

# Bible Echo

HOLY BIBLE

## SIGNS OF THE TIMES

AND

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

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### Bible Echo and Signs of the Times.

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IN MANUS TUAS, DOMINE.

Loose not thy hold, O hand of God!  
Or utterly we faint and fall.  
The way is rough, the way is blind,  
And buffeted with weary wind;  
Thick darkness veils above, below,  
From whence we come, to where we go;  
Feebly we grope o'er rock and sand,  
But still go on, confiding all,  
Lord, to thy hand.

In that strong hold salvation is;  
Its touch is comfort in distress,  
Cure for all sickness, balm for ill,  
And energy for heart and will.  
Securely held, unfaltering,  
The soul can walk at ease and sing,  
And fearless tread each unknown strand,  
Leaving each large thing, and each less,  
Lord, in thy hand.

O mighty Friend, forever near!  
O mighty Help! so soon forgot,  
So oft rebelled against and grieved,  
Unthanked, distrusted, disbelieved;  
Forgive us all, and hold us fast  
Till dawning lights the dark at last,  
And, looking back, we understand  
How we were kept, and knew it not,  
Lord, by thy hand.

—Susan Coolidge.

### General Articles.

#### THE TREASURE AND THE HEART.

MRS. E. G. WHITE.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

MARK these words of the Great Teacher. He sets before you the course to pursue if you would serve your best interests in this life, and lay up for yourselves an eternal treasure. "Lay not up for yourselves treasures upon earth." There is danger of losing all in the pursuit of worldly gain; for in the feverish eagerness for earthly treasure, higher interests are forgotten. The care and perplexity that are involved in laying up treasures upon the earth leave no time or desire to estimate the value of eternal riches. The glory of the world to come is eclipsed by the corruptible things of earth. "For where your treasure is, there will your heart be also." Your thoughts, your plans, your motives, will all have

an earthly mould, and your soul will be defiled with covetousness and selfishness. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The day is coming when the idols of silver and gold will be cast to the moles and to the bats, and the rich men will weep and howl for the miseries that shall come upon them.

Christ entreats, "Lay up for yourselves treasures in heaven." This work of transferring your possessions to the world above is worthy of your best energies. It is of the highest importance, and involves your eternal interests. All that is given for the salvation of souls and the glory of God is invested in the most successful enterprise in this life and in the life to come. Your talents of gold and silver, if given to the exchangers, are continually gaining in value, which will be registered to your account in the kingdom of heaven. In giving to the work of God, you are laying up for yourselves treasure in heaven, which is secure from disaster and loss, and is increasing to an eternal, an enduring substance.

It should be your determined purpose to bring every power of your being into the service of Christ. His service is profitable for the life that now is, and for that which is to come. If your thoughts, your plans, your purposes, are all directed toward the accumulation of the things of earth, you will not heed the warnings and entreaties of the Word and Spirit of God. You will have no time to devote to the study of the Scriptures, and to earnest prayer that you may escape the snares of Satan, and render intelligent obedience to your Heavenly Father.

Satan has nets and snares, like the snares of the fowler, all prepared to entrap souls. It is his studied purpose that men shall employ their God-given powers for selfish ends rather than yield them to glorify their Maker. God would have men engage in a work that will bring them peace and joy, and will render them eternal profits; but Satan wants us to concentrate our efforts on that which profiteth not, on things that perish with the using. The service of Satan is one of care, perplexity, anxiety, and wearing labor, and the treasure men toil to accumulate on earth is only for a season. The greatest caution is exercised in the worldly investment of means, that the expenditure may yield a good profit; but in things of eternal concern the utmost indifference is displayed. Oh that the great interests of the world to come were appreciated! Why is it that men are so unconcerned about the salvation of the soul, when it was purchased at such cost by the Son of God?

The heart of man may be the abode of the Holy Spirit. The peace of Christ that passeth understanding may rest in your soul. But it is impossible to be weaving the graces of Christ into your character while you are putting all your energies on the side of the world. You may take part in the outward forms of worship; but your service will be an abomination to the God of heaven. You cannot serve God and mammon. God will accept no half-hearted service.

"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light." If the eye is single, the light of heaven will fill the soul, and earthly things will appear insignificant and uninviting. The purpose of the heart will be changed. You will lay up your treasure in heaven. Your thoughts will be fixed upon the great rewards of eternity. All your plans will be made in reference to the future, immortal life. You will be drawn toward your treasure. You will not study your worldly interest; but in all your pursuits the silent inquiry will be, "Lord, what wilt thou have me to do?" Bible religion will be woven into your daily life.

