greatly encouraged in the work here, and am trying to do it well and faithfully, leaving the results with the Lord. I know that he will take good care of every effort that is made. May he bless the work, and make it fruitful, that his name may be glorified.

A. LA RUE.

## ENGLAND.

By letter from Bro. A. A. John, who has been laboring in Ulceby, England, we are informed that their new church edifice has been completed, and was dedicated Jan. 6, 1889, Brn. J. H. Durland and D. A. Robinson assisting in the services.

## News Summary.

Russia will add three large men-of-war to her navy this year.

Of the 14,000 cabmen in London, 4000 are said to be teetotalers.

The British and Foreign Bible Society has 5,407 branches in England.

London has 28,000 streets, and is adding hundreds of new streets every year.

The Shah of Persia is about to make a tour of the principal cities of Europe.

There are 3,000,000 children in the public-schools of Japan, of whom 1,000,000 are girls.

More than 2,000,000 of the youths of India are receiving a liberal English education.

There is a proposal to hold an international exhibition at the Crystal Palace, London, in 1891.

Steps are being taken to re-form the Panama Canal Company. The former contracts are to be continued.

There is a bee farm in Canada that covers four acres, and in favorable seasons yields 75,000 pounds of honey.

Mr. John Ericsson, naval engineer, who invented the screw propeller and built the famous ironclad *Monitor*, is dead.

India is developing her coal resources. In 1886 the output was 1,400,000 tons; at present 105 mines have been opened.

The rebel troops of the Mahdi, which have been scourging Egypt of late, have sustained a serious defeat at Khartoum.

It is stated that Miss Mary Anderson, the well-known and popular actress, is confined as a patient in a private lunatic asylum.

The British Government propose to spend £280,000 this year in building vessels to form a part of the Australian squadron.

Notwithstanding the ill feeling that exists between the Courts of Berlin and St. James, Emperor William proposes to visit England in July next.

The Maharajah of Cashmere, the most northerly province of India, has admitted his complicity in a plot to murder the British Resident there.

In a riot at Chinkiang, China, recently, the United States consulate was looted, and several buildings, including the residence of the British consul, were burned. The foreign residents were obliged to flee for their lives.

The *China Mail*, published at Hong Kong, states that there is an alarming increase of burglary in that city; and that either through the stupidity of the plundered or the cleverness of the plunderers, the thieves are very successful in escaping justice.

It is believed that there are at least 150 cases of leprosy in the United States, mostly contracted by visiting countries where the disease is prevalent.

Mr. G. J. Goschen, Chancellor of the Exchequer, intends to at once appoint a committee to devise the best means of promoting British emigration to the colonies.

A secretly conducted bomb factory has been discovered in Zurich, Switzerland, from which revolutionary organizations in Russia, London, and Paris have been supplied.

The new constitution which Japan has adopted is a composite affair, made up of selections from the constitutions of different countries, combined with the old Japanese systems.

There are two Chinese joss-houses in the United States. One of these is in New York, which now has two places of heathen worship, the other being a Buddhist temple.

Sir W. F. Stawell, who was for many years Chief Justice in Victoria, and at the time of his death Lieutenant-Governor, died at Naples on the 13th ult. while on his way to England.

Senator Stanford of California has established a large university at an expense of £2,000,000. It is to provide a system of education from the kindergarten stage up to the highest point attainable.

In an appeal for funds in aid of the sufferers by famine in China, the Lord Mayor of London states that the greatest distress prevails, and women and children are dying by thousands by the waysides.

In some sections of England, agricultural land is slowly sinking in value. In Essex county a farm is off red at £7 per acre. Another farm which was bought for £16,000 has been offered for £3,400.

Mr. Brooks, an English agent of the London Missionary Society, while returning from the Tanganika coast, was murdered, with sixteen of his followers, by a mixed crowd of coast people and Zanzibar Arabs.

The dry season has affected the yield of cereals in Victoria this year. The wheat crop is 8,633,300 bushels, as against 13,328,766 bushels last year. The average yield, 7.11 bushels per acre, is the lowest for many years.

