

Bible Echo



AND

SIGNS OF THE TIMES

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

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

DESIRE.

THOU who dost know Thine own—
Thou to whom all are known
From the cradle to the grave,
Save, oh, save,
From the world's temptations,
From tribulations;
From that fierce anguish
Wherein we languish;
From that torpor deep
Wherein we lie asleep,
Heavy as death, cold as the grave,
Save, oh, save.
From doubt, where all is double,
Where wise men are not strong,
Where comfort turns to trouble,
Where just men suffer wrong;
Where sorrow treads on joy,
Where sweet things soonest cloy,
Where faiths are built on dust;
Where love is half mistrust,
Hungry, and barren, and sharp as the sea,—
Oh, set us free.
Oh, where Thy voice doth come
Let all doubts be dumb;
Let all words be mild,
All strifes be reconcil'd,
All pains beguil'd;
Light brings no blindness,
Love no unkindness,
Knowledge no ruin,
Fear no undoing.
From the cradle to the grave,
Save, oh, save.

—Matthew Arnold.

General Articles.

THE VALUE OF BIBLE STUDY.

MRS. E. G. WHITE.

"ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Word of God is like a treasure-house, containing everything that is essential to perfect the man of God. We do not appreciate the Bible as we should. We do not have a proper estimate of the richness of its stores, nor do we realize the great necessity of searching the Scriptures for ourselves. Men neglect the study of the Word of God in order to pursue some worldly interest, or to engage in the pleasures of the time. But anything of an earthly character

might better be put off, than this all-important study, that is to make us wise unto eternal life. You who pray for light and truth from heaven, have you studied the Scriptures? Have you desired "the sincere milk of the word," that you may grow thereby? Have you submitted yourselves to the revealed command? "Thou shalt," and "thou shalt not," are definite requirements.

You who mourn your spiritual death, do you seek to know and to do the will of God? Are you striving to enter in at the strait gate? There is work, earnest work, to be done for the Master; there is no place for idleness in the Christian life. The evils condemned in God's word must be overcome. You must individually battle against the world, the flesh, and the devil. The Word of God is called "the sword of the Spirit," and you should become skillful in its use, if you would cut your way through the hosts of opposition and darkness.

Wrench yourself away from hurtful associations. Count the cost of following Jesus, and make it, with a determined purpose to cleanse yourself from all filthiness of the flesh and spirit. Eternal life is worth your all, and Jesus has said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." He who does nothing but wait to be compelled by some supernatural agency, will wait on in lethargy and darkness. God has given his word; he speaks in unmistakable language to your soul. Is not the word of his mouth sufficient to show you your duty, and to urge its fulfillment?

Those who humbly and prayerfully search the Scriptures to know and to do God's will, will not be in doubt of their obligations to God. For "if any man will do his will, he shall know of the doctrine." If you would know the mystery of godliness, you must follow the plain word of truth, feeling or no feeling, emotion or no emotion. Obedience must be rendered from a sense of principle, and the right must be pursued under all circumstances. This is the character that is elected of God unto salvation. The test of a genuine Christian is given in the word of God. Says Jesus, "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him. . . . If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me."

Here are the conditions upon which every soul will be elected to eternal life. Your obedience to God's commandments will prove your right to an inheritance with the saints in light. God has elected a certain excellence of character; and every one who, through the grace of Christ, shall reach the standard of his requirement, will have an abundant entrance into the kingdom of glory. All

who would reach this standard of character will have to employ the means that God has provided to this end. If you would inherit the rest that remaineth for the children of God, you must become a co-laborer with God. You are elected to wear the yoke of Christ,—to bear his burdens, to lift his cross. You are to be diligent "to make your calling and election sure." Search the Scriptures, and you will see that not a son or daughter of Adam is elected to be saved in disobedience to God's law. The world makes void the law of God; but Christians are chosen to sanctification through obedience to the truth. They are elected to bear the cross, if they would wear the crown.

The Bible is the only rule of faith and doctrine. And there is nothing better calculated to energize the mind, and strengthen the intellect, than the study of the word of God. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. The search for truth will reward the seeker at every turn, and each discovery will open up richer fields for his investigation. Men are changed in accordance with what they contemplate. It is a law of the mind, that it will narrow or expand to the dimensions of the things with which it becomes familiar. The mental powers will surely become contracted, and will lose their ability to grasp the deep meanings of the word of God, unless they are put vigorously and persistently to the task of searching for truth. The mind will enlarge if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture, and spiritual things with spiritual. Go below the surface; the richest treasures of thought are waiting for the skillful and diligent student.

The theme of redemption will bear the most concentrated study, and its depth will never be fully explored. You need not fear that you will exhaust this wonderful subject. Drink deep of the well of salvation. Go to the fountain for yourself, that you may be filled with refreshment, that Jesus may be in you a well of water, springing up unto everlasting life. Only Bible truth and Bible religion will stand the test of the Judgment. We are not to pervert the Word of God to suit our convenience and worldly interest, but to honestly inquire, "What wilt thou have me to do?" "Ye are not your own, for ye are bought with a price." And what a price! Not "with corruptible things, as silver and gold," "but with the precious blood of Christ." When man was lost, the Son of God said, I will redeem him, I will become his surety and substitute. He laid aside his royal robes, clothed his divinity with humanity, stepped down from the royal throne, that he might reach the very depths of human woe and temptation, lift up our fallen natures, and make it possible for us to be overcomers, the sons of God, the heirs of the eternal kingdom. Shall we then allow any consideration of earth to turn us away from the path of truth? Shall we not challenge every doctrine and theory, and put it to the test of God's word?

We should not allow any argument of man to turn us away from a thorough investigation of Bible truth. The opinions and customs of men are not to be received as of divine authority. God has revealed in his word what is the whole duty of man, and we are not to be swayed from the great standard of righteousness. He sent his only begotten Son to be our example, and bade us hear and follow him. We must not be influenced from the truth as it is in Jesus because great and professedly good men urge their ideas above the plain statements of the Word of God.

The Jews were led into error and ruin, and to the rejection of the Lord of glory, because they knew not the Scriptures, nor the power of God. A great work is before us,—to lead men to take God's Word as the rule of their lives, to make no compromise with tradition and custom, but to walk in all the commandments and ordinances of the Lord.

ROUND ABOUT GALILEE.

TOWN AND COUNTRY.

In no part of Palestine is the vegetation more luxuriant than in Galilee. But Galilee is thinly populated, and the people are indifferent as to what goes on in the outer world. If the minions of Antony and Augustus could lead a host through the plain of Esdraelon now, they would meet no foe; the golden eagle might be set upon the dome of the Mosque of Omar, but the modern Galilean would not resent it; the husbandman of Galilee does not own the land he tills, and cares nothing for the fanaticism of those who do. Varied indeed are the sights presented as one walks along even over the land controlled by a single sheik. There at the left you may see a hill topped by a squalid modern village and the remnant of one more antique—composite illustration of history. A tortuous path, with the stones thrown off at each side, leads from the summit down into the valley.

At right and left are "fields of the sower," and "by the wayside" are plenty of spots where the seed has fallen; hence the marauder is more than likely to glean it for his own use ere it is barely ready for the sickle. There are other sections in the great field which look well; but the ground is stony, and the waving stalks have no root. They grow and seem to show promise for both ear and corn; but when the first very hot days come, they wilt and waste on the stony ground which could not sustain life in them. Such spots are quickly revealed to the traveller if he attempts to cross a wheat field in Galilee before the grain is ripe. In the neighborhood of some of these stony places the prickly-pear bush with its millions of spikes and thorns abounds. It is often a great trouble to the husbandman. Frequently, however, he turns it to good account for fence and hedge. I have seen entire villages inclosed by this sturdy plant, and the avenues leading to the houses of the villages lined with it. Surely it chokes all the seed which falls about it, and it causes woe enough to the luckless traveller who tries to break through its dense growth. Ordinary thorns also abound, and grow to great heights. A field of "good ground" is a pleasant sight. When it has been freshly plowed, and its furrows incline towards the morning sun, it looks like a carpet lately swept. Sometimes a single olive tree breaks the monotony, and serves to lead the eye forward until it meets the wall of an ancient city, or a temple, or a tower, forming the distant background of the prospect.

It has been said by many Oriental travellers that in the East the usages of life do not vary—that the East is stationary. It is true that the Arabs of to-day retain many of the practices of the Jews of old. But in one very important direction the seed sown by the Jews seems to have fallen in stony ground; for there is not much to show for its sowing now. I mean the education of the children. In Christ's

day the youthful Jew was taught to read, either at home or in the schools connected with the synagogue. At twelve years of age he was expected to recite the "Shema" in the temple. Those who were precocious, and who respected their teachers, were permitted to enter the higher schools, where the rabbis taught the law from the books of Moses. The social position of the rabbis was the very highest, and their dignity was of the stateliest. All this has changed, however. The children of Palestine are very lovely and beautiful, in character oftentimes as well as in looks. They are taught to be kindly and polite in their home duties; but, alas! the only opportunities for their education are afforded by the missions and their schools. In these Syria is particularly fortunate. Frequently a European tourist provides for the education of a tiny Arab at one of the schools of Beirut, Joppa, Damascus, Nazareth, or Jerusalem.

Little girls are never very welcome in an Arab home. To be the father of a young Achmed, or Mohammed, or Ali, however, is to be called the honored title of "father of Achmed," or "father of Mohammed," or "father of Ali," for it is considered a great honor to have a son. When the children of a household are at play and a cry is heard, the mother runs quickly to the rescue if the sound of distress comes from her boy.

Again we turn from the concerns of the rural householder and go back to the busy city—this time on a feast day. The mountain track is crowded with donkeys and mules and camels laden with all sorts of produce, attended by their drivers and their owners. It is all picturesque, but it is not all peaceable. If a luckless donkey grazes the ribs of a camel even at their lower extremities, the respective owners of the beasts begin at once a duel of words. Watching the opportunity, the donkey lies down for a roll in the dust, and the camel, drawing up his great joints to his body, squats down, regardless, in the way of all comers.

A crowd then gathers, and soon the way is barricaded. The scene grows interesting, and some fine specimens of modern Arabic are scattered to the four winds. Yousef to El Wafi screams, "Fellow, there! We wish to reach the mosque before the evening muezzin. You will enable us to praise God the more if you will start your camels a little out of our way and allow us to pass by." El Wafi: "Hold your peace! Do not you see that the street is crowded?" Yousef: "I see a lot of dull and stupid idlers before me. Lend me your camel-goad, and I will soon give you a lift towards Nazareth." El Wafi: "Take my advice and go back to Shunem or Nain, wherever you come from; and take my curse along with you; for there is no room for such as you in the crowded city."

All such converse goes on amid much gesticulation and the fierce snapping of eyes, but it is not often that any one is hurt. There is a sense of high relief physically when one at last gains freedom from such a crowd, and reaches the street where the principal bazaars are located. The crush is somewhat less, at least there is no blockade; but the bedlam seems to have increased. It is the place for bargains. Figs and dates, mixed with almonds and stuffed in skins like Bologna sausages, sliced off in quantity to suit purchasers, are offered at a booth next to which a merchant in red pepper and spices holds forth. The merry whirl of the potter's wheel is balanced by the deafening hammer of the coppersmith next door; while the weaver and the saddle-maker occupy one bazaar in peaceful concord. As strange as any of them is the stand of the handkerchief-seller, whose merchandise from the mills of Manchester makes a grand color display. The individual pieces are sometimes covered with playing-cards, and again bordered with Arabic passages from the Koran. You put down the backsheesh, and if satisfactory to the vender you are permitted to follow the courage of your convictions and carry away your choice. In this

you are not always successful, however. Once upon a time it was not until the third day that I could persuade one Oriental nabob to part with a yellow handkerchief which on the first day he keenly discerned I was bound to add to my collection.

When one wanders among these people, and sees the slowly creeping, cringing Jew among them, how he longs for a look at the ancient Levites who once mingled with the populace with their odd head-dresses and the broad outside pockets, barely deep enough to keep the large scroll of the law which they contained from overbalancing into the street. Where now are the Pharisees with their arms strapped with broad phylacteries, wearing massive fringes running around each individual edge of their garments? There are now no meek Essenes here clothed in white, in contrast with the haughty Roman officials accoutered in gorgeous apparel. The pilgrims in the costumes of every land are plenty, though, and seem to be all that resemble the crowds that assembled in the days of old.—*Edward L. Wilson.*

GOING BACK TO ROME.

THE following is an extract from a recent address by the Bishop of Liverpool, and portrays what is to true Protestant minds a startling condition of the prevailing religious sentiment of to-day. These words may be directed to many other churches as appropriately as they have been to the Anglican:—

It is useless to deny that there has been an immense change in the public mind about Romanism during the last fifty years. Whatever the cause may be, there is no longer the instinctive shrinking from popery, and dislike to its distinctive doctrines, which prevailed two hundred years ago when the nation threw off James II. There is a strong disposition to undervalue the Protestant Reformation. Time has a wonderful power of dimming men's eyes and deadening their recollection of benefits, and making them thankless and ungrateful. Three busy centuries have slipped away since England broke with Rome, and a generation has arisen, which, like Israel under the Judges, knows little of the days of the Protestant exodus and of the struggles in the wilderness. Partly, too, from a cowardly dislike to religious controversy, partly from a secret desire to appear liberal and condemn nobody's opinions, the Reformation period of English history is sadly slurred over both in universities and public schools. It seems an inconvenient subject, and men give it the cold shoulder. For some reason or other, the Reformation period is too often shunted on a siding, and has not that prominent place in the education of young England which such a character-forming period most richly deserves. The whole result is that few people seem to understand either the evils from which the Reformation delivered us, or the blessings which the Reformation brought in. In short, many now-a-days regard the subject of popery as a "bore." They blindly persuade themselves that there is no mighty difference between Protestants and Papists at bottom. They say in their hearts, "A plague on both your houses. It is six of one and half-a-dozen of another. It matters little whether you give your allegiance to Canterbury or to Rome."

I ask your attention to the following fact as a proof of what I am saying. I find that at the Annual Meeting of the English Church Union, in June, 1865, Lord Halifax, the President, at the conclusion of a long and carefully prepared speech, used the following words: "We must strive for union, especially with the great Latin Church, from which we were separated by the sins of the sixteenth century." I quote these words from the report of the *Church Times*, which was probably revised. The report of another paper differs slightly, and is as follows: "The restoration of visible unity with the members of the church abroad, east and west

alike, but above all with the great Apostolic See of the West, with the Holy Roman Church, which has done so much to guard the true faith—these surely should be our objects, and the objects nearest our hearts.”

Whichever report you take, I call that very ominous and painful language indeed. I have no doubt that Lord Halifax, who spoke those words, is a devout and honorable man, and believes that he is doing God service, though he is not like the Lord Halifax who led the cheering when the seven bishops were acquitted in Westminster Hall two hundred years ago. But, of course, we all know that “the Latin Church” means the church of Rome, and the “sins of the sixteenth century” means the Protestant Reformation. Now, I find that the society which he addressed, the English Church Union, includes amongst its members no less than 3200 clergy and 20,000 laymen, and has branches and ramifications from one end of the land to the other. I find, moreover, that the noble President, who used this language, and is, of course, the mouthpiece and representative of these 3200 clergy, was heard without the slightest objection being made, and I cannot find that his sentiments have been repudiated or disavowed by the members of the Union down to the present day; I commend this fact to your notice.

Now the reunion of Christendom is a beautiful thing to talk about, but it is practically unattainable. Gold may be bought too dearly. At any rate, there can be no reunion between our church and Rome, unless we are prepared to sacrifice and throw overboard some of the distinctive principles of our religion. Rome never changes, and will make no concessions on her side. Dr. Salmon, Provost of Trinity College, Dublin, says in his book on “Infallibility,” “As the Roman Church is at present disposed, there can be no reunion with her except on the terms of absolute submission; that submission involving an acknowledgment that we believe things to be true which we have good reason for knowing to be false.” I cannot yet believe that English Churchmen will consent to pass under the Caudine Forks, and submit to such an abject surrender as reunion would require. I have not the least desire to rekindle the flames of the popish controversy. It is a controversy which has been fought out a hundred times in the last three centuries, and nothing new can be said. But I do desire to remind my younger brethren that it is no light matter to tamper with Romanism, and that flirtation with the church of Rome is utterly inconsistent with faithfulness to our own church. Look at your Thirty-nine Articles. Nine times over those Articles condemn in plain and explicit language certain leading doctrines of the church of Rome, and especially the doctrine of the Mass. Remember that, and beware of the growing tendency to copy and imitate Romish practices in the Lord’s supper.