The true Christian does not allow any earthly consideration to come in between his soul and God. The commandments of God wield an authoritative influence over his affections and actions. If every one seeking the kingdom of God and his righteousness would be always ready to work the works of Christ, how much easier would become the path to heaven. The blessings of God would flow into the soul, and the praises of the Lord would be on your lips continually. You would then serve God from principle. Your feelings might not always be of a joyous nature; clouds would at times shadow the horizon of your experience; but the Christian's hope does not rest upon the sandy foundation of feeling. Those who act from principle will behold the glory of God beyond the shadows, and rest upon the sure word of promise. They will not be deterred from honoring God, however dark the way may seem. Adversity and trial will only give them an opportunity to show the sincerity of their faith and love. When depression settles upon the soul, it is no evidence that God has changed. He is "the same yesterday, to-day, and forever." You are sure of the favor of God when you are sensible of the beams of the Sun of Righteousness; but if the clouds sweep over your soul, you must not feel that you are forsaken. Your faith must pierce the gloom. Your eye must be single, and your whole body shall be full of light. The riches of the grace of Christ must be kept before the mind. Treasure up the lessons that his love provides. Let your faith be like Job's, that you may declare, "Though he slay me, yet will I trust in him." Lay hold on the promises of your Heavenly Father, and remember his former dealings with you, and with his other servants; for "all things work together for good to them that love God."

The most trying experiences in the Christian's life may be the most blessed. The special providences of the dark hours may encourage the soul in future attacks of Satan, and equip the servant of God to stand in fiery trials. The trial of your faith is more precious than gold. You must have that abiding confidence in God that is not disturbed by the temptations and arguments of the deceiver. Take the Lord at his word. Study the promises, and appropriate them as you have need. "Faith cometh by hearing, and hearing by the Word of God." Become rooted and grounded in the Word, and then

you will not renounce the important truths for this time, which are to exert a sanctifying influence upon your life and character.

It is faith that familiarizes the soul with the existence and presence of God; and when we live with an eye single to his glory, we discern more and more the beauty of his character. Our souls become strong in spiritual power; for we are breathing the atmosphere of heaven, and realizing that God is at our right hand, that we shall not be moved. Faith sees that God witnesses every word and action, and that everything is manifest to Him with whom we have to do. We should live as in the presence of the infinite One.

"God so loved the world, that he gave his only begotten Son," that the lost might be reclaimed. Through the sacrifice and mediation of Christ the repentant soul has been brought into sacred relations with the Eternal Father. He who has tasted and found that the Lord is good, cannot bear the thought of following in the path of transgression. It is pain to him to violate the law of that God who has so loved him. He avails himself of the help which God has promised, ceases his disobedience, flees to Christ, and, through faith in his blood receives remission of sin. The divine hand is reached to the aid of every repentant soul. Divine wisdom will order the steps of those who put their trust in the Lord. Divine love will encircle them, and they will realize the presence of the Comforter, the Holy Spirit.

If the eye is single to the glory of God, the treasure will be laid up above, safe from all corruption or loss; and "where your treasure is, there will your heart be also." Jesus will be the pattern that you will seek to imitate. The law of the Lord will be your delight, and at the day of final reckoning you will hear the glad words, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

#### A LAME ARGUMENT.

E. MC ALPINE.

*B.* WHY, look here, my friend, we are not under the law now, but under grace!

*M.* Yes, I admit we are under grace, but still the law of God is in force!

*B.* But the law entered that the offence might abound, but where sin abounded, grace did much more abound. Grace abounded more than sin, so much so, that it eclipsed the law. The law *hath* reigned, but *now* grace reigns. Paul says, "For ye are not under the law, but under grace." Rom. 6:14.

*M.* That sounds very philosophical, but your conclusion is unsound. Come, let us reason together, and examine the argument by the light of God's immutable Word. We are under grace. Very true. But what is sin?

*B.* "Sin is the transgression of the law." 1 John 3:4; Rom. 7:7.

*M.* Then where there is sin, there is law; where there is no sin, there is no law. Now you will admit that sin abounds on every hand, and where there is sin, there the law is binding. Paul says, "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet."

*B.* But Paul says, "Ye are not under the law, but under grace," how do you harmonize those two diverse statements by the same writer?

*M.* Very easily, by quoting a few verses of his writings: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. "But if ye be led of the Spirit, ye are not under the law." Gal. 5:18. Grace reigns through obedience to the law. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin,

condemned sin in the flesh; that the righteousness [or right doing] of the law might be fulfilled [accomplished] in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. Here is proof that if we walk after the Spirit, we shall keep the commandments of God. We are under the condemnation of the laws of any government only as transgressors, and thus it is with the law of God.

*B.* Then believers only are released from the condemnation of the law?

*M.* Exactly so. We must not transgress the law, though we are not under its condemnation. But as to the law not being in force, take the words of our Saviour in his sermon on the mount: "One jot or one tittle shall in no wise pass from the law, till all be fulfilled." Heaven and earth shall pass away first. The heavens and the earth are still remaining, and so is the law of God.

#### NORFOLK ISLAND.

NORFOLK ISLAND is the largest of a group of islands located nearly a thousand miles northeast of New South Wales and about four hundred miles from New Zealand. It is a small island, being only five miles long and two and one-half broad, with an area of fourteen square miles. The sea around the island has a rocky bottom with no good anchorage near. Philip Islands and Nepean Islands are near, but not inhabited. There is a large number of other islands that are nearly all rock, called the Bird Islands.

The principal settlement on Norfolk Island is in the southeast part. It is low at that point, and there is a violent surf that beats almost incessantly on the rocky shore, always making the landing difficult, and, when there is any wind, dangerous.