Mr. Parnell's solicitor, Mr. Geo. Lewis, has secured a diary purporting to have been written by Mr. Pigott, whose remarkable testimony before the *Times*-Parnell Commission will be remembered. The diary is said to contain some sensational disclosures.

The Conference over the Samoan question is to be deferred until the arrival at Berlin of Mr. Kasson, the newly appointed United States Envoy. The representatives of the English, German, and United States Governments have been appointed.

The passage of the new Austro-Hungarian Army Bill is not only awakening violent opposition in the Hungarian Diet, but riots have occurred at Buda-Pesth of so serious a nature that it has been found necessary to call out the military to quell the disturbances.

Fourteen of the leading papermakers of England have joined a combination that is forming with the object of controlling the price of paper. The proprietors of several papers, British and foreign, have resolved to establish paper mills of their own.

A shocking fatality occurred near Stawell, a country town of Victoria, recently. A little girl was rekindling a fire that had been burning in a field, when her clothing became ignited. The mother came to her rescue, and both were horribly burned. The child died the next morning.

A young woman named Margaret D'Arcy, while attempting to step from a railway carriage at the South Melbourne station, March 23, fell, and the wheels passed over her, crushing both her legs so badly that they had to be amputated at the knee. The unfortunate young lady was soon to be married.

Messrs. W. O'Brien and E. Harrington, M. P.'s, who were undergoing terms of imprisonment for offences under the Crimes Act, and both of whom have given great trouble to the prison authorities by their stubborn resistance against prison discipline, have refused to accept the offer of the Government to release them at once so that they might assist in the preparation of the defence to the charges brought by the *Times* against Irish members. They object to the condition imposed, that they shall refrain from taking part in the Home Rule agitation during the balance of the period covered by their sentences.

## Health and Temperance.

### COLD WATER.

SEE, ye weary, Nature's fountain,  
Flowing free to thirsty men ;  
See it glancing down the mountain,  
Hear it singing in the glen ;  
Hear it lap the sandy reaches,  
List the lesson that it teaches :  
" Mine the mission that it assuage ;  
I am Nature's beverage."

Hail to thee, thou crystal treasure ;  
First among earth's gifts art thou,  
Lending purity to pleasure,  
Cooling to the fevered brow,  
True physician in our sickness,  
Tempting not to curse our weakness,  
To the simple and the sage  
Cometh Nature's beverage.

—Selected.

### TAKING THE AIR.

It is well known that there can be no life without air, and no health without an abundance of fresh air. Persons whose health has been declining are often restored by a change of air ; persons who have suffered by living in-doors, are improved in health by living in the open air ; and persons who are weary, and fretful, and nervous become calm and quiet by going out into the air.

But the benefit derived from the air is not derived from its action upon the surface of the body, however pleasing that may be in a hot day ; for a man may die with air all around him. The real benefit people derive from the air is by *breathing it*. When pure air is taken into the lungs, the blood is purified and life is prolonged ; but if air is not taken into the lungs, death speedily ensues. Hence "taking the air" signifies *breathing the air*.

As all the air in the world will do a person no good except he inhale it, we may infer the importance of free and unrestricted breathing ; and the less pure the air is, the more of it must be inhaled in order that vigorous life be sustained. Everything that tends to expand the lungs and increase their breathing capacity, enables people to use more air, and thereby to gain and maintain health and strength ; while anything which reduces the breathing capacity, enfeebles the constitution, and cuts short the life.

It is of no use to have lungs, unless there is air to breathe, and it is of no use to have air unless there are lungs to inhale it. Many women are panting for breath when the air is forty miles deep all around them, simply because the lower part of the chest is so drawn in that the lungs cannot possibly be expanded to inhale the needed air. As long as the weather is cool, and the air is dense, they get along more comfortably ; but when the weather becomes warm, and the air becomes rarified, they pant and gasp, and can hardly get their breath. As long as the air is very pure, they breathe without special inconvenience ; but if they undertake vigorous exercise, which demands an extra supply of air, their breathing becomes labored ; and if they enter rooms where the air is vitiated and foul, they then are unable to get enough pure air out of the mixture to supply what is necessary for their health, and they are liable to faint away, as tightly dressed women often do in church in the evening when the air is less pure than it is in the morning, and when women are more closely dressed than they are during the week,—as it seems to be customary to prepare for the worship of God by dressing under the direction of the devil, whose servants seem to set most of the fashions which professedly Christian women seek to follow.