Speaking generally, I regard this morbid anxiety to rejoin a communion of which our Whit-sunday Homily says, “Nothing can be so far from the nature of the true church,” as one of the most unhealthy symptoms of these later days. Depend on it, we might better be disestablished and disendowed than to bring back the Mass into our communion, or give up our Protestant principles, and return to that Italian yoke which our forefathers nobly cast off three hundred years ago. Once more I ask you to hear some of the last words of Bishop Wilberforce: “There is a growing desire to introduce novelties, such as incense, a multitude of lights in the chancel, and so on. Now, these and such things are honestly and truly alien to the Church of England. Do not hesitate to treat them as such. All this appears to me to indicate a fidgety anxiety to make everything in our churches assimilate to a foreign usage. There is a growing feeling, which I can only describe as an ‘ashamedness’ of the Anglican Church, as if our grand old Anglican Communion contrasted unfavorably with the church of Rome. The habitual

language used by many men sounds as if they were ashamed of our church and its position; it is a sort of apology for the Church of England as compared with the church of Rome. Why, I would as soon think of apologizing for the virtue of my mother. I have no sympathy in the world with such a feeling. I abhor this fidgety desire to make everything un-Anglican. This is not a grand development, as some seem to think. It is a decrepitude. It is not something very sublime and impressive, but something very feeble and contemptible.”

ONE OF THE CROWD.

“And they that had eaten were about five thousand men, beside women and children.” Matt. 14 : 21.

The morning sun shone brightly on the waves,
The dancing waves of our blue Galilee,
Turning them all to silver. Where I stood,
The shining waters crept about my feet,
Making glad music, as from some light heart
That God had blessed with unexpected joy,
And filled to overflowing. On the strand
My dark-eyed children played in merry glee,
The while their heads grew fair with golden light,
And all the world was happy. Strange it seemed
That as I looked at them my eyes were filled
With sad, swift tears. I could but chide myself,
Since, into my fair home beside the lake,
Nor want, nor woe had come, to make me weep;
And only that my heart was not at rest,
And only that my sins were not forgiven,
And only that my soul had deeper wants
Than human love could satisfy, my lot
Would have been bright indeed. My husband’s love
Was strong and tender, and my little ones
Gathered about my knees with loving looks
And fond caresses. But of late my heart
Was deeply stirred by one who sometimes came
To walk beside the water, and who once
Had lifted his grave eyes and look at me.
Some said he was the Christ. I thought he was;
For none beside could have such wondrous power
To move the spirit. ’Twas of him I thought
That morning by the Sea of Galilee;
When suddenly I saw the gleaming sails
Of a small ship upon the waves, and knew
That he was in it. Then I heard a sound
Louder than waters, and a running crowd
Of people thronged me, and a voice I knew
Called to me eagerly, “Come, hasten on,
The Master goes into the wilderness,
And we will follow.”

Joyously I called
My children to me, and we hurried on
Over the narrow pathway till we came
Unto the desert place where Jesus was.

Short space to mourn his friend the Saviour craved;
For, at the fancy of a dancing girl,
The king had stilled forever the brave voice
Of John the preacher, and the Lord had come
To be apart with God, and with his grief.

We thronged about him. The young men came first,
And next the women and the little ones,
And then the sick folk, carried by their friends,
And last the old men came.

I scarcely dared
To venture near him. Was it right, I thought,
To break upon his solitude? Perchance
He would rebuke us, sending us away
To our now distant homes. But presently
He turned his face toward us, and it seemed
He read our longings and was comforted.
He smiled upon us, and his searching eyes
Read all our faces. “I have come, O Lord;
I could not stay away,” mine said for me,
And then he spoke to us. We hushed our breath
And drank his words, and worshiped with our hearts.
None was afraid of him. I felt the hands
Of my dear children drawing me away
Where they could touch his feet. The beggars came,
And stood as near to him as those who wore
The silken robe. But it was wonderful
How, while we listened, peace and gladness came
Into our spirits. Flashing eyes grew meek,
Proud voices learned new music, restless hearts
Grew still and satisfied with his great love.
All day he talked to us. We noted not
The passing of the hours. We scarcely heard
The chorus of the birds. We knew they sang;
But the great sweetness of the Master’s voice
Filled us so utterly, we did not need
The other music. For we learned that day
That all the weary hearts in our sad world
Had but to come to him, and they should rest
In him forever.

Presently he ceased;
And then, made bold by his most gracious smile,
The sick drew near to him. Few words they spoke,
Their sorrows pleaded for them, and his hand
Restored them one by one. The leper came,
And went away with flesh made clean again.
The lame limped to him, and returned from him
Leaping for joy. The blind eyes looked at him,
And then to the green hills and laughing lake,
And filled with happy tears. The fainting heart
Bounded with joy. And every thankful lip
Uttered his praises. So the Lord forgot
His grief, and made us happy.

But at length
The gloaming came. The golden sunset dyed
The rippling waters, and the shadows crept
About the hills, and robed them for the night.
Then we were hungry. Hitherto the joy
Of the dear Master’s presence kept us still
With happy thoughts of him. But now there came
A faintness o’er us; and the children cried,
And we began to think of home once more,
Although we fain would stay with Christ the Lord,
Nor leave his side forever.

Then we saw
The friends of Jesus whisper, “Send away
The multitude, for now the time is past;
Let them go forth into the villages
And buy them food.” With kindly smiling eyes
The Master looked upon us. “Nay,” he said,
“They need not go away; give them to eat.”
“Two fishes and five loaves are all we have.”
And looking out upon the waiting crowd
And at their scanty food, they said, “Shall we
Go buy for them?” But, with a look of love,
The Master bade the multitude sit down
On the green grass, and then he took the loaves,
And blessed them, lifting up his eyes to heaven.

Oh, what a happy feast we had that day!
The Saviour supped with us; and as we ate,
Our hearts were filled with satisfying love,
And all the longing and the wild unrest
Were stilled forever. There was not an eye
But sparkled with glad joy, nor any voice
But sang its praises to the Almighty King
Who made the earth the table of the Lord,
Where souls were fed that day.

—Marianne Farningham.

“AND NO MAN CAN SHUT IT.”

U. SMITH.

We read in one place in the Revelation, “that the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.” To the church which should be living when this took place, Christ says, referring manifestly to the same event, “Behold, I have set before thee an open door, and no man can shut it.”

What connection the two events here brought to view have with each other will not probably be apparent at first to those by whom the Bible is but little read, or who have not made the plan of man’s salvation a particular study. Considering that the sanctuary of the first covenant was but a type or shadow of the sanctuary of this, which now exists in heaven, who may tell us that the ark of the true tabernacle, which the Lord pitched and not man, differs from the former, either in the purposes for which it was used, or the things which it contains? The ark of the earthly sanctuary was called the ark of the testimony, or testament. Ex. 25 : 22. It contained the tables of stone on which were engraved by the finger of God the ten commandments, and just as he engraved them. Ex. 25 : 16 ; 31 : 18. The ark of the heavenly sanctuary, called also the ark of his testament, as in the text at the head of these remarks, must also contain similar tables, else it was not prefigured by the former.

The ark, then, under whatever dispensation we view it, suggests to our mind the same idea—the commandments of God, as he uttered them from Sinai, and engraved them with his own finger.

Such are some of the considerations which naturally connect themselves with the ark of God. But, says the Revelation, “The temple of God was opened in heaven, and there was seen in his temple the ark of his testament;” therefore considerations like the above have been agitating the minds of the people; and as we have seen, through the declarations of his Word, those tables of the law carefully preserved in the holy temple of the Highest, impressions of the immutability and perpetuity of that royal law have rolled over us, and we could do no otherwise than turn our feet to the keeping of all those holy commandments.

Here is a nail in a sure place. The tables of the testimony are enthroned in heaven. There they exist without liability of changing or perishing. Men may legislate and hold councils, and pass decrees, and vent their rage against those who will acknowledge the claims of the royal law, but they cannot touch the law; as high as heaven from earth it

still remains above their reach. What must man do to change it? He must ascend to heaven, dethrone Jehovah, burst through the angel guards into the sacred temple, wrest from the ark the mercy-seat, and with his own would-be omnipotent finger, change the writing of the imperishable tables.

And yet people will talk about the change of the law as a very little thing, or even proceed further, and speak of its abolition. They might as well talk of abolishing earth and heaven.

The temple has been opened in heaven, and there is seen the ark of his testament. "I have set before thee an open door, and no man can shut it." Men may endeavor with all their energies to obscure the claims of the law, but they cannot obscure them. They may raise all the stir they please amid the dirt of earth, and chuckle over the dust they succeed in throwing into their own eyes; but we have only, as it were, to look to heaven, and behold the ark of his testament.

We have told what man must actually do if he would affect in one jot or tittle the law of God, provided the view we have taken of the passages in Revelation be correct. To prove that we are not correct in our application, it must be shown that the ark of the former dispensation, and consequently that dispensation itself with its attendant ministry, looked forward to no antitype; that there is no temple, nor city called the New Jerusalem, in heaven; that there is no ministration in this dispensation in behalf of mankind, of which the former was a figure; that the expression, "the ark of his testament," does not now mean what it used to mean, or that the scene of Rev. 11:19 is not laid in this dispensation, or that the language has no intelligible meaning.

But we have no fears for the bulwarks of truth on these points; and we feel safe for the present in resting upon the evidence that a door which reveals to us the ark of God's testament has been opened in heaven, with the divine assurance that no man can shut it.

PERSEVERE IN PRAYER.

WHEN we ask God for a mercy once, we are not to consider that now we are not further to trouble him with it, but we are to come to him again and again. If we have asked of him seven times, we ought to continue until seventy times seven. In temporal mercies there may be a limit, and the Holy Ghost may bid us ask no more. Then we must say, "The Lord's will be done." If it be anything for our own personal advantage, we must let the spirit of submission rule us, so that after having sought the Lord thrice, we shall be content with the promise, "My grace is sufficient for thee," and no longer ask that the thorn in the flesh should be removed. But in spiritual mercies, and especially in the united prayers of a church, there is no taking a denial. Here, if we would prevail, we must persist; we must continue incessantly and constantly, and know no pause to our prayer till we win the mercy which we seek to the fullest possible extent.

"Men ought always to pray." Week by week, month by month, year by year, the conversion of that dear child is to be the Father's main plea. The bringing in of that unconverted husband is to lie upon the wife's heart night and day till she gets it; she is not to take even ten or twenty years of unsuccessful prayer as a reason why she should cease to pray; she is to set God no times nor seasons; but so long as there is life in the dear object of her solicitude, she is to continue still to plead with the mighty God of Jacob. The pastor is not to seek a blessing on his people occasionally, and then in receiving a measure of it to desist from further intercession; but he is to continue vehemently, without pause, without restraining his energies, to cry aloud and spare not till the windows of heaven are opened, and a blessing is given too large for him to house.

But, brethren, how many times we ask of God, and have not because we do not wait long enough at the door; we knock a time or two at the gate of mercy, and as no friendly messenger opens the door, we go our ways! Too many prayers are like boys' runaway knocks, given, and then the giver is away before the door can be opened. Oh, for grace to stand foot to foot with the angel of God, and never, never, never relax our hold; feeling that the cause we plead is one in which we must be successful, for souls depend on it, the glory of God is connected with it, the state of our fellow-men is in jeopardy! We may give up in prayer our own lives and the lives of those dearest to us, yet the souls of men we must not give up; we must urge and plead again and again until we obtain the answer.

"The humble suppliant cannot fail
To have his wants supplied,
Since He for sinners intercedes
Who once for sinners died."

—Spurgeon.

GOD'S WAY VS. MAN'S WAY.

M. C. WILCOX.

How different are God's ways from man's ways! To be exalted among his fellows, man must exalt himself; for "men will praise thee, when thou doest well to thyself." Ps. 49:18. Nearly all the prominent political men in the world to-day are not there because of their desire and effort to benefit their fellow-men, but because they were successful in doing well to themselves. How carefully does the seeker after worldly exaltation endeavor to win the praise of his fellows! He uses money here, praise there flattery elsewhere. He has one object—exaltation, or worldly honour; one motive power—selfishness. And yet he knows not his own motive. He often counts himself a benefactor of the race, and his labors self-sacrifice. But like the idolater of old, "He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" Isa. 44:20.

But it is not only in the political world that we see manifestations of this; it is found everywhere, so that even the sacred calling of an ambassador of Christ is made to do service for those whose base ends are personal aggrandizement and worldly honor.

But how different with the true child of God! His rule is God's word. God's ways are his ways. Would he be exalted by the Being whom he serves? How different his course! He does not seek to exalt himself by praising himself. He does not seek to cover his deeds or hide his motives. He is seeking, not the exaltation of the world, but to be brought nearer to the "high and lofty One that inhabiteth eternity," who dwells "in the high and holy place." Isa. 57:15. This is the position he seeks. Far, far above all earthly opinion, praise, and honor, is the place sought by the disciple of Christ. He begins this work by an examination of his own heart (2 Cor. 13:5); but this investigation does not exalt him in the eyes of the world nor in his own eyes. He looks upon the hidden sources of man's sinfulness. He sees the black pools from which the genus of iniquity arise. Actions in themselves good, he knows were actuated by wrong motives. How dark it seems as he gazes down into the heart! The word and Spirit of God light up its dark recesses only to reveal their innate depravity, and reveal still darker depths to be explored. How the clouds rise around the seeker! How naked he seems! His beautiful robe of self-complacency has been stripped from him. It was only a frail "web," which could not become a "garment." Isa. 59:6. He summons his good deeds which the righteous have praised, but selfishness is written upon them. He has looked with pride upon the fact that he has not fallen into

sins where others have made shipwreck; but he is obliged to confess,—

"Fairest where I seem the best,
Only strong for lack of test."

And so the examination goes on till he cries out in the anguish of his soul, "For I know that in me (that is, in my flesh) dwelleth no good thing. . . . O wretched man that I am! who shall deliver me from the body of this death?" What adds to his anguish is that during all this serving of self, God has been so kind, so merciful, so good. Light has been given, mercy has been extended, danger held at bay, providential care exercised in almost every way, and all these mercies and benefits have come through the Lamb of God, who suffered and died that man might live. How the thought humbles him! He acknowledges his sins. He confesses his iniquities. He uncovers his selfishness. To those he has wronged he makes reparation, if possible. Those who have wronged him, he can look upon with tender pity and compassion, in view of his own sins.

Such humility God accepts. "Humble yourselves," says the apostle, "in the sight of the Lord" (James 4:10), just as though the great God stood in our presence, and looked down through all seeming into the real. How humble would we be in such case! How humble will all the proud-hearted be in that last great day when they shall stand before the righteous Judge, whose all-piercing eye discerns every motive and sifts every action! Then, they will be humble; now, God grants men the privilege of humbling themselves. Do not wait till that day, ye sinners, ye double-minded, he would say in his mercy, *but humble yourselves now.*

There is hope in humility. True humility always issues in hope. "Humble yourself in the sight of the Lord, and he shall lift you up." "Humble yourself therefore under the mighty hand of God, that he may exalt you in due time." Wonderful exaltation! Lifted far above all the princes, rulers, kings, and potentates of earth, a child of the Most High! Wonderful plan,—to humble one's self to walk with God! We need not rise in the eyes of the world; we need not royal page or earthly ruler to lead us into his presence. We must become low, that we may be brought high. We must descend, that we may ascend. Strange anomaly from earthly view, but not less true than strange. God loves the lowly in heart. The high and lofty One who inhabiteth eternity, who is *from everlasting to everlasting*, has another habitation, another dwelling-place: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15; also 66:1, 2.

TEST OF LOYALTY.

R. F. COTTRELL.

THERE are two branches of the law of God; the one growing out of our relation to our Creator, teaching us how to love him with all our heart; the other founded upon our relations to our fellow-creatures, teaching us our duty to them, that is, how to show that we love our neighbor as ourselves. The first four commandments of the decalogue constitute the first branch of the moral law; the last six, the second.