This island was discovered by Captain Cook in 1774, and soon afterward the English took possession and used it as a convict colony, where the most desperate characters were confined. The convicts spread desolation on this beautiful island, and, although a strict watch was placed over them, many escaped to the other islands in these seas.

In 1826 New South Wales occupied the island for their convicts, and at one time there were more than two thousand of them on the island, and there were large buildings to shelter and confine them. Many soldiers were sent there to guard them and keep them from leaving the island; but many of the convicts were desperate men, and as brave as desperate, and they found means to escape the watchfulness of their keepers. Later, the island was transferred to Tasmania, when settlers from Pitcairn Island were introduced and took possession, and the convicts were sent away.

The general surface of the island is about four hundred feet above the sea. Mount Pitt in the north rises to 1,050 feet. The soil of the island is a decomposed basalt. The island is well watered, and the soil is wonderfully fertile. The surface of the land is undulating, and in many places is clothed in green, with clumps of trees and shrubs. Many of the pine trees of the island are more than two hundred feet high, and some are thirty feet in circumference.

There is a fine avenue between Sidney and St. Barnabas, principally lined with these magnificent trees. Mount Pitt was formerly covered with them; but all the fine ones have been cut, and now only a few of these large trees remain on the island. The palm trees grow here, but they do not grow large. Bananas, peaches, pine-apples, and many other varieties of fruit grow in great perfection on the island. Sweet potatoes are produced in large quantities. Wheat, oats, and barley are cultivated. The climate is all that can be desired, and is hardly surpassed anywhere. Kingston is the capital of the island, as well as the mart of trade. The products are few, consisting mostly of fruits and vegetables. When there is no wind, ships may reach the pier; but gen-

erally there is an angry surf beating the shore, and communication is by means of whale boats.

The American whale and trading vessels often stop here to procure supplies and leave cotton, clothes, boat tackle, and some other kinds of goods. The government of the island is very simple. The execution of all laws is vested in three commissioners, or magistrates, who are responsible to the Governor of New South Wales.

The Chief Magistrate is the acting Governor of Norfolk, and has a salary of 125 dollars a year, and that, I believe, is the only salaried officer on the island. There are no taxes and no revenues in this favored place; no fear of assessors or tax collectors. There are but few offenders, and no prisons in which to confine them if they do offend.

The American consul, in his report, makes the island a sort of Arcadia, where the land is fertile and very productive, and where the climate is a delight. The people are peaceful, and have comfortable houses, enough to eat and to wear, with no ambitious schemes to gratify. They communicate only a few times in the year with other parts of the world.

The large buildings occupied by the convicts were given to the settlers, and the change is very great. Where great criminals lived and blighted this fair land, there is now a thriving population, with handsome houses and cottages, with fine streets and parks adorned with beautiful trees, and schools.

The population of the island is about 800, nearly equally divided between males and females. No one is allowed to introduce any liquor on the island. The death rate is very low, being only nine to a thousand.

—Hon. N. F. Graves.

#### THE BELIEF IN SATAN.

W. A. SPICER.

SATAN never scores a greater victory than when he persuades men to believe that he is a myth, and that his work is but a blessing in disguise. Never was there a time in the history of this world, we may well believe, when he could make better use of this idea than at present, and in the near future. Of solemn import to us is the woe of Rev. 12:12: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." The great enemy of souls is working to throw men off their guard, that they may fall an easy prey to his final deceptions. The idea is, that the devil is but a personification of the evil tendencies of the natural heart. But Michael, the archangel, was not struggling with the sins of his heart "when contending with the devil" about the body of Moses.

We know from the prophetic word that just before us is the "hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10. Then will be seen "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved." 2 Thess. 2:9, 10. Christ says that these deceptions will be such that, "if it were possible, they shall deceive the very elect."

Satan's evident design in working all of these signs and wonders is to lead men to accept them as manifestations of the power of God. Herein the deception consists; and only those who have received the love of the truth in their hearts, and are prepared to test all things by the law and the testimony, will be able to stand in the day of temptation. Satan has power to transform himself into an angel of light, and so to deceive even those who may believe in his existence; but how will it be in that day with those who have banished him into mythology, and believe Heaven to be the only source of supernatural power? Such will surely be deceived. We could not make a greater mistake than to underrate

the strength of the enemy, and to conclude that our only foe is the heart's natural tendency to evil. "We wrestle not," says Paul, "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." The prince of darkness knows the weak points in our hearts, and is a master of subtle temptations. Knowing that he has but a short time, he has come down in great wrath to oppose the work of God, and to lull the world into a feeling of false security which will unfit it to withstand his deceptions. We see modern Spiritualism, notwithstanding its so-called exposures, adding to its numbers many thousands every year. It is assuming a more refined and religious garb, and its votaries regard it as light and truth from Heaven. How can any who deny the personality of the devil escape the same conclusion, when met face to face with its most positive manifestations? But the word of God declares it to be of the "spirits of devils, working miracles." We believe there is a special work—a "present truth"—to prepare men to stand faithfully in the time before us. Down the centuries comes the cheering promise from the lips of Christ: "Because thou hast kept the word of my patience, I also will keep thee in the hour of temptation, which shall come upon all the world. . . . Behold, I come quickly."