Many persons who go to the country or to the seaside to take the air, would find twice as much air at home if they would only loosen their clothing, and let it into their lungs, thus allowing them the exercise

which is necessary to maintain them in a healthful condition. Till they do this, they will pant, and suffer, and grow pale, and be subject to all the diseases which would usually come upon such delicate organs as the lungs, when left unused, and packed together and compressed out of proper shape. One might as well expect to preserve damp clothing packed in the bottom of a barrel, as to preserve the lungs in a good condition when they are cramped and crowded, and not allowed to be expanded and exercised. No wonder that such lungs become inflamed and solidified ; no wonder that tubercles develop in them, and then poor, sickly, helpless invalids suffer, and dose, and doctor, and put all sorts of nostrums into their stomachs to cure their lungs.

The best medicine for the lungs is pure air, and this will come into the lungs of itself as soon as all bands, fetters, and constricting articles are removed from the base of the chest, so that the ribs can play naturally, enlarging the cavity of the chest, and thus drawing in the pure air, and breathing that breath of life, which God breathed into man's nostrils at the beginning, and without which all living creatures die.

—*The (Boston) Christian.*

### COUGHS AND COLDS.

MANY mothers appear to accept with resignation the repeated and violent colds from which their children suffer as providential and unavoidable. A cold is by no means always due to exposure. Indigestion, constipation, a lack of scrupulous cleanliness, the unwise habit of sleeping in much of the clothing worn during the day, unaired bed-chambers—all, or any of these things may have far more to do with your child's tendency to cold than the keenest breath of the bracing winter air.

Mothers should understand that it is a fact, whether they can see how it is or not, that numerous colds and sore throats are directly traceable to indigestion and dietetic errors. Quantities of greasy food, fried meats, pastry and the like, ill-ventilated rooms and continued constipation, have to answer for many cases of croup and putrid sore throat. All these things weaken the system and render it far less able to resist changes of temperature. Give every bedroom a thorough airing every day, more especially if several children are obliged to sleep together or with their parents. This is to be avoided if possible ; if not, always lower a window slightly from the top—or if this cannot be done, raise it from below. There is frequently bad air enough generated in the sleeping apartment of a family with small children, to supply them all not only with colds, but with a number of so-called "malarious" diseases to last a year, perhaps longer.

Neglect of bathing is another prolific source of colds. A child from three to ten years old should certainly receive an entire bath twice a week in winter. A warm bath at night, taking special care to avoid any chill after, will frequently break up a sudden cold. Keep children from playing in chilly, unused rooms. Let them play out of doors as much as possible, taking care to have their feet warm and dry. A flannel suit and rubber overshoes will often save their cost in cough medicine and doctor's bills. Keep them warmly clad, but do not be content with thick coats and worsted hoods, while short skirts barely cover their knees, leaving the limbs chilled.—*Agriculturist.*

A DEAD HEN.—The eminent Prof. Wilder was reared a vegetarian, having passed his earlier years without even knowing that flesh food was ever eaten by human beings. When six years old, he saw on the table, for the first time, a roasted chicken, at which he gazed for some moments with great bewilderment, when he seemed to make a discovery, and in his astonishment burst out with the remark, "I bet that's a dead hen!"

### A SIMPLE DRAUGHT FOR WEARY MORTALS.

MILK heated to much above 100 degrees Fahrenheit loses for a time a degree of its sweetness and density. No one, who, fatigued by over-exertion of body or mind, has ever experienced the reviving influence of a tumbler of this beverage heated as hot as it can be sipped, will willingly forego a resort to it because of its being rendered somewhat less acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising. Some portion of it seems to be digested and appropriated almost immediately, and many who now fancy that they need alcoholic stimulants when exhausted by fatigue will find in this simple draught an equivalent that will be abundantly satisfying and far more enduring in its effects.