Eight of the ten precepts are negative, teaching us *not* to do certain acts, *not* to insult God or injure our neighbor; while two of them are affirmative, requiring us actually to show honor to God, and to such of our fellow-men as, from our mutual relations to one another, demand our reverence and obedience. One of these belongs to the first branch of the law, namely, the Sabbath commandment; the other is included in the second branch, the one requiring us to honor our parents.

It may be objected that the fourth commandment is negative, forbidding labor on the Sabbath day; but it positively requires us to remember the Sabbath day to keep it holy, and then forbids such acts as would profane it.

The Sabbath, being a memorial of the Creator's finished work, and instituted on purpose that his creatures might, by special act, honor him, is better adapted to test man's loyalty than any other precept of the decalogue. Hence he calls it a sign between him and his Israel, for a perpetual covenant. Ex. 31 : 13, 17 ; Eze. 20 : 12, 20. And when he proposed to prove his people in the wilderness, whether they would walk in his law or not, he chose this very precept as the best calculated for a test of their loyalty. Ex. 16 : 4, and onward. The keeping of the Sabbath is an acknowledgment of the only living and true God, and this by a positive act of worship, or obedience; hence it is a better test of loyalty than any one of the precepts which precede it.

The last message of probationary time will test the people upon the commandments of God. Rev. 14 : 9-12. But as all professed believers in the religion of the Bible, or at least all Protestants, are agreed in their teachings concerning all the commandments except the fourth, the test of necessity must come upon the fourth commandment, the Sabbath law. All the poor evasions that have been invented to excuse the almost universal neglect of the weekly Sabbath of the Bible, only increase the danger of the people in the test that is coming; but he has clearly revealed his purpose of proving this generation, enlightened by all the light of his word and providence, whether they will walk in his law or not. And so it is not only highly proper, as we have seen, but strictly necessary, that the final test of loyalty to God the Father should be upon this very precept, upon which he tested his people in the wilderness.

It is a remarkable fact that the only precept of the moral law instituted as a special sign of our loyalty to the great Creator, and by which alone, by a special act of outward obedience toward him, we can exhibit our reverence to him as such in the sight of our fellow-men, should be esteemed a non-essential, a thing of no importance, an institution that all are at liberty to bend or abolish to suit their own convenience. But so it is. And this is the reason why the fearful warning of the "third angel" is sent before to apprise all of their danger in the last grand test of loyalty which is before us.

Oh that men would open their eyes, and see that their Creator has a right to be honored by exact obedience to that precept which he instituted as his memorial, and as a test of our loyalty to him.

SWEAR NOT AT ALL.

It is said that in Japan one seldom or never hears curses or oaths, or anything like that form of profanity. A missionary who tries to explain the teachings of the Scriptures against cursing and swearing has sometimes found it hard to make the natives understand just what he means. The Japanese are not in the habit of committing this sin, and the question they naturally ask is, Why should any one want to be thus profane? Sure enough! What is the use of it? The person who swears gets no good from it. The man at whom he swears is not hurt by it. To say the least, it is absolutely useless. Alas, that any one in this Christian land should be guilty of the sin! Yet how many living close to Christian churches might learn a good lesson in this matter from the Japanese!—*Mission Dayspring*.

SATAN always rocks the cradle when we sleep at our devotions. If we would prevail with God, we must wrestle; and if we would wrestle happily with God, we must wrestle first with our own dullness.—*Bishop Hall*.

Timely Topics.

"THE problem of infant marriage in India," says an English paper, "seems likely to be solved in an unexpected manner. The whole of the Rajput States save one have agreed to a proposal that the age of marriage for boys shall be not under eighteen, and of girls not under fourteen. This most desirable reform is supplemented by one greatly curtailing the customary expenditure on weddings, which have been a source of financial ruin to many."

A DIVORCE case involving celebrities of the English stage has recently been concluded in London, the details of which are sad and shocking. A wife enters upon a dramatic profession, and becomes estranged from her husband and home, and the victim of an unholy passion. Her husband, with his family and name and happiness irrecoverably ruined, is met by the plea of the seducer, that in allowing his wife to go on the stage at all, he invited the unhappy situation, and might have anticipated the result.

This shameless defence is an indication of the true nature of theatricals, and should be a warning to all who prize purity of heart and life, to avoid the deadly snares which attend such a life. But how can a Christian world uphold with its voice and presence a drama so pregnant with Satanic corruption? The very atmosphere of the stage is pollution. The tendency of its influence is away from God, and away from a proper realizing sense of the duties of life. Yet ministers are plenty who will degrade their high calling by placing it alongside with that of the performer, and refer to the teachings of the drama with as much respect as those of the gospel.

ABETTING AN EVIL.

ONE of the greatest and most apparent evils of our day is the prevalence of unwholesome literature. While Providence has in beneficence provided for the promulgation and extension of religious and useful knowledge by the introduction of the press and its products, Satan, with characteristic sagacity, employs the same means to counteract the truth, and spread abroad the baleful influences which pertain to his kingdom of darkness. His agents are everywhere active in presenting his literature; and as it suits the natural taste, it becomes an easy work, and many millions of people are drinking the poisoned draughts,—Satanic influences, which, perhaps imperceptibly, but surely, lead them from the Bible, from God, and the truth, into darkness, doubt, unbelief, sin, and death.

It is sad that this work should be abetted by those who profess to teach other things, and yet this is often too true. A book, perhaps a novel, appears, in which the author seeks for notoriety by some audacious teachings or the expression of blasphemous sentiments. Such a book deserves to be let alone, and allowed to fall and be buried in its native obscurity; but some minister alludes to its erroneous teachings, another D. D. must criticise it, the religious papers must each show that they are up to the times by reviewing and remarking on the remarkable book. Warnings are sounded, meanwhile Satan smiles, the author becomes famous, every youth and the most of adults purchase and read the book, and the evil has done its work.

Advertising an evil is sure to spread it abroad, while to ignore it is often to smother its influence. And in no more efficient way can evil be advertised than by publishing such a criticism as will arouse the curiosity of the public whose ears are itching to hear something new and strange. And it is a lamentable fact that there are plenty of so-called religious papers which stand ready to aid in gratifying this curiosity.

THE LESSON IN SAMOA.

MORALISTS are drawing upon their imaginations for a lesson from Providence in view of the tragical interference of the hurricane at the Samoan Islands in the belligerent attitude assumed by the great nations. This visitation of nature occurred on the 13th ult., and vented its fury on the islands and shipping in the harbor of Apia. There were twenty-one vessels in all, fourteen of which were local traders and seven men-of-war, three German, three United States, and one British. Of them all, the only one to escape was the British war vessel, *Calliope*, which succeeded in getting out of the harbor into the open sea.

The wrecking of the trading vessels did not involve a great loss of life; but in the destruction of the three German vessels ninety-six officers and men perished, and about one half that number on the American vessels. The calamity sends a shock through those nations which are the direct sufferers, and through the world.

There is and probably will be no international war over the question, and if there were, it would be difficult to interpret the lesson of this sad infliction, since the contending parties are served so nearly alike as to show no appreciable partiality. And even the suffering natives and islands received their share of attention from the besom, so that the moral of the storm is not so apparent. War is sin itself; and God will settle with the individuals, or families, or nations who fight. And where he visits, there will be no mistaking the meaning of the lesson.

ENDOWMENT OF POPERY.

THE Dominion of Canada, like the Australian colonies, is fortunate in having no state-established and state-endowed church. Yet, as a matter of fact, there is one church there which enjoys a very large amount of what is practically state endowment, and that is not, as some might expect, the Church of England, but the church of Rome. *The Monthly Letter* of the Protestant Alliance gives some astonishing details as to the privileges of this church in Lower Canada. It appears that tithes to the value of £125,000 per annum, left to the priests when Canada was conquered, are still exacted. The existence of such a state of affairs under a Protestant government, is a monstrous anomaly. There is, however, a sort of compromise, designed, doubtless, to veil the flagrant injustice of the thing. Only Roman Catholic occupiers of the titheable lands can be compelled to pay tithes. But this leads to hardship and injustice. Naturally enough, the priests do their best to prevent the occupation of these lands by Protestants, and cultivation often suffers considerably on this account. The Romish Church, including the Jesuits and different orders of monks, possesses landed property in the Dominion to the value of nearly £300,000 per annum. The Sulpician monks own the whole island and site of the city of Quebec. It is said that last year the Jesuits received out of the Government Treasury 4,000,000 dollars in settlement of their claims upon certain estates. The church of Rome has always been characterized by a keen eye for the main chance. It is her policy to grab all she can, and stick to it as long as she can. The disclosure to British Protestantism of these remarkable facts ought to result in the putting of a speedy and decisive check upon her rapacity in Canada.—*Australian Christian World*.

OUR DAY contains a painful article on "Pagan Idols of English Make," showing that "it is not an uncommon occurrence for an East Indiaman, from Liverpool, just through the Red Sea and the shadows of Sinai, to touch at Madras and Calcutta, then lie up at Rangoon, at each wharf landing a missionary from her cabin, and unloading a crate of graven images from her hold."

The Home Circle.

THE BOY NEXT DOOR.

YELLS that brought to mind the savage
In his war-paint, all alert!
Raids that oft recalled the ravage
Of some border-land expert!
Hangings on to trees and fences
In his efforts to explore;
Startling to a body's senses
Was the little boy next door!

If a window-pane was shattered,
Or a missile cleaved the air;
If the street's repose was scattered—
Heads out-peeping everywhere—
Little need for explanation,
All had happened oft before;
Mite of terror and vexation
Was that little boy next door!

Cats and dogs, by intuition,
Knew of his approach, and fled;
Jaunty was the hat's position
On his roguish, curly head,
As with bearing independent
He would round the crossings o'er;
With good nature all resplendent
Was the little boy next door!

Brave, chivalric, and respectful
To the old who came his way,
With a sympathy regretful
Toward each beggar, day by day;
How the wild and tame were mingled
In his nature's bounteous store!
How my nerves were hourly tingled
By that little boy next door!

When, at sunset, homeward walking,
Once I missed the children's noise,
Marked their groups, in whispers talking,
Leaving all their romping joys,
Saw the snow-white ribbons streaming
From the house I stopped before,
Tear-drops on my cheeks were gleaming
For the little boy next door!

—George Cooper.

THE MARTYR OF LEBANON.

ABOUT the year 1797, there was born at Hadet, near the foot of Lebanon, and a few miles from Beirut, a boy who was called Assad Shidiak. His parents were of Arab descent, and belonged to the religious sect called Maronites, who, though Roman Catholics and acknowledging the authority of the pope, have certain peculiarities of their own. Assad grew up a bright and studious boy, and was sent to the best Maronite college on the mountains, where he was graduated with the highest honors. He then entered successively the service of the bishop and of several sheiks, and finally offered his services to his former college instructor, who had been raised to the patriarchal chair. Here he arranged a code of church laws for the Maronites, which has since been adopted for general use.

In March, 1825, Assad came to the American Mission at Beirut, asking employment. He was a well-dressed young Syrian gentleman, of fine face and easy manners, and proved to be shrewd, sensible, and inquisitive. Dr. Jonas King engaged him as his Arabic teacher, and when this engagement closed, Assad opened an Arabic school for boys in Beirut. He used his leisure in writing against the Protestant doctrines, and began to study the Bible for new arguments. But he afterward wrote: "As I was reading an appendix to a copy of the Bible printed at Rome by the Propaganda, and searching out the passages referred to for proving the duty of worshipping saints, and other similar doctrines, I found that these proofs failed altogether of establishing these doctrines, and that to infer them from such Scripture texts was even worthy of ridicule. Among other things, I found in this appendix the very horrible Neronian doctrine that it is our duty to destroy heretics. Now, every one knows that whoever does

not believe that the pope is infallible, is, in the pope's estimation, a heretic. And this doctrine is not merely that it is allowable to kill heretics, but that we are bound in duty to do it."

From this time Assad searched the Scriptures, and soon found himself a Protestant. In January, 1826, the Patriarch heard of it and sent for him, and with the priests tried to induce him to say that his faith was that of Rome. Assad declined, as it would be untrue. The Patriarch offered to absolve him from the sin of falsehood. Assad replied that no man could make falsehood lawful, and the weakness of the Patriarch's arguments greatly strengthened him in his new views. He was severely threatened and abused; and after weeks of fruitless controversy he left secretly for Beirut. In March he wrote an account of these discussions and of the treatment he had received, which was published at Malta, and was never contradicted. The *Missionary Herald* for 1827, and for a few subsequent years, gives extended accounts of Assad, including his own statements, and reports of the missionaries.

But again the Patriarch wrote, begging Assad to return to his anxious family at Hadet, and assuring him of full liberty. Assad was artless and confiding, and thought a door of usefulness was now opened to him. At Beirut he could only use his pen—"But who is there in this country that reads?" asked he. So on the sixteenth of March, 1826, he went back to his father's house. He was coldly received, and twenty of his relatives assembled and carried him off by force, as if he had been a murderer, to the Patriarch. Poor Assad wept and prayed over their cruelty, but said, "It is just what the Gospel has told me to expect; the brother shall deliver up the brother to death, and a man's foes shall be they of his own household."

He was soon conveyed to the convent of Canobeen, situated in one of the wildest recesses of Lebanon. There a cousin of his afterward saw him, sitting on a bare floor, in a room without a bed, chained to a wall, and deprived of books and writing utensils. His mother would not believe that the Patriarch could treat him so inhumanly till she herself went to Canobeen and saw his sufferings with her own eyes. From that time forth Assad's family sought to set him free, and with their aid he made several attempts to escape; but his ignorance of the steep and hidden mountain-paths was against him, and he was always recaptured.

One of his Maronite acquaintances wrote thus of one of these returns: "We beat him enough to have killed him, but he did not die. We broke several green sticks upon him, yet all this he bore patiently and did not speak a bad word. This power of forbearance was from the Satan that was dwelling in him. He imitated St. Stephen, saying, 'Lord, lay not this sin to their charge.' All this as though he were a devil incarnate. Some of the priests used to say, 'O Assad, just declare that you are a Maronite, and you shall go free!' But the obstinate fellow would not lie. He had this peculiar custom that he would never tell a lie. Once they brought a crucifix and coals of fire, and beat him, saying, 'Either kiss the crucifix or the fire.' He kissed the fire, but would not kiss the crucifix; but he raised the crucifix over his head, saying, 'I honor the One who was put to death on the cross.'"

Those who passed by the convent heard the groans of poor Assad, and heard him cry: "Love the Lord Jesus Christ according as he hath loved us and given himself to die for us! Think of me, O ye that pass by! have pity on me, and deliver me!" On one occasion, when his captors had bound and beaten him, they drove him before them like a slave to Canobeen. One of the resident priests wrote as follows to a sheik who was a friend of our missionaries: "On Assad's arrival, the Patriarch gave immediate orders for his punishment, and they fell upon him, caning him and striking him with their hands; and

so it was that as often as they struck him on one cheek he turned to them the other also. 'This,' said he, 'is a joyful day to me. My blessed Lord and Master has said, "Bless them that curse you, and, if they strike you on the right cheek, turn to them the left also." This I have been enabled to do; and I am ready to suffer even more than this for Him who was beaten and spit upon and led as a sheep to the slaughter on our account.' When they heard this, they fell to beating him anew, saying: 'Have we need of your preaching? . . . Your salvation is by faith *alone in Christ*; thus you cast contempt on his mother and on his saints.' And they threw him on the ground and overwhelmed him with the multitude of their blows."

The last time that Assad was retaken, he was thrown into a filthy room, loaded with chains, bastinadoed every day for eight days, sometimes fainting under the infliction, and then was left alone in his misery, half-dead. The door of his stone dungeon was walled up with stones and mortar; and no access was left save a small loophole through which a little bread and water were passed to him.

A humane priest at length succeeded in prevailing with the Patriarch to let him open the door and take off the irons. Again every argument was used with Assad in vain, till the Patriarch broke out: "You love to show your contempt of the cross and of the holy images whose worship is only in honor of those who labored and died in the service of Christ." Assad answered, "'Thou shalt worship the Lord thy God, and him only shalt thou serve;' and as to those who labored and shed their blood for their Saviour, they are above our honors, for they are gone to inherit unspeakable honor and glory in their Master's presence." Whereupon the angry Patriarch beat both him and the friendly priest with his slipper.