### TRIBULATION.

STEPHEN McCULLAGH.

WHEN the Son of God was set apart for his ministry upon earth, tribulation was his constant lot. All who will follow him truly, must necessarily partake to some extent of some of the trials and sorrows which he so patiently endured.

When the scribe made his anxious request to follow the Master, Jesus did not reply to him in flattering invitations, nor hold out any worldly inducements, but laid before him the naked truth: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." This reply did not indicate a life of ease and popularity to the followers of Jesus, but, on the contrary, foretold a life of tribulation, self-denial, and fortitude. Oh, how true these words of the Saviour proved to be! No place in the world for the Son of God, except upon the cross of Calvary.

When the disciples were sent out by the Lord, their credentials insured for them a life of tribulation. "Men will deliver you up to the councils, and they will scourge you." In every age of the world's history, the true child of God has had to encounter tribulation. The path of duty cost Abel his life; and he who perpetrated the foul deed upon his righteous brother was a professed worshiper of the Most High. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction." James 5: 10. Time would fail to tell of the tribulation endured by the prophets, the apostles, and the early Christians. During the long dark period of 1260 years of papal persecution, the saints of the Most High suffered tribulation, and were slandered as was their Lord. They were imprisoned, scourged, racked, tortured, and chose death rather than yield their principles of faith.

The people of God of this generation have not yet been called upon to pass through the trying scenes of the Inquisition, nevertheless the last days are to be perilous.

Tribulation does not necessarily come through the Inquisition. One may be tried in a score of ways. "A man's foes shall be they of his own household." Matt. 10: 36.

The path of duty is indeed a "way of peace and pleasantness" to the soul, but, notwithstanding, storms and billows will beset the Christian's course. The true follower of Christ has no right to expect sunny skies and smooth sailing. "And ye shall be

hated of all men for my name's sake." "The disciple is not above his master, nor the servant above his lord." Matt. 10: 22, 24.

In accomplishing the great work of the third angel's message, can Christ's people expect to meet with more approval from the world than did God's faithful people in past ages? The Sacred Word does not so teach.

The message develops a people having patience. Rev. 14: 12. Patience is attained only through trials and disappointments. Those who "keep the commandments of God and the faith of Jesus" are noted for their patience. This clearly demonstrates the fact that the people keeping the commandments of God will become subjects of tribulation thereby, for "tribulation worketh patience." "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." John 16: 33. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12: 11.

### QUITE SIMILAR.

GEO. A. BATES.

In a recent discourse, Dr. Talmage, referring to the sin of Sabbath-breaking, and the miracles and judgments of God to stamp it with his displeasure, said:—

A farmer once said: "I defy your Christian Sabbath. I will raise a Sunday crop." So he went to work and plowed the ground on Sunday, harrowed it on Sunday, planted corn on Sunday, reaped the corn on Sunday, and gathered it into the barn on Sunday. "There," said he, "I have proved that all this idea about a fatality accompanying Sunday work is a perfect sham." But before many weeks passed, the Lord struck that barn with his lightning, and away went that Sunday crop. . . . The fact is, Sabbath-made ropes will break, Sabbath-made shoes will leak, Sabbath-made coats will rip, Sabbath-made muskets will miss fire, and Sabbath-made occupations will be blasted.

That sounds like a big story, Doctor, but Pope Gregory the Great told one on the same point that will bear as many exclamation points as yours. He says:—

A husbandman who upon the Lord's day [Sunday] went to plow in his field, as he cleansed his plow with an iron, the iron stuck so fast in his hand, that for two years he could not be delivered from it, but carried it about continually, to his exceeding great pain and shame.

Again: Pope Eugene (826 A. D.) says:—

Several of our countrymen following their husbandry on this day have been killed with lightning; others, being seized with convulsions in their joints, have miserably perished.

One more:—

A miller, having broken the pope's Sunday edict by grinding his corn, there suddenly came forth instead of flour such a torrent of blood that the vessel placed beneath was nearly filled with blood; and the mill-wheel stood immovable in spite of the strong rush of water; and those who beheld it wondered thereat, saying: "Spare us, O Lord."

The *Southern Cross* "tells another," a "fish story," by the way. It was furnished by a correspondent, and relates to the owner of a fishing vessel who refused to go out on Sunday.

The other seines, four in number, shot and enclosed large shoals of fish, but, by some mishap, each one of the four seines lost their fish, and did not succeed in catching any. The owner of the *Hope* spent his Sabbath in worship in the Lord's house and family devotion. On the Monday morning, at break of day, he proceeded to the fishing ground. He had no sooner arrived on the spot than a shoal of fish made its appearance; and in three days the fish saved amounted to 800 hogsheads. The other four seines shot again on the Monday, but were again unsuccessful. The *Hope* had saved her shoal of fish, and was about to retire from the fishing ground, when a shoal of fish made its appearance close to the boats. Without losing any time, the seine was shot, the shoal enclosed, warped into its proper place, and the seine moored in the accustomed manner; and by Saturday 600 hogsheads were saved, and the seine was left in the water through another Sabbath, the owner attending to his religious duties. Again on the Monday morning he commenced, and by evening had succeeded in saving 200 hogsheads more, making 1600 hogsheads from one Monday to another, and at the same time obeying God's command to keep holy the Sabbath day. The other seines that shot on the Sabbath day were toiling every day, but were unsuccessful all through the season.