There is many an ignorant, overworked woman who fancies she could not keep up without her beer. She mistakes its momentary exhilaration for strength, and applies the whip instead of nourishment to her poor, exhausted frame. Any honest, intelligent physician will tell her that there is more real strength and nourishment in a slice of bread than in a quart of beer ; but if she loves stimulants, it would be a very useless piece of information. It is claimed that some of the lady clerks in our own city, and those, too, who are employed in respectable business houses, are in the habit of ordering ale or beer at the restaurants. They probably claim that they are "tired," and no one who sees their faithful devotion to customers all day will doubt their assertions. But they should not mistake beer for a blessing or stimulus for strength. A careful examination of statistics will prove that men and women who do not drink can endure more hardship and do more work and live longer than those less temperate.—*Medical Record.*

### MEDICAL INSTINCT IN ANIMALS.

ANIMALS get rid of their parasites by using dust, mud, clay, etc. Those suffering from fever restrict their diet, keep quiet, seek dark, airy places, drink water, and sometimes plunge into it. When a dog has lost its appetite, it eats that species of grass known as dog's grass, which acts as an emetic and a purgative. Cats also eat grass. Sheep and cows when ill seek out certain herbs. An animal suffering from chronic rheumatism always keeps, as far as possible, in the sun. The warrior ants have regularly organized ambulances. Latrellie cut the antennæ of an ant, and other ants came and covered the wounded part with a transparent fluid secreted in their mouths. If a chimpanzee is wounded, it stops the bleeding by placing its hand on the wound or dressing it with leaves and grass.

When an animal has a wounded leg or arm hanging on, it completes the amputation by means of its teeth. A dog, on being stung on the muzzle by a viper, was observed to plunge its head repeatedly for several days into running water. This animal eventually recovered. A terrier hurt its right eye. It remained under a counter, avoiding light and heat, although it habitually kept close to the fire. It adopted a general treatment, rest and abstinence from food. The local treatment consisted in licking the upper surface of the paw, which it applied to the wounded eye ; again licking the paw when it became dry.

Animals suffering from traumatic fever treat themselves by the continued application of cold water, which M. Delaunay considers to be more certain than any of the other methods. In view of these interesting facts, we are, he thinks, forced to admit that hygiene and therapeutics as practiced by animals may, in the interest of physiology, be studied with advantage.

Many physicians have been keen observers of animals, their diseases, and the methods adopted by

them, in their instinct, to cure themselves, and have availed themselves of the knowledge so brought under their observation, in their practice.—*New Orleans Picayune.*

**A TOTAL-ABSTINENCE SOCIETY IN RUSSIA.**

If the pictures of their fellow-countrymen drawn by great novelists like Turgenieff and Dostoeffsky are at all trustworthy, drunkenness is clearly the great vice of the Russian nation. The evil runs right through society, from the highest to the lowest, and is looked upon as an amiable weakness, not as a disgrace, though it leads to as much misery and crime among them as it does among ourselves. It seems a little strange that the total-abstinence movement, which is always opening up new fields, should not have made its way there before; but, though late, it has made a beginning at last, and a society has been founded among the shoemakers of St. Petersburg, which is gaining ground rapidly both in numbers and in power. If such a society is needed anywhere, it must be in the Russian capital. The population of the city is about 700,000, and it consumes daily 1,600,000 glasses of vodky, the strong spirit of the country, as many pints of beer, and 10,000 bottles of wine, not reckoning other drinks more refined but not less intoxicating. If the society continues to advance at anything like its present rate of progress, it will very soon do much to change the condition of things; but one obvious danger it will have to encounter which may prove fatal. Associations of any kind are as much disliked by the Russian Government of to-day as they were by the Roman empire eighteen centuries ago; and if it should ever be surmised that the society has any political tendency, its immediate suppression is certain.—*Sunday Magazine.*

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**Bible Echo and Signs of the Times.**

Melbourne, Australia, April 1, 1889.