Here ended the priest's account to his friend the sheik. After this, little was known of Assad's sufferings till 1828, when his brother found him walled up in the dungeon, and begged him to return to the faith of his fathers. In reply Assad preached to him to repent and turn to God, telling him that time is short and the future life is eternal. In 1829 a friend received a letter from him which Assad said would be his last. "My days are passed away as a shadow. My thoughts are scattered," wrote the sufferer. And no wonder! For at least three years he had endured, both in mind and body, all that a man could endure and live. Reports of his death began to come, and the Patriarch sent word to his family that he had died of fever on the 25th of October. Other accounts hinted that he died suddenly, and yet others that the filth of his dungeon and the meagerness of his diet were the cause. A devoted Maronite told our missionaries that after his death the walled-up door was broken down, the body of Assad taken out and carried to the foot of a mountain terrace, and the wall of the terrace thrown down upon it.—*Missionary Herald*.

AMBITIONS.

It sometimes seems to me that people who really want to do good in the world forget that a useful and noble life can be led in a very limited sphere of action and in a very quiet way. In most cases one does not have to rise above the sphere in which God has placed him to perform his work, and those who sometimes pine for "a wider field of action" have not yet exhausted the field in which they already live. It sometimes happens, I fear, that this desire for a greater work to do is coupled with a desire for greater glory for one's self.

We cannot all be Spurgeons and Moodys; we cannot all be sent as missionaries. Most of us must be content to act as "little stones" in the wall.

Something that occurred once in my own experience has often suggested this train of thought to me. A young woman living in a small coal-mining

town in the West became converted, united with the only church in the place, and at once became possessed of an earnest desire to do some great work for the Master.

"Oh, I long to be working for him, to be bringing souls to the knowledge of Christ. I cannot bear to be wasting my time in idleness here, when thousands of souls are perishing for a knowledge of Christ in so many places! Oh that God would give me some great work to do."

"He has work for us all wherever we are. The world is his vineyard," said the pastor, to whom the young woman was talking.

"Oh, I know that," was the reply. "But I want to do some great work. I want some wide field of action."

"Have you ever thought of what you might do where you are?"

"No! I don't know that I have," was the reply, given in a hesitating manner, "I have been so anxious to do great things for the Lord."

"We are not all fitted to do the 'great things' you have in mind, but it is as great a thing to bring a soul here into the knowledge of Christ as it would be to do the same work in India or in China."

Surprising as it seemed, this ambitious young woman had never thought of that, although she was really sincere in her desire to do good.

A coal-mining town is usually a promising field for home missionary work, and the one in which this young woman lived was by no means an exception to the general rule.

Not one-fourth of the population were church-members or church-goers. There were dozens of children who did not go to Sunday-school, and many parents who never went to church.

The pastor suggested to the young worker ways of bringing children into the Sunday-school, and ways of introducing the Bible into many of the homes, and soon convinced her that there were missionaries in foreign fields whose opportunities for doing good were not greater than her own, and I think that in the time to come when God's laborers have their reward, it will be found that he has set a high value on the work of many gleaners who have simply done what they could in the sphere in life in which God had seen fit to place them.—*J. L. H., in Illustrated Christian Weekly.*

PRACTICAL HINTS FOR THE HOUSEHOLD.

THE oftener carpets are shaken, the longer they wear; the dirt that collects under them grinds out the thread.

In putting in a new supply of groceries, always empty out what may be left of the old supply, and wipe the box or bucket with a clean, dry cloth; or, if not quite sweet, scald, and dry thoroughly. Let what you had first be put on the top of the new; then that will be used first, and there will be no danger of waste through spoiling.

Baked Pears.—Hard pears make a nice dessert when baked. Pare, halve, remove the seeds, and place in a shallow earthen dish, with a cup of water to each two quarts of fruit. If the pears are sour, a little sugar may be added. Bake, closely covered, in a moderate oven until tender. Serve with cream and sugar.

Simple Rice Soup.—Wash and pick over well six table-spoonfuls of rice, and put it in an earthen dish with a quart of water, and place in a moderate oven. When the water is all absorbed, add a quart of rich milk, salt if desired, turn into the soup kettle and boil ten minutes, or till the rice is done. Add a half cup of sweet cream and serve. A slice of onion or stalk of celery can be boiled with the soup after putting in the kettle, and removed before serving, if desired, to flavor.

Useful and Curious.

AT Dr. Skitchley's ostrich ranch, near Red Bluff, California, is a pen in which a hen ostrich is sitting on thirteen eggs. She covers the eggs nicely, and as she sits there, with her long neck and head laid at full length on the ground, looks like a moss-covered rock. Her husband keeps guard over her in very picturesque fashion, walking up and down the fence with stately tread, his rich, glossy plumage glistening in the sunlight, and his eyes flashing defiance. He looks ready to tackle anything, man or beast, that should disturb the privacy of his home.

THERE is one place that is badly in want of underground telegraph conduits. In Brazil the air lines have to contend both with natural decay, rapid as that is in a tropical country, and with the sudden fall of the temperature at sundown that causes wires and insulators to break by contraction. All nature is leagued against them. The luxurious vegetation of the tropics, despite all attempts to keep it down, causes no end of trouble. Birds build their nests on the top of the poles, and ants up their sides, while skunks and armadillos undermine them, and cause their sudden fall. The ants' nests have to be chopped off with axes, when old and hard. Wasps build nests in the bell-shaped porcelain insulators, apes meddle with the wires, and enormous swarms of birds, flying by night, often wreck or tangle them. More mischievous than any of these is a huge spider that weaves its web between the wires, and interferes with the electric currents. Worst of all, the tremendous tropical thunder-storms smash wires, poles, insulators, and all, almost daily in their season, despite all precautions.

SACCHARINE, the new sweet product derived from coal tar, has now become a commercial commodity. It was discovered by Dr. Fahlberg, an eminent German chemist, connected with the Johns Hopkins University at Baltimore, U. S. A. While conducting experiments with coal tar, he one day went to tea without washing his hands, and while eating his bread and butter discovered that it was intensely sweet. He thus accidentally discovered that he had succeeded in evolving a new compound which possessed the property of sweetness. Saccharine is a condiment, and not a food; but it can be used to advantage where it is required merely as a flavoring material. It is superior to sugar in the preparation of wines, brandies, and other kinds of spirits. In the making of bread and biscuit, it prevents the butter turning rancid, and secures for the baker an efficient and regular action of yeast in summer weather. Condensed milk sweetened with saccharine may be preserved much longer than when sugar is used. The new compound is also useful in the preparation of drugs. But there are many places where it can never supersede the use of sugar.—*Condensed from Pall Mall Budget.*

OLDEST LIGHT-HOUSE IN ENGLAND.

THERE is still standing within the walls of the castle at Dover, England, an old Roman pharos. The antiquity of this light-house, which has probably not been used as such since the Norman conquest, no doubt exceeds that of any light-house in Great Britain, it having been built, as is supposed, about A. D. 44. Upon it burned for many centuries great fires of wood or coal, the modern system of lamps and reflectors having superseded coal fires during the last century. This pharos, like the one at Boulogne, is built of bricks in color and shape like those found elsewhere in the Roman structures of Great Britain. They are of a light-red color, about fourteen inches long, and not more than an inch and a half thick. The mortar joints are of nearly the same thickness.

The preservation of this famous relic is doubtless due to the fact that some centuries ago the tower was turned into a belfry, and was surrounded by walls of stone. The latter are now nearly destroyed by time, and the old remaining work is again exposed.—*Elliot's "European Light-house System."*

CURIOSITIES OF COAL.

THOUGH pit coal has been known for some hundreds of years, the discovery of its numberless products is confined to the present century. Illuminating gas was unknown a hundred years ago. Petroleum has been in use only about forty years, and it is scarcely more than fifty years since some one discovered that stone coal was inflammable. Nearly all the other products derived from soft coal have been discovered and applied in the interests of science, or of fraud, within the last twenty-five years. The first thought in regard to coal is that it is made to give heat or warmth; the next that one of its principal uses is to illuminate. But there are obtained from it the means of producing over four hundred colors, or shades of color, among the chief of which are saffron, violet, blue, and indigo. There are also obtained a great variety of perfumes—cinnamon, bitter almonds, queen of the meadows, clove, wintergreen, anise, camphor, thymol (a new French odor), vaniline, and heliotropine. Some of these are used for flavoring. Among the explosive agents whose discovery has been caused by the war spirit of the last few years in Europe are two called dinitro-benzine, or bellite, and picrates. To medicine, coal has given hypnone, salicylic acid, naphthol, phenol, and antipyrine. Benzine and naphthaline are powerful insecticides. There have been found in it ammoniacal salts useful as fertilizers, tannin, saccharine (a substitute for sugar), the flavor of currants, raspberry, and pepper, pyrogallic acid and hydroquinone used in photography, and various substances, familiar or unfamiliar, such as tar, rosin, asphaltum, lubricating oils, varnish, and the bitter taste of beer. By means of some of these we can have wine without the juice of the grape, beer without malt, preserves without either fruit or sugar, perfumes without flowers, and coloring matters without the vegetable or animal substances from which they have been hitherto chiefly derived.

HOW TO GET DIAMONDS IN SOUTH AFRICA.

THE reader must imagine an immense hole dug in the earth to a depth of 700 to 1000 feet, and about half-a-mile in circumference, and you have a picture of a diamond mine. The precious stones are found in what is termed the "blue clay." From 1000 to 2000 Kaffirs are employed in digging and blasting this clay with dynamite; it is then hauled to the top of the mine in iron buckets, raised along iron wires by steam power. After being hoisted up, this diamondiferous clay is deposited over the surface of the land on what is termed the "floor," there to be pulverized by the action of the atmosphere, a process generally occupying about six months. It is then conveyed to the washing machine, and passed through a rotary screen, and is deposited on the tables, where experts pick out the gems. The mines are not at the present time in full swing, in consequence of trade depression. A whole column might be filled up in describing the various tricks practiced by the Kaffirs in concealing the "stones." Very often they swallow them, or hide them between their toes, they even go so far as to cut open parts of their bodies, and insert the diamonds in the incisions made.

THE slightest vein of iron or steel can readily be detected by the application of aquafortis to the surface. On steel it leaves a black mark; on iron the metal remains clean.

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, April 15, 1889.

THE RESURRECTION.

No Bible doctrine is intended to convey as much hope and comfort to earth's sad and weary pilgrims as that of the resurrection of the dead. By the apostle Paul it is placed at the very foundation of the Christian's hope and faith. "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor 15:16-18. The deepest shadows of earth attend the approach of death; its presence is "the veil spread over all nations."

Unaided by the promises of Inspiration, hope has no place upon which to rest, faith cannot pierce the profound gloom.

It was the mission of Jesus Christ to earth to let rays of heavenly light shine through the dark recesses of the valley of the shadow of death. Life and immortality were brought to light through his gospel. This message of good news is conveyed in his own words, spoken on different occasions. To the sorrowing sisters of Bethany he said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." John 11:25. Again: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 5:28, 29. "Every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John 6:40. It is through the resurrection that the people of God are to be released from the power of death and the grave. The promise of the Saviour was, not that his children should go at death to the realms of the blest, and thus death become the medium of their deliverance, but that he will at last come to bind the strong man and spoil his house.

It is frequently stated that the Old Testament writers knew nothing about the resurrection; that the ancient Scriptures reveal no life to come. But this mistake arises from a gross ignorance of what the Bible contains, or from an utter perversion of plain testimonies. Abraham "looked for a city which hath foundations, whose builder and maker is God." Of the ancient worthies Paul says, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. 11:13); and in another verse of the same chapter we read of them, "And others were tortured, not accepting deliverance; that they might obtain a better resurrection."

Very few sublimer examples of language exist, than Job's expression of his unshaken faith: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:25-27. The psalmist exclaims, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Ps. 17. Isaiah exclaims, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19. The Lord through one of his prophets says: "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction." Hosea 13:14. If any further testimony as to the faith and doctrine of the Old Testament on the subject of the resurrection be required, it will be abundantly supplied by Ezekiel's vision recorded in the thirty-seventh chapter of his book. This does not, as

many suppose, foreshadow a modern revival of religion but, "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Verse 12. These references do not comprise all the Old Testament has to say upon the subject by any means, but are sufficient for our purpose.

To collate the testimony of the New Testament on this doctrine would involve much more space than we have at our disposal. In Paul's day the church was troubled by some teaching "that the resurrection is past already." 2 Tim. 2:18. And at the present time something very like this idea largely prevails. Under the dogma of independent immortality, men are led to believe that the resurrection is constantly going on. That death is the beginning of a new life, and the resurrection itself becomes an unnecessary and secondary matter. But such is not the teaching of the Bible. All the way down through, the truth has been opposed by error on this point. It was with the theory of natural immortality that error had its origin when the deceiver said to the woman, "Ye shall not surely die." And modern theology is often found reiterating the sentiment, "There is no death; what seems so is transition;" "Death is nothing at all;" "Death is the gate of endless joy;" and so on without limit, while the Scriptures continually point our faith and hope to the resurrection.

(To be continued.)

OBSERVATIONS AND CONCLUSIONS ON THE SABBATH QUESTION.

G. I. B.

A SUMMARY of facts brought out in the foregoing articles would present the following, among others, which are presented for the consideration of the readers, and to refresh their minds:—

1. The great God closed his six days of labor in creating the world by resting on the seventh day of the first week of time, and thus laid the foundation of the Sabbath institution. The seventh day of the week thus became God's *rest-day*, i. e., Sabbath day, *Sabbath* meaning *rest*. One day of the week is therefore God's rest-day, because he rested upon it, and no other can become such until his act of resting is repeated upon some other day. This no one claims has ever occurred.

2. That original "rest-day" of Jehovah, God himself blessed, because that in it he had rested. Gen. 2:3. Thus it became a better day than the other days; for what God blesses is made better by that act. Therefore all days are not alike.

3. God also, at the very time when he blessed the seventh day, "*sanctified* it," i. e., "appointed it to a holy or sacred use," for human beings to use as a Sabbath. Gen. 2:3. In no other way could this have been done except by informing Adam and Eve, the only living persons, of their duty thus to observe it. Thus the Sabbath was made for man at the beginning of human history, at the creation of the world.

4. The only origin of the weekly cycle is the appointment of the Sabbath. And as this cycle has been known to all ages, the existence of the Sabbath in the earliest times is demonstrated. Gen. 7:4; 8:10, 12; 29:27.

5. The seventh-day Sabbath is not Jewish, because it originated more than two thousand years before there was a Jew. The word *Jew* is derived from the name *Judah*, one of the sons of Jacob.

6. We have given the clearest evidences from heathen historians of the existence and knowledge of the Sabbath among other ancient nations not descended from Abraham; and tablets dug up in ancient cities, and a variety of other authorities, clearly prove that it was not derived from the Jewish people.

7. Inasmuch as God's rest implies the completion of his work of creation, and since he appeals to the fact that he created all things in six days and rested the seventh as the great reason why he commands all men to observe the Sabbath, therefore we must conclude that the seventh-day Sabbath is God's great *memorial* of his work as creator.

8. All Gentiles owe their existence to God's act of creating, as much as do the Jews, hence, primarily, they are just as much under obligation to observe the *memorial* of it as the Jews are.

9. As positive proof that the Sabbath did not owe its existence to the proclamation of the law from Sinai,

but that God had a law before of which the Sabbath was a part, we cite the account in Exodus 16, where "he proved them whether they would walk in his law or no," more than thirty days before he spoke his law to the people. Ex. 16:4, 22-24.

10. The miraculous falling of the manna on the "six working days," with a double portion on the sixth day of the week while none fell on the seventh, and its preservation on the Sabbath, while it became corrupt if left over on other days, continued for forty years, thus attesting by more than six thousand miracles in the aggregate which day God regarded as the rest-day of his people. It forever annihilates the seventh-part-of-time theory, and demonstrates beyond the peradventure of a doubt that God has one particular day of the seven which he desires his people to keep holy.