One serious trouble with this writer's conclusion is that God never commanded anybody not to work on Sunday.

### THE POWER OF THE EVIL ONE.

THE whole Bible is permeated with the thought of a great spiritual conflict between the powers of light and of darkness for the salvation or ruin of man. Eliminate this idea from the Bible, and it becomes confused and utterly meaningless. The agency of Satan is prominently presented in connection with the first great transgression, and as its inciting cause. The existence and agency of evil spirits in opposing the will of Jehovah is clearly presented in the conflict between Moses, acting in the name of the God of Israel, and the gods of Egypt. The conflict was not between Jehovah and a myth, but between Jehovah and wicked spirits who exalted themselves against him. The existence of evil spirits, variously designated as gods, the gods of Egypt, the gods of the heathen, and false gods, meaning more than the images used to represent them, is recognized in almost innumerable instances in the Old Testament. The psalmist represents the people of God as having been seduced to the service of idols, and as sacrificing their sons and daughters, not to a myth, but to devils. This fact is asserted in several other places in the Old Testament; and Paul assures us that "the things which the Gentiles sacrifice, they sacrifice to devils."

In the opening of Christ's great mission, he was encountered by Satan, not a creature of the imagination, but a real, spiritual foe, who sought to overcome him and defeat the divine purpose. The fact of demoniacal possessions, the evil influence of the spirits and their opposition to Christ, is presented so frequently and so clearly by the four evangelists that it cannot be denied. That this great spiritual conflict is still going on, and will continue to go on until the end, we are clearly taught in the Bible. This is not a conflict between influences which can mean nothing aside from agencies, but between real spiritual beings. God's agency in promoting the happiness of the universe is personal and real, and so is the agency of the devil and his angels in opposing him.

We are here exposed to the adverse influence of these invisible, spiritual enemies, real spirits, who endeavour to lead us away from God. The apostle Peter assures us that our "adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." The apostle Paul exhorts us to "put on the whole armour of God, that we may be able to stand against the wiles of the devil," and then proceeds to say, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness," or, as it is in the margin, "wicked spirits, in high places." We are exhorted not to give place to the devil; to resist the devil; to be faithful, lest we fall into the snare of the devil. Is all this a mere figure of speech? Is all this, uttered under the inspiration of God, a mere picture of imagination, a mere fancy of the mind? By no means. It is the declaration of plain and simple truth. The conflict in which we are engaged is a conflict with real spiritual adversaries, and not imaginary foes. Although the conflict is a spiritual one, it is, nevertheless, personal and real.

We are not impressed with this truth as we should be. We do not allow it to occupy that place in our thoughts which its importance demands. If we knew that an assassin was lurking about our door to assault us, how careful we would be to avoid or resist his attack! But we know that Satan, or some of his minions, is dogging our steps every day. How important, then, that we be ever on our guard, and especially that we implore divine assistance, and ask God not to lead us into temptation, but deliver us from evil, and the power of the evil one.—*John Scott, D. D.*

FAITH is the pencil of the soul, which pictures heavenly things.

## STATE RELIGION IN EUROPE.

J. H. WAGGONER.

DOCTOR STÖCKER, the German court preacher, is an able man, and has enjoyed great popularity; but he is somewhat losing caste in court circles because of his outspoken opposition to the union of church and state. His opposition comes from a source from which it would least be expected, and cannot fail to exert some influence. A recent number of the *German Evangelical Church Journal* contained remarks from which the following extracts are taken:—

"The secular authorities are of divine appointment as well as those of the church. But the former deal with the appointments of nature, whilst the latter have to do with the appointments of grace; those work with the weapons of law and compulsion, these with the means of grace and liberty. And out of this profound difference between both institutions arises the biblical injunction not to combine or intermingle them. Render to Cæsar the things which are Cæsar's, and to God the things which are God's. This word of Christ separates the realms of religious life from those of the state life; but in our State churches they are falsely united with one another."

He then notices the objection that, humanly speaking, the Reformation was saved by the interference of worldly powers, but he says: "Nevertheless, history cannot invalidate a divine principle."

It is not certain that the doctor yet sees, what others see very clearly, that the union of church and state throughout Europe has undermined every principle, and is fast reversing every fact, of the Reformation. After the conviction, in Germany, of Pastor Thümmel for speaking against the institutions and doctrines of the Catholic Church, there was a general inquiry concerning the rapid rise of the power of Romanism in that empire, and the State-church organs plead for an increase of state expenditures for the support of the State Church. But the Evangelical Alliance called their attention to the fact that their connection with, and dependence upon, the state was the real cause of their weakness. It is, in fact, a repetition of the cardinal principles of the Roman Church, and can be expected to bear only the same fruit.