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

**OUR NEW BUILDING.**

THE new Echo Publishing House building is now well under way. We had expected that it would be finished by this time, but delays have occurred. When completed, it will be one of the finest, if not the best, business place in North Fitzroy. Immediately after the work was started, came the bursting of the "land boom" in Melbourne, and the consequent stagnation in business and depression in money matters. This has rendered the building work rather precarious, especially as we had largely to move out by faith.

There seemed to be no alternative but to go forward, and we have done so with caution, keeping our feet on a firm foundation, and trusting in God for help and guidance. This we have no doubt has been vouchsafed us, so that the way has been opened up before us, and the work not hindered for want of means.

The main building will be three stories high, 33x65 feet. The press room, in the rear, is 22x36 feet. The upper floor of the former is left out for the present, and the two upper stories will form a hall where meetings will be held.

The question arises oftentimes, If you believe the Lord is coming soon, why do you erect such buildings? The answer is that there is a great work to be done in a short time, and it will require room and facilities to do it. But why build so substantially? The walls of your building are of iron, brick, and stone, and will last for an age. Answer: It is necessary to build as substantially for five years as for fifty. We have built no stronger, nor heavier, than the law requires us to do. The quality of buildings in cities is regulated by law,

and we are subject to heavy fines if we use buildings that do not conform to those laws. Were we to construct cheap, poor buildings, it would not fitly represent our people and work before strangers. No work that God requires should ever be done in a shabby and negligent manner.

We expect, however, that there will be some, who, like Nehemiah's neighbors, will scoff and oppose; but to all such we say, "We have a great work, so that we cannot come down." We shall not endeavor to meet all that the scoffers and murmurers have to say. We do feel thankful to God and our faithful brethren, and we shall try to push the work of God as never before.

**THE ECHO PUBLISHING COMPANY, LIMITED.**

ANOTHER step in the advancement of the work of present truth in the southern hemisphere has been taken by the formation, under the Company's Act, of a Company with the above title. The capital is placed at £10,000, with power to increase. The first issue of stock is £3,500, all of which has been taken, a large majority being held by the General Conference Association. Other shares may be taken at any time at £1 per share.

The business is to be carried on without profit to the stockholders; all profits arising go to the benefit of the publishing fund, which is to be used for the purposes of the Company, or for charitable purposes, as the Company may direct.

The final meeting for organization was held on the evening of March 26. The solicitor of the Company, Mr. W. S. Fergie, was present to direct the legal features of the business. A Memorandum of Association and Articles of Association had been drawn up, and were discussed and adopted. The following were chosen as Directors: H. Muckersy, Wm. Bell, Henry Scott, M. C. Israel, W. D. Curtis, G. C. Tenney, and W. L. H. Baker. The utmost unanimity prevailed in all our counsels, and all felt that God had graciously favored the publishing work with his blessing thus far.

The important step just taken gives form and permanency to our work in Australasia. We have come to remain as long as the work shall continue. It was a necessary step, on account of legal questions which begin to appear in the holding and management of property. We hope it will meet with the approbation of God and of our people. Should any feel it a privilege and duty to become subscribers to the stock, their aid would be most acceptable just now, or at any time when it may be consistent for them to do so.

At a meeting of the Board, an organization was effected, and the following officers chosen: President, G. C. Tenney; Vice-President, Henry Scott; Secretary, W. H. B. Miller; Treasurer, N. D. Faulkhead; Auditor, A. Carter.

In a recent article the *Christian Colonist*, published at Adelaide, briefly and courteously gives its views of Seventh-day Adventists. A reply by our minister there, Bro. W. D. Curtis, appeared in the next issue, correcting some misapprehensions, but one point we wish to notice: "Christian people who keep Sunday are said by the seventh-day people to have the mark of the beast in their foreheads and hands, and are therefore at once unchristianized and excommunicated. This of itself should be sufficient to discredit it—Seventh-day Adventism." As stated by Mr. Curtis, the first charge is without foundation in fact. But that we should not fellowship in our churches those who keep Sunday and violate the Sabbath, is no more of a discredit to us than it is to other churches that they should charge us directly with Judaism, and excommunicate us for not keeping Sunday, a thing which many thousands of our people have experienced, and which not one of the popular churches would fail to inflict upon any of its members who should embrace the ancient Sabbath of the Lord.