11. In the fourth commandment no reasonable ground is given from which to claim that it is merely one day in seven and no day in particular which God requires to be kept holy; but it is the *day of God's rest* which he commands us to observe. This is as definite as one's birthday or any memorial day, as God rested only on the seventh day of the weekly period. Therefore it is utterly impossible to cover the first day of the week with the mantle of that command which requires men to observe the seventh day.

12. As the Sabbath is a memorial of the creation, the observance of it by any person is a "sign" that such a one is a worshiper of the true God, the Creator. It ever distinguishes them from idolaters. Had men always observed it, it would have preserved mankind from idolatry. Hence the Sabbath is a "sign," or token, between God and his people. Ex. 31:13-17; Eze. 20:20.

13. By the mouth of the prophet Isaiah, in a prophecy referring wholly to the Christian dispensation, God pronounced a great blessing upon all the Gentiles who should keep the Lord's Sabbath holy (Isa. 56:6), thus clearly proving that it was not a Jewish institution, confined to that nation alone.

14. Our Saviour, when he came, kept the Sabbath, with the rest of his Father's commandments. John 15:10. It was his "custom" to use it as a day of religious meetings in which to preach the gospel to the people. Luke 4:16. He stripped off the burdensome traditions the Jews had placed around it, and restored it to its proper position as a day of rest and refreshment, a blessing to mankind; and he declared himself to be its Lord, its protector (Mark 2:28), and that it was made for the race of man.

15. Christ had the right to call himself the special guardian of the Sabbath, inasmuch as he was the one who created the world (John 1:3; Col. 1:16; Heb. 1:2), and so was a partner in the rest upon the first seventh day in the first week of time, and thus helped to make the Sabbath. Hence we see *why* the seventh-day Sabbath is truly the Lord Jesus Christ's day, in a sense that no other day can be.

16. Christ also taught the present, future, and eternal obligation of all the commandments of the moral law of which the Sabbath command is a part, solemnly declaring that not a letter or point of a letter should pass from this law till heaven and earth pass away, and that whosoever should break one of the least of these commandments should forfeit heaven by so doing, thus enforcing the authority of the Sabbath in the most forcible manner possible. Matt. 5:17-19.

17. Our Saviour not only imitated his Father in resting himself on the Sabbath during his earthly life, but showed his solicitude that his disciples should observe it after his death, even in times of great national calamities, by teaching them to pray continually for forty years that the time of their flight from Jerusalem, just before its destruction, should not occur on the Sabbath. Matt. 24:20. And after our Saviour's death, the disciples, faithful to his example and instructions, continued to treat the Sabbath as sacred time. The holy women would not even embalm his body on that day, but "rested the Sabbath day according to the commandment" (Luke 23:56), and came upon the first day of the week to do that which they would not do upon the seventh.

18. For some thirty years after Christ's death we have an inspired history of the apostolic church, in which we learn of the exceeding bitterness and hatred of the Jews against the disciples, taking every possible occasion to persecute and destroy them. But in not a single instance is there the slightest hint that they ever found them breaking the Sabbath. This negative

argument affords the strongest proof that the disciples continued to observe that day as they always had before.

19. But in addition to this we have the positive statement of Scripture that it was Paul's "manner" to use the day for religious worship. Acts 17:2. This is evident when we consider that Inspiration gives an account of some eighty-four different Sabbaths when these religious services were held: Acts 16:13; 17:2; 18:4, 11; 13:14, 44.

20. Not only was it the practice of the apostolic church to observe the seventh-day Sabbath, and hold their religious services on that day, but the Holy Spirit has settled the question forever as to which day of the week in the Christian dispensation is entitled to the sacred name of "*the Sabbath day*," by calling that day the Sabbath after Christ's resurrection which had been such for four thousand years before, and never calling any other day by that title.

THE RELIGIOUS ASPECT OF THE UNITED STATES.

S. N. H.

WILL the United States of America ever bring religious persecution upon a peaceable class of its citizens? This question may be asked at the present time with a degree of seriousness. It was about two hundred and seventy years ago that the Pilgrim Fathers landed upon the shores of what is now known as the United States. They left the Old World because of religious persecution, and came to this country to enjoy religious liberty. It was their desire to found a state without a king and a church without a pope. But, notwithstanding their liberal ideas, they brought with them the same principle which existed in the mother country; viz, union of church and state. They evaded persecution for themselves, but at the same time thought their rights of worship must be protected by persecuting those of different faith. The Friends, who, in time, came to these shores to enjoy liberty, experienced very unkind treatment at their hands. Feeble women had their backs stripped naked, and received a certain number of lashes, as they passed the different wards from Boston to Charleston. Men were imprisoned for the sole offense of not removing their hats when they came before their superiors. It was the same with the Baptists. They followed the dictates of their conscience in regard to the mode of baptism, believing that the Scriptures taught immersion. For this grave offense, and other ideas peculiar to himself, Roger Williams was banished to the western part of what is now known as the State of Massachusetts. It being winter at that time, and the cold very severe, he went to Narragansett Bay; and in view of God's merciful dealings with him, he named the place where he settled Providence. A city built upon this site, and bearing the same name, is now the capital of the State of Rhode Island.

The free distribution of the Scriptures in time brought a change in their ideas of religious liberty. From that divine source such a light was thrown upon advancing civilization that it resulted in religious toleration to all. About one hundred and fifty years after the Pilgrim Fathers landed in America, a rupture occurred between their descendants and the mother country, which finally resulted in separation from England, and the rise of a nation which has now grown to be one of the most powerful in the world. One of the grand principles which it engrafted into its Constitution was that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." They believed that the civil power had nothing to do in regulating the consciences of men, but that the province of Cæsar was to protect the individual rights of all citizens alike. For instance, regarding theft; while the law protects one man, it also protects his neighbor; so that each has the right of retaining for his own use that which belongs to him. The same with the law respecting adultery. It protects the chastity of all families alike; and so it is with all the precepts of the second table of the law, regulating our duty to our neighbor. This is according to the principle laid down by the apostle Paul in Romans 13; also according to our Saviour's words when he said, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

The first four commandments, relating to our duty to God, were not mentioned in the Constitution of the

United States, neither is it the province of any government to enforce religious worship, or matters that pertain to the conscience. In view of this religious freedom, birth was given to a class of free institutions, and such a mould was given to the laws and institutions of America as is not enjoyed by the people of the Old World.

God has greatly favored this nation. The oppressed of every land have flocked to its shores for protection. The downtrodden of every nation have here found rest. Under the blessing of Heaven it has increased in wealth and power to an extent never reached by any other nation on earth in the same length of time. Why has God so favored America? is a question that may well be asked by every one. Certainly that which has brought people to this country is the freedom of its institutions, its broad, extensive, and unsettled plains, and the nature of its laws. There is no nation upon earth that is not represented here. They can settle in companies by themselves, or scatter among other people. They can enjoy all the freedom of American citizens. Many of them have become wealthy, and have sent for their friends.

This sums up its past history in a few words; and, judging from that history, no one would conclude that its citizens would ever take steps to bring upon a peaceable class of people a kind of persecution which even the nations of the Old World have nearly all discarded. Those who drank the dregs of this cup in other countries have seen fit so to mould their laws as to grant religious toleration to all the inhabitants of their dominion. England, in this respect, has set a most worthy example. Germany, the home of Martin Luther, also seeing the evils of a church so united to the state as to enforce its dogmas, became a Protestant nation. Switzerland, the home of Zwingli, Elecompadies, and other reformers, has become noted for its freedom. While in some of these nations they have a national religion, yet they grant religious toleration to all who wish to worship God according to the dictates of their own conscience.

But of late there has been a growing interest in the papacy; and the present politic pope, Leo XIII., is growing in influence over these nations. At the time of the papal jubilee, all the nations of the earth save two, Italy and Sweden, brought him presents. Of these the Pope himself said, "It is not our humble person to whom this homage is paid, it is the papacy which receives it. *The whole world bows in acknowledgment of this elevated dignity*, and in the most generous adoration to the bearer of the same. Even those are not excluded who do not acknowledge the divine origin of the papacy." Germany's brilliant young Emperor bowed his knee before the Pope. The German Catholic bishops and archbishops issued pastoral edicts instructing their members how to vote in electing those who would promote the interests of the Catholic Church; and England permitted, if she did not directly solicit, the interference of the Pope in her trouble with Ireland. All this shows the rising influence of the papacy in the Old World. It is not so wonderful that this should be so in the old countries; but to think of the United States uniting with the papacy to bring about religious persecution is a wonder indeed.

Concluded in next number.

THE BIBLE CONSISTENT WITH REASON.

J. H. WAGGONER.

THE *Christian Commonwealth*, of London, is an ably conducted paper, and enjoys its due share of the attention paid to the religious journals of the great metropolis. Its claim is that it clings more closely to the Bible than do its contemporaries, but it quite frequently gives proof that its religious zeal is not all and altogether according to knowledge. This is especially the case when it speaks on the prominent subject of the age—the Sabbath question. But what paper can be consistent which tries to prove by the Bible that Sunday is the Sabbath or the Lord's day? In its issue of Feb. 7, 1889, is an article in favor of the first day of the week, which it denominates the Lord's day, in which it proposes to correct the wrong impressions that have obtained in regard to the weekly day of rest. In its remarks occur the following words:—

"We know it has been affirmed by those who appeal to the Jewish Sabbath in support of their contention, that only the ceremonial law passed away, and not the

moral law. First of all, the Bible makes no distinction like this."

Were we not so well acquainted with the Sunday literature of all ages, we should be surprised to hear any one plead for Bible distinctions, and in the adjoining sentence call the seventh day the Jewish Sabbath. The editor must certainly have read the Bible enough to know that it never speaks in a manner to justify his calling the weekly Sabbath the Jewish Sabbath. It always calls it the Sabbath, or rest-day, of the Lord, and it gives no warrant for giving it any other title. Sabbath means rest; it has no other meaning, except as a noun is constructed from this verbal root, by which the word is applied to the day or period on which the rest occurs. The Sabbath was a sanctified or sacred day, and the Lord himself gave the reason for its being sanctified; and he who overlooks this reason, and especially he who devises another in its stead, cannot possibly evade the charge of perverting the words of Jehovah. The historical statement of Gen. 2:3 says:—

"And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

The commandment of the Sabbath was both spoken and written by Jehovah himself. The following is a very close translation of the Hebrew original:—

"Remember the day of the rest to sanctify it. Six days shalt thou labor, and do all thy work. But the seventh day is the rest of Jehovah thy God; in it thou shalt not do work. . . . For in six days Jehovah made the heavens, and the earth, the sea, and all that is in them, and rested in the seventh day; for this reason Jehovah blessed the day of the rest, and sanctified it." Ex. 20:8-11.

Questions: Who made the heavens and the earth? Jehovah. What time did he choose to occupy in this work? Six days. What did he do upon the seventh day? He rested. Who rested upon the seventh day? Jehovah, the Creator of the heavens and the earth. Then whose rest-day, or Sabbath, is the seventh day? The rest, or Sabbath, of Jehovah, the Creator. Why was it not the rest-day, or Sabbath, of the Jews? Because, *the Jews did not create the heavens and the earth*. But were not the Jews commanded to keep it? Yes, because it was an important part of the oracles of God which were committed to them (Rom. 3:2), even as they were commanded to regard the institution of marriage, and to abstain from all immoralities. But in commanding the Jews to keep the Sabbath, the Lord distinctly said to them: "*The seventh day is the Sabbath of the Lord thy God*;" as *his Sabbath* they were to keep it—not as their own. "*Verily my Sabbaths ye shall keep*," said the Lord. Ex. 31:13. It is "the holy of the Lord, honorable." Isa. 58:13.

Now can anybody show a text of Scripture, or give a reason, which will justify the calling of the seventh day the Jewish Sabbath? If so, let it be produced. But we have a right to plead with the *Commonwealth* to show that text or reason, or cease to call that day the Jewish Sabbath, or else, for the sake of consistency, cease its professions to regard Bible distinctions.

But what about that distinction that it says the Bible does not make? Is it as directly contrary to the words of the Bible as it is to call the seventh day the Jewish Sabbath? Or is it as contrary to reason as it is to call that day a Jewish rest-day upon which the Creator rested, and which was sanctified or set apart for that reason only? Of this the reader can readily judge when we examine it.

The assertion is that the Bible makes no distinction like that of moral and ceremonial laws. Had it affirmed that the Bible does not use these terms in laying the foundation for this distinction, we should not demur. But that is not a sufficient reason—it is no reason at all—for denying that such a distinction exists.

The word probation is not in the Bible; shall we therefore deny the existence of the fact? The terms moral, morality, moral obligation, moral character, and moral agency, are not found in the Scriptures; can it therefore be asserted that we do not properly use these terms? Most assuredly not. But that is exactly the position that the *Commonwealth* has assumed.

There is a plain and wide distinction between moral and ceremonial, or positive law. Moral law is fundamental or primary; positive law is secondary, having no force nor meaning without the primary. The Bible said of the man who sinned: "Then he shall bring his offering, a kid of the goats, a female without blemish,

for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering, . . . and the priest shall make an atonement for him." Lev. 4: 27-31.

Laying the hand upon the head of the offering was to signify that the sin was transferred to the offering. See Lev. 16: 21. It was an illustration of the doctrine of substitution; it was typical of the position of the great sin offering upon whom the Lord has laid the iniquity of us all. Isa. 53: 4-6.

The point to consider is this: When an offering was brought to the priest, it indicated that sin had been committed. If sin had never entered into the world, no sin offerings would ever have been required. The offering was made necessary in order to forgiveness. Now the relation is easily traced to its foundation. The offering indicated that sin had been committed; and the existence of sin indicated the pre-existence of the law; for sin is the transgression of the law, and where no law is there is no transgression—no sin. Hence the law of sin offerings was given because another law, of another nature, was violated. If that other law had never been violated, sin offerings would not have been offered. The same principle is recognized at the present time, for those offerings were but types of gospel facts. If sin had never entered into the world, there had been no gospel; the gospel has the pre-existing law for its basis. Take away the law, and the gospel would be a nullity; it would be an offer of pardon without conviction. Antinomianism is forensically absurd, as it is unscriptural.

Take the sermon of Peter on that pentecost after the resurrection of Jesus. His first message to those who were convicted of sin was this: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2: 38. Repent of sin, and be baptized for its remission. Sin lies back of baptism—back of repentance; and the law lies back of sin. They who ignore the law have a baptism without any foundation,—without any significance.

Ceremonial laws are made necessary by the actions of man; moral law springs from the will of God alone, without any relation to the actions of the creature. It is plain to the vision of every one that laws for the offering of sacrifices for sin were made necessary because sin was committed. But which one of the ten commandments was made necessary because of sin? They are for the well-being of moral creatures, for the good of society, and for the honor of God, the Supreme Moral Governor. To violate these is sin itself. The violation of these makes a sacrifice necessary. But if the ten commandments were made necessary by sin, as the offerings were, of what law was that sin the violation? Every one of the ten commandments was originated in the mind and will of the Creator, the Governor, the Lawgiver.

Baptism is not an original obligation, and therefore it is not a moral obligation. If it were original and moral, it would be a duty on its own account, and then it could not be a part of a system for the remission of sin. It would be only absurd to say, Honor thy father and thy mother, for the remission of sin. Thou shalt not kill, for the remission of sin. Remember the Sabbath day to keep it holy, for the remission of sin. And why is it more absurd to say this, than to say, Be baptized for the remission of sin? Because baptism is not of the same nature as the other requirements named. If it were a moral obligation, a duty in and of itself, without relation to another law which has been transgressed, then it could not be required for the remission of sin. The *Commonwealth* has a passion for rambling in the second chapter of Acts. Can it see any difference laid down in this noted chapter between baptism and a primary or moral obligation?

The distinction between moral and ceremonial law is as plainly made in the Bible as the necessity for any gospel methods, or the existence of any gospel facts. To deny this distinction is, in our estimation, to take a very narrow view of man's nature and relations, and the gospel and its relations. We can only express our surprise that this distinction cannot be seen by any one who is discerning enough to discover, even to his own satisfaction, that the seventh day is the Sabbath of the Jews!

THE most successful strike in history was when Moses and the children of Israel struck for freedom, and got it.

THE FIRST DOMINION.

E. J. W.

SATAN AS THE GOD OF THIS WORLD.