Consistency requires that in a State church the highest officials should be considered members of the church. And so it is. The king or queen of England is the head of the church, without regard to his or her personal standing religiously. And so of others. Of this fact Dr. Stöcker speaks as follows:—

"That worldly princes should rule, and the mighty among them have power, is an indisputable divinely-willed fact of secular arrangement. 'It shall not be so among you,' says the Saviour. But it shall thus be, after all, says the adherent to State-church principle. When that enlightened prince, Frederick William IV., felt his position in the church to be, beyond all dispute, 'unlawful and unchristian,' he stood on the side of Bible truth. Attempts have been made to maintain this truth by recognizing the authority of the Government, not as a secular power, but as being a prominent member of the church, and vested with ecclesiastical power. But in the first place, the holy Scriptures give no recognition to church-members simply because they are prominent in worldly positions; this is no reason that they should be prominent in the church also. For in the life of the church, not ruling but serving gives the pre-eminence; neither is worldly position, but living faith, held in esteem. Secondly, we find it indisputably true that ecclesiastical power was not vested in the Government, that is to say, the head of the state, as a personal matter. That any one, simply because he is a distinguished person, wholly aside from his faith and walk, should be granted a pre-eminent place in the church, is such an absurdity that it never should have been maintained. Such a view is judged by the spirit as well as the letter of the Bible."

And yet such a view is the natural outgrowth and necessary associate of national religion. The Reformation in Europe was built upon the declaration

that the Scriptures are a sufficient guide, and upon the right of private judgment in matters of faith. These are now denied in every State church in Europe—in Russia, in England, in Prussia, in Scandinavia, and even in Switzerland. A State church, or, which is the same thing, "national religion," is in its very nature antagonistic to the right of private judgment, and to freedom in worship.

*Basel, Switzerland.*

## ONE THING I KNOW.

John 9:1-38.

HE stood before the Sanhedrim;  
The scowling rahhis gazed at him,  
He recked not of their praise or blame;  
There was no fear, there was no shame,  
For one upon whose dazzled eyes  
The whole world poured its vast surprise.  
The open heaven was far too near,  
His first day's light too sweet and clear,  
To let him waste his new-gained ken  
On the hate-clouded face of men.

But still they question, "Who art thou?  
What hast thou been? What art thou now?  
Thou art not he who yesterday  
Sat here and begged beside the way;  
For he was blind."

—"And I am he;

For I was blind, but now I see."

He told the story o'er and o'er;  
It was his full heart's only lore;  
A prophet on the Sabbath day  
Had touched his sightless eyes with clay,  
And made him see who had been blind.  
Their words passed by him like the wind  
Which raves and howls, but cannot shock  
The hundred-fathom-rooted rock.

In vain were threats and fury spent,  
The Hebrew's neck could not be bent;  
Their sneers at Jesus and his band,  
Nameless and homeless in the land,  
Their boasts of Moses and his Lord,  
All could not change him by one word.

"I know not what this man may be,  
Sinner or saint; but as for me,  
One thing I know, that I am he  
Who once was blind, but now I see."

They were all doctors of renown,  
The great men of a famous town,  
With deep brows, wrinkled, broad, and wise,  
Beneath their broad phylacteries;  
The wisdom of the East was theirs,  
And honor crowned their silver hairs.  
The man they jeered and laughed to scorn  
Was unlearned, poor, and humbly born;  
But he knew better far than they  
What came to him that Sabbath day;  
And what the Christ had done for him  
He knew, and not the Sanhedrim.

They cast him out, he went his way,  
They stayed to plot, he went to pray;  
The downward path they blindly trod,  
He found the Christ, the Son of God.

—Selected.

## THAT SACRED NAME.

ROBERT HARE.

IN some minds the name "Jesus" has become associated with a sickly sentimentalism that produces a kind of mental nausea, if not actual disgust. This, we believe, is in a great measure owing to the way that name has been associated with what is presented as religion. Religion has not been presented as something robust, healthy, and at the same time essential to the true life, but rather as a weak sentimentality consisting of O's! and Ah's! with a nine-tenths of profession and one-tenth of inexplicable mystery. It has become insipid to many vigorous minds, and of necessity all associated with it has shared a similar fate. Thus that sacred name, instead of presenting in itself the embodiment of all that is manly, venerable, and holy, has, through being associated with cant and hypocrisy, become a bye-word and a reproach. With many it is a term

as meaningless as the nursery rhymes of childhood. Little do religious professors realize, when prating over that name as glibly as they would over the news items of yesterday's paper, that they are laying the foundation for the disrespect so often shown to that name which angels whisper with reverence.

The Christian's greatest care should be to rightly present, both in profession and life, that sacred name as the one which contains a greater depth of meaning, and more profound importance, than any other known to man. "He shall save his people from their sins," is the inspired definition of this most wonderful name, and he who rejects it, rejects the only power in earth or heaven that can erase the errors and failures of his life. It forms the seal on the King's signet-ring, that can appoint to death or bid the captive live.

In the echoes of the ocean cave we hear the music of the billows beyond; so in the name of Jesus we can hear echoes which breathe forth redemption and final victory for all that believe in him.

They come in the midnight of sorrow,  
Sweet echoes that float o'er the soul,  
Dispelling the darkness of anguish,  
And bidding the spirit be whole.