Is this a "sufficient discredit" to professed Christendom to condemn it? But the color and character of the transaction changes as they look at it from the other side. The fact is that it does not necessarily follow that we condemn and unchristianize all who do not agree with us because we cannot fellowship all their practices. A little of the charity which the editor of the *Colonist* thinks Seventh-day Adventists are so devoid of, would be a good thing to enable him to look at these matters in their true light.

THE Melbourne *Age* of March 25 published in a leading article an exposure of the scheming of the Catholic Church to control the late Parliamentary election. After referring to the ominous silence of the friends of the church on the Education Act, which cuts off the support of sectarian instruction from the public treasury, and to which Catholics are strenuously opposed, the *Age* states that there is a definite arrangement on the part of the Romish Church on the one hand, and the publicans on the other, to confer mutual support upon the candidates and measures of each other. In the meantime the candidates running under the auspices of this iniquitous coalition were to profess friendship to the Education Act, but "election pledges can be easily shuffled out of."

The *Age* published a list of thirty candidates who are members of the Catholic Church, and in addition says that "Where the Catholics have not seen their way to put forward a candidate of their own, they have allied themselves with the Licensed Victualler's Association, and given their support to the candidates representing the liquor traffic." Then follows a list of fifty-five candidates "who represent this alliance between sectarianism and beer." These men all received Catholic support because, as the paper states, they were "bound to the interests of the Roman Catholic Church by a secret pledge given to the ecclesiastical chief of that body, in consideration of receiving the Irish vote." What the result of this gigantic intrigue will be in the elections it is at this writing too early to state, nor is to our purpose in giving these facts. The real importance of the matter is in the revelation which it affords to the people of these colonies of the unscrupulous character of that monster system of iniquity which John saw sitting on the "scarlet-colored beast," having on her forehead her name, "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth."

All over the world the papal church is making desperate efforts to obtain control of public instruction, amongst other means by which to bring the earth and them that dwell therein under the domination of her wicked power. In these efforts she is often receiving aid and comfort from Protestant leaders, or if it suits her purpose better, the rumseller.

THE following is from the *Christian Union*, and forms a portion of what was written under the title of "A Prayer of Triumph in Death":—

"We need not complain; we need not beg support, when thy dear death-angel hath opened wide the door of heaven, into whose glories we this day have looked.

"We bless thy name that the holy city, New Jerusalem, has come down out of heaven into earth; that *this* life is the life eternal; that death is nothing at all; that they whom we love move side by side with us; and round about us are the innumerable company of the redeemed; and among them walk, in dignity and beauty and gladness and peace, our just, made perfect—blessed be thy name! Amen."

For unmingled bal ledash without a ray of Scripture or sense, this takes the premium over anything that has appeared for some time. What could be more distorted than such a view of God and death, man and heaven, God's "dear death-angel" indeed! We read that the devil had power over death. He is certainly its author. Christ has broken his power by his own resurrection, which becomes an earnest of ours. But God has no love for death, nor is it his will that his people should suffer it.

Then another expression, "New Jerusalem has come down out of heaven into earth," and worse yet, "that *this* life is the life eternal!" and worst of all, "death is nothing at all." Now if Dr. Lyman Abbott believes all this, why not take the trip to heaven instead of going to Europe for his health? Is Europe better than heaven? He could still come back and edit the *Christian Union* through an amanuensis; and how much pleasanter it would be to dwell in the fanciful realms of spiritualism if these vagaries are realities to him. They are certainly the essence of spiritualism, not a spiritualist living could in a more flowery and appropriate way express his gauzy faith.

A GREAT advance has been made in Christian life, when a man can see his earthly hopes perish, and still not doubt the love of God; when he can look up in faith and trust from a life whence his dearest things have gone, and say in his heart, "He cares for me still."