IN the account of our Lord's temptation in the wilderness, we have the most positive evidence that Satan holds the dominion that was given to Adam. The last and greatest temptation is thus described: "Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." Matt. 4: 8, 9.

Some may think that Satan lied when he made this promise to Christ, and that he knew that he did not have the power to fulfill the promise, even if he could have induced the Lord to comply with the conditions. There is no doubt but that Satan lied when he said that he would give all the kingdoms of the world to Christ, and that he had no intention of yielding up anything that he had; but if he did not possess the kingdoms of the earth, Christ certainly knew it, and in that case the offer of them to him would not have been any temptation. When Satan said to Jesus, "If thou be the Son of God, command that these stones be made bread," there was a real temptation, because Jesus was extremely hungry. When Satan placed Jesus on a pinnacle of the temple, and said, "If thou be the Son of God, cast thyself down," there was a temptation to show his divine power. And so when Satan showed to Jesus all the kingdoms of the world, offering to give them to him in return for his homage, there was a temptation, because Satan was offering that which Christ came into the world to redeem. Jesus did not tell Satan that he had no right to offer to him the kingdoms of this world, but simply refused to accept them upon the conditions imposed, thus tacitly admitting that Satan was "the prince of this world."

In Eze. 28: 12-17 we have an unmistakable reference to Satan. No other being could merit the following description: "Thou sealest up the sun, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold. . . . Thou art the anointed cherub that covereth, and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness."

That is a description of Satan before his fall, and also a statement of the reason of his fall. But let the reader take particular notice that the being thus described is called "the king of Tyrus." Verse 12. The wisdom and power of the man who sat upon the throne of Tyre are described in verses 2-11 of this same chapter (Ezekiel 28), and he is called the "prince of Tyrus." In this we have further inspired testimony to the fact that Satan is "god of this world," working in the children of disobedience. Wicked rulers, like the king of Tyre, are only nominally kings; they are second in power to Satan, who rules through them, and is thus real king. But while Satan has usurped the dominion which God gave to Adam, he does not have unlimited control of this earth. God did not give unlimited and supreme authority over the earth even to man in his uprightness; and so when Satan overcame man, it was not possible for him to get control of the earth to an unlimited degree. This fact Satan acknowledged, when he said to the Lord concerning Job, "Hast not thou made an hedge about him, and about his house, and about all that he hath on every side?" Job 1: 10. It still remains true that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

It was stated, in connection with the reference to the temptation of Jesus, that Satan offered him that which he came into the world to redeem,—the dominion of the earth, which Adam lost. This will presently be made to appear. When Adam lost the dominion, he also lost his right to live; he forfeited his life to Satan at the same time that he forfeited the earth to him. So it is that Satan is "god of this world," and has also "the power of death." Heb. 2: 14. Now, Christ came

to redeem what Adam lost. And so when the apostle quotes the words of the psalmist, when he says that God set man over the works of his hands, but that "now we see not yet all things put under him," he adds: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2: 9, 14, 15.

In order that Christ might redeem men from the curse of death, which came upon them when they yielded to Satan, he had to suffer the same curse. Says Paul, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal. 3: 13. And so, to redeem the earth, he bore its curse, when the crown of thorns was placed upon his head. Compare Gen. 3: 17, 18 and Matt. 27: 29. As Christ has, by death, gained the right to destroy the one who has the power of death, that is, the devil, he has also won the right to the dominion which Satan usurped. And so the prophet addresses Christ in the following language: "And thou, O Tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4: 8.

In these words we have the promise of the restoration of the first dominion (see Gen. 1: 28), not to Adam, who lost it, but to Christ, the second Adam, who redeemed it. Those who through faith recover themselves out of the snare of the devil, who learn of Jesus to be meek and lowly in heart, will inherit the earth with Christ, when he shall take possession of it as his kingdom.

Having learned that this earth was designed to be Adam's kingdom, and that he forfeited it, and that Christ has bought the title to it, and will one day call his own to share it with him, we shall now trace the chain of evidence from paradise lost to paradise restored.

When God pronounced the curse upon our first parents and upon the earth, he also made known the way of escape from that curse. Christ, the deliverer, was immediately promised. To Satan, the Lord said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3: 15. These words contain the promise of the Messiah, who, although he should be allowed to be bruised by Satan, should thereby gain the right to destroy Satan and all his works.

Time passed, and Satan seemed to get a still firmer hold upon the earth; for "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6: 5, 12. In all the earth there was but one family who acknowledged and served God; all the rest of mankind were totally given up to the service of the devil. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Gen. 6: 13.

So the earth, with all its inhabitants, was destroyed by the flood. Noah and his family alone were saved; and when they came out of the ark, God said to them, as he had said to Adam and Eve, "Be fruitful, and multiply, and replenish the earth." Gen. 9: 1. He did not, as to our first parents, give them dominion over all the earth, for that was impossible; but in order that men might not be exterminated by the beasts, that had become savage by passing under the dominion of Satan, he said: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered." Gen. 9: 2. Thus did God interpose to limit Satan's power, giving men a chance for life, that they might prepare for the complete possession of the earth when it should be restored.

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.]

ANSWERS TO CORRESPONDENTS.

1. In Rev. 21:4 we read, "There shall be no more death. . . neither shall there be any more pain." And in chapter 22:2 we read, "And the leaves of the tree were for the healing of the nations." I cannot quite see how the nations will require any healing then.

2. In Isa. 65:20 we read, "For the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." If the latter part of this chapter refers to the new earth, how do we find death and the sinner there?

3. In Amos 2:6, "They sold the righteous for silver, and the poor for a pair of shoes." Does the "righteous" refer to Christ? If so, to whom does the poor refer?

4. In Amos 8:11 it is said, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." When is the famine there referred to to take place?
M. H. P.

1. THE literal sense of the word *therapeian* is not exclusively that of healing. Greenfield defines it, "service, attendance, aid, help." The idea is that of ministering. So that sickness or deformity is not implied, but the tree of life, with its glorious beauty, its perennial fruitage, and life-giving foliage, administers to the comfort and joy of the saved.

2. The second query refers to one of the most obscure passages of the Bible. If it applies to the new-earth state, which it apparently does, the force of the words must be that there will be no death. True it says "the child shall die an hundred years old," but the sentence presents an anomaly. There is no such thing as a hundred-year-old child. If it were to be predicted of a child in this world that "he will die of good old age," the idea of death would not be prominent, but very remote. It would be equal to a promise of a long life. "An hundred years" may be taken to represent a fulness of life; and the thought to be impressed is not that he shall die at that point, but that he shall live till that point. Long before he is a hundred years old he will cease to be a child, and hence as a child he will never die. In the sense in which we speak, to prophesy that a young child will die a hundred years of age, would be to put his death off indefinitely; as expressed by the psalmist, "With long life will I satisfy him." Taken in this sense, the object of the expression is not to teach the presence of death, but the prevalence of life; and such, to us, appears to be the sense of the passage. In the case of the sinner, it is not necessarily intimated that he will exist in the new earth, but though he shall have attained to a venerable age in his sins, in that blessed state he will be accounted of no esteem; the curse of Heaven will have rested upon him.

In giving these views, we shall not be accused of appropriating the thoughts of any one else who has written, nor do we make any one responsible for these views. As remarked at the outset, the meaning of the passage is obscure, and Bible students are by no means positive as to the exact application which should be given. We are free to confess ourselves not above the average, and speak accordingly.

3. Many prophetic allusions to Christ seem to be very fragmentary, and yet they are applied by inspiration. For instance, Ps. 22:16, 18; 34:20, and many others. This allusion of selling the righteous for silver, if it be applied to the betrayal of the Saviour, of which we are not certain, is of this kind. Here the prophet is reproofing the people of Judah for their repeated and grievous sins against God, which is the primary significance of the language, if not the ultimate also.

4. The famine for God's word, alluded to, will doubtless be experienced when it is no more to be had or found. This will be when probation has

closed, and when the wrath of God is about to be poured upon the world. When the voice of Jesus no longer pleads for sinners, the angel of mercy folds her wings forever, and the fiat goes forth, "It is done," then shall men seek for the long-despised word of God, and seek in vain.

E. H. R.: In your remarks in regard to the article on Isaiah 2:2-4, you seem to misapprehend the parallel drawn between Isaiah 2 and the latter part of Joel 3. The idea was that the statement in reference to beating swords into plowshares, etc., in one place, and a reversed statement in the other, both have their application at the same time; and that one is the voice of "many people," while the other is the call of God. The context in both cases places them in near proximity to the day of the Lord in the last days. This being the case, both statements could not emanate from God.

THE STORY OF RUTH.

No pastoral poem in any language exhibits such exquisite beauty of thought and composition, such tenderness and fidelity of friendship, such charming simplicity, purity of purpose, touching pathos, and idyllic grace, as the sacred narrative of Ruth the Moabitess clinging with disinterested, undying love to Naomi, her afflicted and desolate mother-in-law.

For seven years previous to the miraculous deliverance wrought by Gideon, the Midianites, in swarms like grasshoppers, had rushed from the east of Jordan over the fords near Jericho in Palestine, stealing Israel's cattle, and sheep, and asses, and harvests, and fruits; killing many who resisted their maraudings, and frightening almost the entire population away from their homes to mountain dens and secret solitudes for refuge. In consequence, only a few acres here and there in some obscure place were sown; and when, possibly, a drought added its calamities to the Midianite ravages, a famine followed, which pressed sorely upon the wretched inhabitants. Among the sufferers was Elimelech, who, although belonging to a once rich and powerful family, for Boaz, his kinsman, is described as "a mighty man of wealth," was tempted to seek greater safety and prosperity by removing with Naomi, his wife, and their two sons, Mahlon and Chilion, from Bethlehem, one hundred miles across the Jordan, southeast into the land of Moab. The names of this family are significant. Elimelech meant *God is my king*; Naomi, *my delight*, changed by herself to Mara, *bitterness*; Mahlon, *the sickly one*; and Chilion, *the pining one*, or as some translate it, *consumption*. According to Jewish writers, Elimelech committed the sin of distrusting Jehovah, and his promises by forsaking his brethren and their religious privileges to live, no matter how prosperously, among idolaters and their contaminations.

Moab, to which Elimelech went, was a district east of the Dead Sea, and south of the river Arnon, embracing a high plateau 3000 feet above the Mediterranean, running north and south fifty miles, and east fifteen miles, to the mountain range of Abarim, and broken by gorges running down to the Dead Sea. It was a rich and fertile country. At one time, however, Moab extended north as far as the river Jabbok, and for a long time the region opposite Jericho was known as the "Plains of Moab." The Moabites were gross idolaters, worshiping Chemosh and Baal-Peor with obscene rites. Elimelech's venture after riches among such a people quickly came to grief. He died soon. His sons married Moabitish women, one named Orpah (a fawn), the other called Ruth (a friend or rose), often called the "Rose of Moab." Within ten years the sons followed their father to the grave; and thus poor Naomi, herself a widow, was left with two widowed daughters-in-law on her hands in a heathen and strange land, without means of support.

Remembering her former home, her kinsmen, her plenty and happiness, her pious and grateful worship with the thousands of Israel around the tabernacle; and hearing that the famine was over, that Gideon had driven out the Midianites and redeemed the people from idolatry to the true religion of Jehovah, she longed with indescribable home-sickness to return to Bethlehem. Orpah and Ruth accompany her, as was then the custom, a little distance on the way. Finally they halt, Naomi kisses her daughters-in-law tenderly, speaks gratefully of their kindness to her and to the dead, and dismisses them with her affectionate blessing. But they linger, weep, and reply, "Surely we will return with thee unto thy people." Naomi, deeply touched by this evidence of their loyalty and love, protests, nevertheless, that such a course would not be wise, and dissuades them from it. Orpah yields with apparent reluctance, but with secret willingness probably to go back to her relatives and her gods.

Naomi's poverty, loneliness, grief, and inability to be of any worldly benefit to Ruth, instead of affording reasons why Ruth should forsake her, are incentives for Ruth to cleave fast to her. At any cost of fatigue, of deprivation, of suffering, Ruth will go with her aged mother-in-law, to cheer, to watch, and to support. She turns away from the gods of her childhood and of her fathers to accept forever Jehovah, the God of Israel, as her God. Here was the true Christian spirit. Ruth shrunk from no self-denial. She put all national prejudices under her feet. She threw old associations all away, and welcomed the long foot-journey of one hundred miles and the disagreeable necessity of dwelling among strangers. She cultivates a living and appropriating faith, saying, "Thy God shall be my God." With Naomi she will live, and die, and be buried. She makes a solemn oath, according to the custom of the times, calling God to witness the sincerity, ardor, and undying nature of her devotion: "The Lord do so to me and more also, if aught but death part thee and me."

Bethlehem (*House of Bread*), its ancient name was Ephrath (*fruitful*), was a beautiful village six miles from Jerusalem (then called Jebus), celebrated forever as the birthplace of David and Christ. Here Naomi owned "a parcel of land," which now had to be sold. As she, after an absence of over ten years, appears, accompanied by Ruth, in the village street, a great stir and sensation are created among the simple people. The women run hither and thither crying out, "Behold, Naomi, the wanderer, is here again. How sad she looks; what lines of grief and age wrinkle her face; how gray her hair and worn her garments. Her husband is gone; her sons are gone; only a daughter-in-law with her, and they are both poor and desolate enough." Naomi herself bemoans her lot: "Call me not [Naomi my delight, or pleasant]; call me Mara [bitterness], for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty. . . . The Lord hath testified against me, and the Almighty hath afflicted me." She went away "full," *i. e.*, happy and prosperous in the possession of husband and sons, and with bright hopes. Her going was her own doing, ill advised and wrong, because it separated her from God's people and services; her returning was God's doing, because he would chastise her and bring her again into a higher, loving trust and obedience to him. God was in the adversity, making it a testimony against her, but at the same time a blessing. But better days were at hand. Ruth was providentially directed to the field of Boaz, a near kinsman of Elimelech, her deceased father-in-law. Thus she gets bread for herself and Naomi, nay, she soon gets a husband in Boaz, a good, and just, and noble man; and above all has the lofty honor of having David, and David's greater Lord, Christ, among her descendants.—*Prof. T. S. Doolittle.*

Missionary.

ABIDING WITH GOD.

LET every one, what'er his calling be,
 Therein abide with God; so wrote of old
 Saint Paul to them at Corinth, and to me
 With loving lips, to-night, that truth was told.
 I had grown weary with my strifes and cares,
 And murmured o'er the services of the day,
 Wherein I had forgotten, unawares,
 That thus I still might honor and obey.

Therein abide with God; would I might ne'er forget
 That evermore I might with him abide;
 What matters how or where the stamp is set,
 Or what the furnace where the gold is tried,
 So that the metal has the sterling ring,
 So that the likeness of the King is shown;
 God's coinage still, that to the soul may bring
 Such wealth as merchant princes have not known?

So let me see and serve, and thus abide;
 Not simply patient, or at best content,
 Not with eye-service, wherein, love denied,
 In rounds of duty solemn days are spent.
 Give me, O Lord, a joy that is divine;
 Touch thou my lips with constant themes of praise;
 Since, having thee, all things I need are mine,
 What'er my lot, what'er my length of days.

—New York Observer.

LONDON, ENGLAND.

OUR winter is rapidly passing, and yet we have had but little cold weather. It is true there has been plenty of rain, and clouds, and fog; but there have been but a few days when the thermometer has fallen below freezing point. A week ago we had the first and only snow-storm of the season in this part of the kingdom. The Parnell Commission trial is still wearily dragging through, costing, it is said, three guineas per minute. It has now been under consideration before the court for more than fifty days, and how much longer it will require no one is able to tell. The New York *Herald* has recently opened an office on the Strand, and is printing a London edition of that paper seven days in the week. Whether it will succeed is a problem that remains to be solved. The religious press strongly oppose it on the ground of what they are pleased to call its "no-Sabbath principles."

Parliament is soon to meet again. Mr. Gladstone, who has been recruiting his energies in the sunny South, is presently to return from Italy. On the Continent the situation is no less strained than it was weeks ago. Peace is talked about, but all are preparing for war. Each nation vies with the others to see who can invent the deadliest weapon of destruction. Some Christian journals with spectroscopic eyesight see in this fact an indication of the near approach of the millennium; but the student of prophecy sees in all this that the end is rapidly approaching, and that a time of trouble, and not of peace (Dan. 12:1), which will involve the angry nations (Rev. 11:18), is soon to come.