They come with their whispering cadence,  
Soft as the seraphic psalm,  
Calling to crown-wreaths of triumph,  
To home and the victor's palm.

Oh, list while the echoes still linger,  
While Mercy awaits by the door;  
'Tis Jesus, he offers thee pardon,  
And bids thee to "go sin no more."

## THE DANGER OF SUCCESS.

THE question with many is not what is good, right, or true, but what is successful. Really, success, even more than charity, covers a multitude of sins. The Paul Cliffords are justified if they are successful. Even modern duellists have a charm about them if they can only succeed, and it not unfrequently happens that the highway robber elicits the admiration of his contemporaries if he can only put into his operations a bit of dash, and can safely elude the vigilance of the police. It is not, therefore, very strange that this general tendency finds some development in the religious world. The value of Christian effort is often determined wholly by its success, and this success is very generally estimated by an entirely false standard. In it, numbers count for almost everything. A large congregation at a church or chapel at once stamps the minister of the place as a successful preacher, while, as a matter of fact, it often happens that his large congregation is owing entirely to elements of character and preaching which are directly opposed to New Testament teaching. Boasting of achievements is never to be commended in religious work; but when these achievements are for the most part misleading, the shame of the thing becomes a crime, and it ought to be severely condemned by all who love truth better than falsehood. We have already remarked that religious movements are chiefly measured by their success. How often do we hear the Salvation Army's grotesque methods and neglect of important truth apologized for on the ground, that, notwithstanding all these, the Army is doing a vast amount of good, or, in other words, is eminently successful. And whoever will listen to "General" Booth at any special meeting of the Army will find that he at least is fully aware of the value of parading the numbers and deeds of the Army before the world as a means to gain the public sympathy as well as the public attention.

Now there is a danger in all this of a very serious character. The brilliant achievements of the robber tend to hide the enormity of his guilt; the successful military commander makes his splendid victories, in the minds of the people, largely atone for his great laughter of human lives; while the number of con-

verts made to a religious cause are paraded to blind the public conscience to the fearful departures from apostolic precept and example. No matter what the creed is, if only success is achieved; no matter what the methods are, if only large numbers of converts can be gained; and no matter what may be the evil justified, if only real or apparent good has been done. But are we prepared for the doctrine that the end justifies the means? If so, then Romanism is entitled to our highest regard. Romanism has undoubtedly achieved success, and it has also done a vast amount of good. Indeed, all the departures from the Word of God can be practically justified, if success according to popular estimation is to be accepted as an infallible standard. From this point of view, Christianity was most successful under the reign of the Cæsars, when, as a matter of fact, at that time it was perhaps least successful in all that means the religion which Christ and his apostles established. So it will be seen that we are in great danger of losing sight of the real issue, while we are simply looking at numerical success, or any particular good accomplished. Both of these are important factors if everything else is right, but these can never redeem a cause from the condemnation of the Divine judgment when everything else is wrong. There is a question, therefore, which lies back of all figures and all estimates of practical results, which must be properly considered before it is possible to arrive at any just conclusion as regards the value of either missionary work or a religious movement.—*Christian Commonwealth*.

#### ARE THE WICKED IMMORTAL?

R. F. C.

Is it natural to infer the immortality of the wicked from the figures by which they are represented in the Scriptures? They are not spoken of as gold, silver, or precious stones; but as hay, wood, and stubble. They are compared to the most perishable, combustible, and destructible substances, as chaff, stubble, dry branches, tares, etc. In reference to the wicked, it is said, "He will burn up the chaff with unquenchable fire." Matt. 3:12. Set fire to a heap of chaff, and if the fire is not quenched, it will speedily be consumed—wholly burned up. If the fire were quenched, some of it might be preserved; but as it is unquenchable, it represents entire destruction.

Stubble also is quickly consumed, like chaff. We read, "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. Thus the whole tree of evil is to be consumed like stubble, from the lowest roots to the highest branches.

Animal fat is another substance which is consumed by fire. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20. Comment is not necessary. Utter destruction cannot be more plainly declared.

Again: "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13:40-42.

It is not necessary to quote other scriptures to this point. These are sufficient. There is nothing in the Scriptures indicative of endless existence for the wicked. On the contrary, it is plainly declared that the time is coming that they shall not be: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth." Ps. 37:10, 11. Again he says of the wicked, "Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found." Verse 36.

### Timely Topics.

A MATTER of no small interest and importance to Australia is being acted upon by the Canadian government. It relates to the establishment of a fortnightly service of steamers between these colonies and Canada. Every increase of facilities for intercourse with the rest of the world is profitable for Australia, and a matter of interest to each of its inhabitants. The apathy of the United States in encouraging this line of traffic, and the extensive prospects for future travel and freight in that direction, have led Canada to covet the trade and to take steps to gain it. Success to the enterprise.

THE movement in America for the passage of a national Sunday law, although pressed with great and unexpected enthusiasm by a numerous and influential class of adherents, did not succeed as some of its advocates had hoped it would. It was not brought to a vote in either House before the expiration of the session of Congress, though it was briefly considered in the Senate. But the principal number of Congressmen are not favorable to national legislation upon the subject, particularly in just the phase in which it is now presented.