We are seeing encouraging omens in our work here. One of our greatest needs will presently be a meeting house. New ones are becoming interested, and our present quarters are becoming crowded. We are receiving not a few orders by post for our publications. One man who received some of our books and tracts some time since, and became very much interested, sent in yesterday a cash order for forty-nine copies of "Truth Found" and as many addresses, with the request that we post the books to the names given. A short time since, one of our Bible workers found a family who had a copy of "Thoughts on Daniel and the Revelation" that they purchased in Australia. They were already troubled over the Sabbath question, and we hope to see them ere long obeying all God's commandments. Next Sunday we are to have a baptism, when we expect about a half-dozen will unite with us. We are now anticipating seeing Elder S. N. Haskell next week from America. D. A. ROBINSON.

THE TRACT SOCIETIES AND SUNDAY LEGISLATION.

SOME years ago, when Elder Haskell was organizing tract societies from State to State, he had at a general meeting spoken quite at length of what might be accomplished by the society when it became fully organized, and the members and officers were thoroughly instructed in regard to the work. At the close of the meeting, a brother said: "I see what this will accomplish; it will make a trained soldier of every one who joins the ranks; and it will place in his hands a gun. Heretofore our ministers have been expected to do all the work. We have been like an army in which only the officers were armed, and they only were expected to fight." This is indeed exactly what our tract societies were designed to accomplish, and this is what has been accomplished for those who have taken up the duties of the Society, and faithfully trained themselves by practice, for such work as the Society is intended to do.

The object of this article is not to call attention to the many important enterprises which have been carried to success by the various branches of the tract society. We desire at this time to speak only of the noble work that its members have done during the past few weeks, in the circulation of the petitions opposing religious legislation. It is true that 229,625 signatures to our petition look very small when compared with the 14,174,337 claimed by the friends of the Blair bill; but when we examine their claim of nearly 15,000,000, and find that it contains but 407 individual signatures, and 14,273,337 which are simply representative signatures by indorsement of leaders of Labor Unions, political parties, and religious bodies; and when we consider that all the machinery of the National Reform Association, the Woman's Christian Temperance Union, and other popular organizations, has been laboring for more than a year to accomplish this, we can better appreciate the working power of our society, in its work of securing over 229,000 signatures in about ten weeks.

But little has yet been done in the principal cities; and in the greater portion of the country at large the work is but fairly begun. The prospect that the Blair bill will not come up in the present session of Congress should be a source of encouragement to all; for although we are sure that this, or a similar bill, will be presented at the next Congress, we should be very thankful that we have a longer time in which to work, and that the continued agitation of the subject, which day by day is gaining the attention and the study of thousands who have not heretofore given it much thought, is opening the way for our work, and preparing men everywhere to understand and appreciate the warning of the third angel's message. The pushing forward of this Sunday legislation is the first step in the preparing of men's minds to listen to the message; but before this message shall be understood, they must be enlightened as to the true nature and final results of religious legislation; they must be informed in regard to the spirit of this move, and they must become acquainted with the sources from which the principles upon which it is founded emanate, before they will be fully prepared to understand the warning message.

The National Reformers are most faithfully and persistently doing their part of the work. Are we as faithful and as earnestly engaged in doing our part? This is the time to test the loyalty and faithfulness, as well as the zeal and courage, of every soldier who has enlisted in the warfare against bigotry, error, and religious oppression. It should be farthest from our thoughts to settle down at this time, satisfied with the brief effort that has been made in securing a few thousand signatures to the petitions, and leave the good work thus begun to come to naught. Instead of this, we should take courage by the success which has attended our first

effort. We should study the situation prayerfully, so as to obtain a clear conception of the work to be accomplished; special meetings should be held in every church for consultation and prayer, that all may know what duties are resting upon them, and that each may act with zeal and courage in his part of the work; and then each one should take hold of that branch in which he is best fitted to labor, and push it forward with vigor. W. C. WHITE.

Battle Creek, Michigan, U. S. A.

BISMARCK, TASMANIA.

IN company with Bro. W. Large, I came to this place on Feb. 19, and commenced meetings the next evening, with a good attendance. After a few meetings in the chapel and school-room, from which we were excluded by prejudice, we were glad to accept Mr. Darkow's offer of his farm-house, free of charge. The kindness of this family to us has been very marked. Their large kitchen and the rooms on each side have been filled with deeply interested listeners, and they have given much time, and taken much pains, to make the people comfortable and welcome.

The careful attention of these intelligent, and in most cases God-fearing, people, has been very noticeable. The truth has deeply stirred them; and although we have not yet urged this step upon them, such is the power of the truth that several have decided to keep the commandments of God.

Bismarck is not a township; but the settlers are scattered over these beautiful hills and dales, and to attend the meetings many walk long distances through the bush with their lanterns. The hopping season being in progress prevents many from attending the meetings. We pray that the Lord will open the way for these to receive the truth. In addition to four general meetings in a week, those interested have arranged for two more meetings, one among the Danish and another among the German settlers, each in different directions, about three miles from our place of general meeting. These meetings have been attended by their neighbors, who seem deeply interested.

After Bro. W. Large left me, Bro. J. Large came and stayed a few days. Both these brethren rendered efficient help. Last Sunday evening, Bro. Foster addressed a congregation of nearly seventy persons, who listened with marked attention, and were evidently much stirred by the truth.

Mr. Darkow has offered his room for a Sabbath-morning service, and we expect quite a little company. The Lord is working here, in answer, we feel sure, to the united prayers of our brethren. We desire the prayers of all our brethren and sisters for the success of the work here. DAVID STEED.

Bismarck, March 28.

A TESTIMONY FOR THE TRUTH.

THE following good testimony to the value and influence of Bible truth is from a private letter received from Bro. J. Large of Hobart, Tasmania:—

"I sometimes think that you, with others who have long enjoyed the truth, cannot realize what a change it causes in the life of one that has only just received it. It is about a year now since we heard the message from Bro. Israel and Baker in the tent. When we saw clearly the requirements of God's law, and that we must turn right about or perish, we rather feared that we should be isolated, cut off from our former friends, and to some extent we really are; but bless the Lord, it is good to serve him. I wish you could have attended our prayer-meeting last night, and you would have seen and heard that we are not alone in any sense. But if it is good to meet here, what will it be when we all meet together, and Jesus is with us! We long for that time to come."

THE UNITED STATES.

BROOKLYN, NEW YORK.

WE closed our labors in this place Dec. 24, having been here a little more than eleven months. In looking over the field, we cannot but rejoice that the truth has gained so good a foot-hold in this great city. Late in August the way opened quite providentially for us to secure a small church used by the Reformed Catholics, Pastor Walch, an ex-monk, granting us the privilege. Three meetings were held each week during September and October. There was an interest from the first, as some missionary work had been done in the neighborhood, and a few Bible readings held. The result was that nine were added to those already in the truth. Some in the church had never heard a connected course of lectures, and they showed a commendable zeal in attending the meetings. This gave character to the work; and, I trust, greatly strengthened their faith. The Lord is blessing the books that have been sold, to the salvation of souls. Fruit of past labors begins to appear. Nearly one-fourth of the Sabbath-keepers are Scandinavians.

One case of especial interest I will give for the encouragement of others. Among those embracing the truth during our meetings, was a widow lady above sixty years of age. She had no means of support, and it was suggested that she try canvassing. She shrank at the thought of meeting strangers, and said she was too old for such work. But she finally decided to make the trial, believing strength would be given as needed. The result was the sale and delivery of 212 dollars' worth of books in about two months. She will soon begin work with "Great Controversy" or with the "Bible Readings for the Home Circle."

J. E. ROBINSON.

JAMESTOWN, MISSOURI.

READING-MATTER had been scattered throughout this section, but the truth had never been preached. Meetings began here Dec. 26, and continued for forty days. The congregations were large, and at the last meeting, as frequently before, all could not be seated. The Spirit of God came near, and helped in presenting the message to this people. The country has been stirred for miles around, and invitations have been sent, asking that the truth be preached to them. Sixteen have signed the covenant, and several others are keeping the Sabbath. Twenty dollars' worth of books and tracts were sold, five subscriptions for the *Review* taken, and ten for the *Instructor*. All the expenses of the meeting were paid, and at the close of the last meeting a donation of twenty dollars was handed in. If those who have taken hold at Jamestown prove faithful, I shall look for a good strong church soon to be organized there.

R. S. DONNELL.

AMONG THE CHURCHES IN IOWA.

SPENT six weeks in Dis. No. 6, in company with the director. Ten different places were visited, and forty-three discourses given, besides holding various other meetings. Several backslidden ones were reclaimed. The petitions against the Blair bill are being circulated in all parts of the district, with good results, about eighteen out of every twenty persons solicited giving their signatures. At Davis City, two or three men not of our faith were circulating the petitions, with marked success. At other places the sisters were doing the same, not only in the towns, but in the country also. This work is awakening an interest in the minds of the people, which, if followed up with faithful missionary efforts, will surely result in great good. Such an interest to hear preaching and such a demand for laborers, I have never seen before.

H. NICOLA.

News Summary.

Buddhism is said to be the religion of 475,000,000 people.

A fire at Surat, British India, April 8, rendered 15,000 persons homeless.

The republic of Chili has passed a law excluding the Chinese from that country.

A terrible fire occurred in Savannah, Georgia, on April 8. The loss is estimated £350,000.

The celebrated Eiffel Tower at Paris, the highest structure in the world, has been completed.

The Indian budget statement for the past year shows a deficit of 2,000,000 rupees, about £180,000.

Yellow fever is raging in Rio Janeiro, the capital of Brazil. Up to April 4, 4000 deaths had occurred.

The Mayor of New York has given official notice that all telegraph and telephone wires in the city must be buried.

Mr. Albert Bright, son of Mr. John Bright, is a candidate for the seat in Parliament made vacant by his father's death.

During the last five years Australia and New Zealand have contributed £20,000 to the funds of the Irish National League.

A syndicate with a capital of £100,000,000 has been projected to purchase the whole of the collieries of the North of England.

King John of Abyssinia, who in 1868 came to the throne through British influence, has been killed in a fight with dervishes.

With the death of the aged King of Holland, the House of Orange, which has so long ruled that country, becomes virtually extinct.

In one department of France, lunatics have increased from 6000 in 1870 to 10,000 in 1887. This increase is mainly attributed to alcoholism.

On the 8th inst., severe storms were reported along the eastern coast of the United States, resulting in great loss of property and many wrecks.

The latest report from H. M. Stanley, the African explorer, is that he and Emin Pasha have joined their forces, and are marching to Zanzibar.

El Senoussi, the Mohammedan leader of Northern Africa, continues his successful march against the Mahdi in the Soudan. An important battle is said to be impending.

Cardinal Lavigerie states that the number of Africans annually sold into slavery by the Arab slave-traders is not less than 400,000, and to secure these 2,000,000 lives are sacrificed.

Notwithstanding the marked disfavor with which the Hungarian Army Bill has been received in various parts of the country, it has been passed by the Hungarian Diet by a large majority.

News comes from Paris that the generative microbe of diphtheria has been identified, and it is expected that the discovery of a preventive of this disease by means of vaccine virus will follow.

A careful Catholic writer in the New York *Sun* estimates the Roman Catholic population of the United States at a little less than 12,000,000; the official returns show about 8,500,000.

The largest railway station in the world is one recently erected at Frankfort-on-the-Main, Germany. It covers an area of 335,916 square feet. The next largest stations are at London and Berlin.

The wine dealers of Oporto, Portugal, are greatly incensed over an attempt on the part of the Government to grant a monopoly of the wine trade to a company formed for that purpose.

The Nile is said to have fallen lower this year than at any time during the last one hundred years, and it is feared that a large portion of the population of Upper Egypt will suffer for the necessaries of life.

The British Government is about to issue a new £1 bank note. It is estimated that this will leave from £8,000,000 to £20,000,000 sterling in gold available to meet the large demand from America and other countries.

In Milwaukee, Wisconsin, two Chinamen have been arrested for enticing school children into their opium dens. So indignant are the people that parties have been organized to evict the Chinese colony from the city.

The new Japanese Constitution was promulgated from the throne on February 11. It provides for a partly representative government, and confers the franchise on men who have reached the age of 25, and pay an annual tax of £5.

Mormon emigrants are settling in Canada. They are obliged to relinquish polygamy before they can take up land there; but the average Mormon evades the law by calling the woman he first married wife, and the rest of his spouses aunties.

The new Victorian Parliament assembled on the 9th inst. The Government have a following of 60 in the Legislative Assembly, and the opposition 34; 17 old members have failed to win back their seats, and 30 new ones will sit for the first time.

Recent surveys of the contour of the bed of the Gulf of Mexico reveal the existence of a succession of terraces extending around the whole area like the rows of seats in a vast amphitheatre. At the central point the water is found to be 12,000 feet deep.

Mr. Williamson, the Philadelphia millionaire who recently gave 12,000,000 dollars to establish an industrial school for boys, died on March 6. His benefactions during the later years of his life amounted to 56,000,000 dollars, about £11,200,000.

The Czar of Russia owns a beautiful set of Dresden china, which was manufactured for him a few years ago, at a cost of £10,000. There is a very different scene of Russian life on every piece, and every variety of Russian uniform and costume is represented.

The German and American governments have each ordered three more gunboats to proceed to Samoa to take the place of those destroyed by the recent hurricane. These governments don't propose to leave the settlement of the Samoan question to Dame Nature.

The Bishop of Salisbury, at a meeting at Sion College, a short time ago, stated that there are now 100,000 Jews in England, 60,000 of whom reside in London, and warned his hearers that "there will be great danger to this country, and to the church of this country, unless we do something to save the souls of the Jewish population."

The recent discovery of a bomb factory at Zurich, Switzerland, has resulted in unearthing a widespread conspiracy against the Czar, from which it appears that a series of attempts against his life was about to be made throughout Russia. A large number of officials in St. Petersburg, Moscow, and other places, have been arrested, the most of the prisoners being Jews.

Many lives have been lost by a recent steamboat collision in the English Channel. Prince Jerome Bonaparte, who was on his way to England to consult with the ex-Empress Eugenie in regard to the political situation in France, was a passenger, and narrowly escaped death. It is a singular coincidence that the boat in which the Prince returned to France a few days later also collided with another vessel in the Channel.

In 1885, Melbourne's daily water supply from the Yan Yean was 13,660,000 gallons. In 1888, the consumption reached a daily average of 20,670,000 gallons. This increase is largely due to a gain in the population, which has increased in the same time from 345,000 to over 400,000. It is proposed, during the present year, to expend £80,000 on the Yan Yean works, increasing the available water supply by 9,000,000 gallons daily.

The non-Christian population of Asia and Africa not including Thibet, Borneo, and other regions whose population is unknown, is upwards of 920,000,000, according to the latest and most reliable estimates. There are about 6000 European and American missionaries and 30,000 native agents laboring to Christianize this vast multitude, at an expense of about £2,000,000 annually. The annual increase of native Christians as a result of their efforts is 60,000, while the increase in the population is 11,000,000.

For a few months past there has been a gradual suspension of work on the Panama Canal. On the 16th of February 25,000 workmen were discharged; and they are returning to their homes in the West Indies, France, and Chili by the hundreds. There were 10,000 men still in camp at latest date, and fears were entertained that when work on the canal is finally stopped, these will try to take possession of the railroad, or that a revolution may break out. The British, French, and American war vessels there are co-operating with the Colombian authorities in the interests of good order.

Health and Temperance.

THE HANDS THAT CAN MAKE GOOD BREAD.

You may talk to me of accomplished girls,
With "hands as white as the lily;"
Of melting blue eyes, and auburn curls,
But I think that decidedly silly:
But when any one mentions a lady's hands,
The question pops into my head,
Not of their beauty and golden bands,
But, *Can they make good bread?*

There are hands that are skillful with pencil and brush,
And can paint a landscape or face;
That can write sweet notes, and color a blush,
With the greatest beauty and grace.
Perhaps you will call me a gluttonous churl,
But, for one, I prefer, instead,
A matter-of-fact and sensible girl,
With hands that can make good bread.

There are hands that can play the piano with ease,
And finger the lively guitar;
Can crochet and embroider, and all such as these—
More worthless than useful by far.
These are all very pleasing to ear and to eye;
But when you come to be fed,
You will find no hands beneath the sky
Like those that can make good bread.

We have trouble enough in a world like this,
But one thing lessens it much—
Brings household peace and domestic bliss—
And that is good dinners and such.
If you ever get tired of the world's busy strife,
And take a notion to wed,
Don't, for your life, get a wife
With hands that can't make good bread.
—Wm. T. Hornaday, in *Health Reformer*.

INTEMPERANCE FOR WOMEN AND CHILDREN.

To AN individual unaccustomed to such a thing, the practice of employing barmaids to deal out intoxicating drinks is one of the most lamentable features of the Australian drink traffic. Not only in its degrading effect on those directly employed does the shocking nature of this custom appear, but it becomes even more terrible when we contemplate that through the mediumship of these female agents the demon has direct access to the women and children of the land. Read the following from Lady Somersset:—

"A week or two ago, on a Saturday night, I was walking down Whitechapel-road; and as I went, a great longing came into my heart that I could take some of the leading men of our land down into the midst of that scene. Oh! the misery, degradation, and sin that were there, all springing from the feet of this awful drink traffic, which flaunts its brazen head in undisguised iniquity on all sides, house after house vying with each other in leading men and women into deeper sin. How they make down-fall easier and more certain! Not contented with the ordinary public house, they have now invented a new method, that of having an archway in the open street, with only a counter, over which drink is served to the passer-by, so that the public need open no door they pass. All these places are served by young girls. Your hearts would have sickened if you could have looked on those young faces. I say shame on us as a nation. In America the amount of drinking is enormous. But there is all honor to the nation in one respect; their feeling about children and young girls does not exist in England. You never find a native-born American girl serving as a barmaid in the States. On all the land over which wave the stars and stripes, you will not find young girls placed in positions of such temptation and danger. I cannot describe the horrors of that scene in Whitechapel, the streets illuminated by the lights of gin palaces. There is the low theatre, which is doing the devil's work six days out of seven. These theatres are now being licensed to sell drink on Sunday; as if six days were not enough! How can I put before you

the sin and misery of that scene? To see the children flocking out of those dens of sin! I state no exaggeration, no overdrawn picture. You have only to read the police reports. Last year you will find that in London alone 500 children under ten years old were taken up dead drunk, and there were 1500 under fourteen, and 2000 under twenty-one. Oh! as I walked down the street, it seemed as if He called the Man of Sorrows was by my side; and I prayed that there, in the midst of that sin, He should be able to say, 'She hath done what she could.'

THE DRINK CURSE ABROAD.

FROM all quarters we have evidence of the growing power of the liquor traffic. The nations of Europe are becoming more and more drunken. It almost seems as if they were bent on self-destruction, and had chosen strong drink as the means by which they intend to ruin themselves. A Parliamentary paper has just been published which contains facts which are positively startling:

In 1875, Germany consumed 200,000,000 litres of pure alcohol—a litre representing about an English pint—or six litres per head of the entire population. This would give for the male population a consumption of fifty litres of intoxicating drink per head per annum. In 1880, the amount had risen to 71 litres. The result is an increase of drunkards, of suicides, of lunatics, or cases of delirium tremens, and of fatal accidents. Seven-tenths of the people who suffer from alcoholism are in the prime of life, between twenty and fifty years of age.

In Prussia the expenditure in spirits alone in 1882 was 261,000,000 marks, while all the direct state taxes for that year produced only 150,000,000 marks. Taking the whole expenditure on beer, wine, and spirits, it amounted to 907,000,000 marks, more than double the amount realized by the Prussian Exchequer for its taxes, stamp duties, etc.

In Holland, the consumption in 1881 was even higher, 9.81 litres per head of the entire population; and in Belgium the average for the twelve years ending 1881 was 9.75 litres of alcohol per head.

Denmark still heads the list for drunkenness, the average consumption there being eighteen litres per head of population, or nearly twice as much as in Germany, Holland, and Belgium, and just three times as much as in England. Next comes Russia, with an average of sixteen litres per head, followed by Sweden with eleven, and North Germany with ten and a half litres per head. In Switzerland, curiously, the average is only seven and a half litres per head, which scarcely bears out the drinking reputation of the hardy mountaineers of Central Europe.

All these figures relate purely to spirit drinking, and they apply, not simply to the drinking population among males, but to men, women, and children alike. The amount of spirits consumed by habitual drinkers in Denmark, Belgium, Holland, and Russia, is enormous.

In Belgium, 74 per cent. of the crimes are committed under the influence of drink, and the number of drunkards who commit suicide has risen in thirty years from *one-seventh to one-third*. In Belgium the use of spirituous liquors has more than trebled in fifty years, while the population has only increased from 3,500,000 to 5,500,000. The use of spirits increased 66 per cent. between 1851 and 1881, and the use of beer 15.75 per cent. In 1881, Belgium spent 475,000,000 francs on strong drink. Suicides have risen from *fifty-four* per million inhabitants in 1848, to *eighty* in 1880. Lunatics have increased from 720 per million inhabitants in 1846 to 1,470 in 1881. The Inspector-General of Belgian prisoners reports that four-fifths of the crime and social misery is directly attributable to intemperance.

In every case there is a very close connection between the amount of drinking and the facilities for

obtaining drink. Where drinking-houses have been diminished, as in England, Holland, Sweden and Norway, and France, there has been a corresponding decline in the amount of drunkenness, and in the number of the crimes resulting from drink. On the other hand, where the number of drink-shops has increased, the consumption of drink, and the amount of crime and lunacy and misery, have also increased.

In Belgium, for example, where there has been such a rapid and alarming increase of drinking, there were in 1880, 125,000 liquor-shops, or one for every dozen grown males. Switzerland also shows a great increase of drinking, and between 1870 and 1880 the public houses increased 22 per cent., while the population advanced only 6.5 per cent. A similar state of things exists in Austria. In 1880, Vienna alone had 1,624 drink-shops, and there were 6,103 arrests for drunkenness. Another significant fact is that there is the most drinking *where the people are most poorly fed*, as in Ireland, Upper Silesia, and Pomerania. These statistics supply abundant food for reflection to the moralist and the reformer.—*Christian Commonwealth, London.*

BAD HABITS.

WE are quick to feel the need of food, but not so ready to perceive the danger of an excess. A lack of air at once drives us to secure a supply; but foul air is as fatal, yet gives us no warning. Nature provides a little training for us at the outset of life, but leaves the most for us to learn by bitter experience. So in youth we throw away our strength as if it were a burden we desire to be rid of. We eat anything, at any time, and do anything we please, and sit up any number of nights with little or no sleep. Because we feel only a momentary discomfort from these physical sins, we fondly imagine when that is gone we are all right again. Our drafts upon our constitution are promptly paid, and we expect this will always be the case; but some day they will come back to us protested; nature will refuse to meet our demands, and we shall find ourselves physical bankrupts. We are furnished in the beginning with a certain vital force upon which we may draw. We can be spendthrifts and waste it in youth, or be wise men and husband it to manhood. Our short-comings are all charged against this stock. Nature's memory never fails; she keeps the account with perfect exactness. Every physical sin subtracts from the sum and strength of our years. We may cure a disease, but it never leaves us as it found us. We may heal a wound, but the scar still shows. We reap as we sow, and we may either gather in the thorns, one by one, to torment and destroy, or rejoice in the happy harvest of a hale old age.—*Steel's Fourteen Weeks in Physiology.*

GLADNESS AS A MEDICINE.

THE ancients said that the liver turned over when one laughed. This may not be anatomically correct, but the liver circulation is quickened, the respirations are deeper and more profound, and the man feels warmer and better. Mirth promotes digestion, while gloom and depression of spirits will produce dyspepsia. He who is habitually joyful and happy will generally possess good health. Some philosopher has said that he would always trust any one who whistled while working.

Cheerfulness and gladness are not only of value in preserving health, but they are of equal service as a remedy in disease. The medical attendant or nurse who neglects this element of treatment, will often fail of success. No one should be allowed in a sick-room who is gloomy or despondent, or filled with vague forebodings. Every attendant upon an invalid should be not only hopeful but cheerful. Many a disease can be laughed out of existence. Let it not be understood that nurses should be always giggling

and grinning; but a cheery, happy spirit, with occasional mirth, is a welcome guest in any sick-room. How often is it seen that a child, too full of life and happiness for repression, bursting into a sick-room like a summer's breeze, will drive away the blue-devils of the sick, and send new life coursing through the veins. No sickness, of however serious an import, need fear a cheerful spirit among its attendants.—*Selected.*

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

Place and Address of Meetings.	Time of Meeting.	
	Sabbath-School.	Church.
ADELAIDE—Town Hall, Norwood	9:30 a.m.	11 a.m.
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BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—Baptist Chapel, Harrington St.	2:30 p.m.	11 a.m.
NORTH FITZROY—Albert Hall, Heidelberg Road	9:30 a.m.	11 a.m.
PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall	2 p.m.	3:15 p.m.

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Bible Echo and Signs of the Times.

Melbourne, Australia, April 15, 1889.

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PUBLISHERS' DEPARTMENT	

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.

WE call the attention of our readers to the tract advertised on the preceding page, entitled "A Review of Mr. G. W. Gillings' Pamphlet." Wherever this pamphlet is being used, the tract should go. The price is such as to make it quite easy to obtain and circulate them in large quantities.

BRETHREN W. D. Curtis from Adelaide, and M. C. Israel from Tasmania, were present during the meetings for the organization of our publishing work. The former at once returned to his work in Parkside, Adelaide, and Elder Israel went to assist Bro. Daniell's in New Zealand for a short time.

It is with regret that we have to state that Bro. A. G. Daniells has been interrupted in his work in Napier, New Zealand, by failing health. At last accounts, he was recovering to a degree, but scarcely able to resume his work.

SABBATH and Sunday, April 6 and 7, the editor of the ECHO spent with the few at Wychitella, about sixty miles north of Sandhurst. There are but few who have embraced the truth, but it was a pleasure to find them faithful and growing in the truth. One who had recently embraced the truth was baptized. In our little meetings we felt a measure of the Spirit of God. There being hardly enough to form a church, six persons applied for membership in the Melbourne church.

WE give a brief extract from a letter received by one who has been mailing the ECHO to a stranger. It presents a spirit of candor which is all too rare:—

"I highly appreciate your disinterested kindness, and although I do not agree with some of the articles in the BIBLE ECHO, yet on the great question of salvation by Christ, so far as I have read, I believe the paper to be sound, and therefore calculated to do good. I shall be glad to see further articles on the change of the Sabbath and eternal punishment."

THE Tract Society, in whose interest the BIBLE ECHO is published, has decided to respectfully call the attention of our law-making and public men to the principles advocated by this journal, and more especially the position which we hold in regard to religious legislation in general, and Sunday laws in particular. For this purpose it is proposed to send the ECHO to the members of the Victorian Parliament for a short time, with a request that they will kindly consider the position we hold as a Christian and loyal people, and the principles which we believe to be essential to religious liberty. During this time articles will appear especially bearing upon the true relations of religion and the state.

There is, in the United States, a remarkable movement on foot, which has for its ultimate object the utter subversion of the principles of religious freedom, which has ever been one of the principal elements in their boasted system of liberty and equality. This liberty and equality can never be promoted or retained under religious legislation, nor can legislation ever nourish true piety and religion. Man, as a moral agent, is accountable to God only; and He has never required earthly governments to undertake to protect or enforce His standard of morality, which recognizes the thoughts and motives of men rather than their outward actions.

FRANCE AND BOULANGISM.

UNHAPPY and unstable France has her share of griefs. Hers is a history marked and marred by erratic steps and deeds of darkness. And no sooner has she escaped from the grasp of one curse, than she brings upon her people the horror of another. In the past few months, social, financial, and political events have conspired to produce a series of misfortunes which are said never to come singly.

For some time past a unique, inexplicable figure, a political non-descript, admired by the people, hated and feared by the government, has been emerging from the army, whence he arose from obscurity by his audacious conduct in the face of his superiors. He braved the ire of the Premier and fought him on the field of honor, and arose from his defeat with no diminution of pride. He apparently has no fear and is only restrained from uttering his principles and declaring his purposes by the fact that he has none.

He resigned his place in the Legislative Assembly, expecting to be vindicated by the people at the polls; but the vote was against him. In spite of this, he becomes the candidate of three constituencies, and the triumphant government goes forth to political battle to finish his career, as they hope, but really to find they have "caught a tartar," and are completely routed.

Now the alarmed authorities seek the arrest and judicial condemnation of General Boulanger, but the object of their hate and apprehension has fled to Brussels. The Belgian government is required to expel him, which they will likely do if he does not go of his own accord. How it will end, no one knows. What the result would be if he were shot, is hard to tell; and what will happen if he succeeds, we will have to wait and see.

OUR missionary in China, Bro. A. La Rue, writes to the *Signs of the Times*, under date Jan. 15, as follows:—

"The work here is very encouraging at present; those that were the most bitter at first show a different spirit now. One of the old missionaries who has been here in the work seven years, now sees that he must keep God's law. He is going up to the Island of Formosa to be gone till June, and then he goes to our college at Healdsburg to spend several months. He wants to know what time the summer vacation commences. Please write me so that I can write to him about it, as he wants to take that time in going. A soldier has also, I believe, been truly converted. He leaves here for London next month. He says he will take the good news to his mother. A captain from Australia has likewise embraced the truth. This is a migrating people, and we shall never know in this life what good has been done."

FROM the same paper we learn that Bro. J. I. Tay, who sailed from San Francisco to Tahiti, there expecting to meet Elder Cudney and with him proceed to Pitcairn Island, has returned to Oakland. Elder Cudney sailed from Honolulu on the 31st of July, expecting to call at Tahiti; but no word has since been received from him.

Under these circumstances the suffering of his family through anxiety and suspense must be of a nature that is difficult to appreciate. And it is shared to a great extent by all his friends and our people generally.

INCONSISTENCY.

In the pamphlet, "Seventh-day Adventism," Mr. Gillings states, on page 10, "that the commandments of the decalogue are all brought forward in the New Testament, both in spirit and in fact, being informally but really interwoven into the texture of Christian law." Very well; does this include the fourth commandment in spirit and fact? Yes, "but the observance of the seventh day is pointedly and necessarily omitted." This last statement is a plain contradiction of the first statement. One is false; and which is it? The first is true, because Jesus said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least [of no esteem] in the kingdom of heaven."

The second statement is false, because we have repeated records of Jesus observing the Sabbath. In Luke 4:16 we read that "as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Of the holy women it is stated that "they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56. In the Acts of the Apostles are recorded at least five instances in which they observed the Sabbath. The references are as follows: Acts 13:14; 13:44; 16:13; 17:2; 18:4. And yet the author states, in the face of the truth he had just uttered, that "the observance of the seventh day is pointedly and necessarily omitted" from the New Testament. This declaration is immediately followed by another of the same nature, viz.: "Next we have the formal observance of the first day of the week as the day on which Christian worship was celebrated." But it is not possible to show by New Testament evidence that a religious meeting was ever held on that day, except in the instance of Acts 20:7. It is far from certain that Pentecost occurred on that day. If so, no mention is made of it. And the outpouring of the Spirit was in fulfillment of the type, and not in honor of the day of the week. It is easy to make assertions, and blind the eyes of those who do not study for themselves; but these things are too glaring to be allowed to pass unnoticed.

It is now considered certain that the Blair bills, introduced into the United States Congress in the interests of the Sunday movement, will not become a part of the law of the land at this Congressional session. But the fight goes on, and will probably increase in intensity. From the article on "The Tract Societies and Sunday Legislation," by W. C. White, acting president of the S. D. A. General Conference, it will be seen that the opposers of the measure do not intend to be idle. A curious feature is the influence of women in this controversy. It is well known that women are among the most active workers in the tract societies, which have charge of the opposition petitions, and the secretary is a lady; while the Women's Christian Temperance Union have charge of the petitions in favor of the bills. Another characteristic feature is the wholesale way of securing signers to the petitions in favor of the bills by vote, all the members of an organized body being reckoned because a representative meeting has indorsed the measure.

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