The millions of petitions of which the friends of the movement boasted, were obtained in a way as deceptive and dishonest as the authority upon which the whole fabric of the Sunday cause stands. The chief officer of an organization would not simply sign his own name, but would sign as the representative of every individual belonging to the organization. Thus Archbishop Gibbons' signature counted *seven millions*, because there were that number of Catholics under his supervision. But when many of the individuals are approached upon the subject, they are found to be totally opposed to such measures. Beside these specious and false signatures, the friends of the Sunday showed not more than five hundred real signatures. But to offset these, the friends of religious liberty presented nearly 250,000 *bona fide* names of those who petitioned against the passage of the bills.

However, the leaders say they are not in the least disheartened, but will renew the fight with better chances of success after having modified the proposed law so as to better accommodate itself to public opinion. And there is no doubt that public opinion will be greatly swayed in their direction. In the meantime, we are glad to know that the friends of truth are girding on the armor for the conflict, resolved to stand for liberty of conscience and the truth.

#### WHERE SHALL CHRISTIANS GO?

THIS is a pertinent question, and applies to the propriety of Christians frequenting many places of amusement, and to many attractions, a question upon which there is a diversity of sentiment. It must be evident that there are associations upon which it would be impossible for Christian character to enter, as much so as to plunge a white rod into a bucket of tar and withdraw it in the same character. But just where the line shall be drawn is the question. It is a most difficult way to settle this question by specifications. It is better to establish principles, and be guided by them. One man's conscience forbids his going to dances, but allows the theatre. Another would scorn a theatre so-called, but would assist in a similar performance or burlesque if given by home talent for the benefit of the church. Some go to horse races, if they don't bet; some church-members take the races, betting and all. Certainly there should be some considerations which would be sufficient to decide and control in all these matters. Let us look for them.

To the Christian the chief joy and object of life will be found in the results of his faith and service of

God. In the association of the Spirit of God and the companionship of angels, he will find the dearest objects of his heart. Whatever brings these heavenly visitants near will be his greatest pleasure; and those influences which drive them away will be most avoided by the true child of God. Consequently he should never go to a place into which Jesus will not go by his Spirit. He never should cross a threshold outside of which he must bid adieu to the presence of the angels of God.

We may judge of the nature of all these associations by closely observing their effects upon us and upon our religious experience. After they have occurred, are we more spiritual? Do we approach God with greater or with less confidence? After having our minds filled with the thoughts of these associations, do we turn with relish to the Word of God? These are questions in the answer of which we shall find guidance in deciding the first one. It is certain that gatherings for amusement are not generally conducive to the presence of holy influences.

#### CHRIST OR SHAKESPEARE.

It strikes us that there is something almost blasphemous in the association of the Holy Name with that of a playwright, whose private life gives signs of indulgence in many sinful pleasures, which are interwoven into his productions. That there is wonderful genius and capacity displayed in those productions is not to be disputed. But to draw a parallel between the words of Christ and the works of the dramatist-poet is to draw a parallel where none exists. Yet there are plenty of people to-day who fondly imagine that the drama should be regarded as the auxiliary of the gospel; that the stage stands on the same level with the pulpit as an educator in morals and the principles of true religion. It is not difficult to see how this conclusion is reached in the minds of those who do not find in the blessings of religion the satisfaction for which their hearts yearn, but must needs turn to the drama for mental stimulation; but it is difficult to see how a follower of the meek and lowly Jesus can find congeniality and comfort in the plays of Shakespeare. It is true that the inspiration of the poet is of the highest and grandest type within the reach of human acquirement. But it is only human. It simply shows what mankind may attain to, and as such is sure to attract human admiration. But to turn from the glory of God in the face of Jesus Christ to the glory of the human mind in Shakespeare is to turn from sunlight to the light of a single star. It is to leave the heavenly and divine for the earthy. It is a deplorable fact that so many teachers of the present day are to be found who seek to place the religion of Christ upon a human level. There can be not many reasons for this, and among them are a failure to appreciate divine things, and an undue attachment to those which please the sense.

#### THE SAMOAN CONFERENCE.

THE conference between representatives of England, United States, and Germany in relation to affairs in Samoa is now in session at Berlin. There is but little known definitely of the proceedings, as the conference is not carried on openly. But enough is divulged to show that the basis of an understanding has been laid which will be satisfactory to the great powers. Among other points agreed upon, it is said that the neutrality of the islands is to be strictly preserved; that the importation of fire-arms and fire-water shall be prohibited; that the natives shall be allowed to choose their king. The work of the conference seems to rest upon Germany and the United States, Great Britain being neutral throughout. This speaks well for the grit and gumption of the U. S. government.

## The Home Circle.

### FAST FALLS THE EVENTIDE.

FAST falls the eventide; 'tis so;  
The words were uttered soft and low.  
The pallid cheek, the furrowed brow,  
The locks all white with winter's snow—  
These, these, alas! they testify  
The evening of my day is by!

I did not think at dawning day  
So swift the morn would fly away;  
Nor did I dream at regal noon  
That eventide could come so soon;  
I did not ever think to be  
So old and helpless as you see.

It seemed at morn so very far  
Ere I should reach the evening star;  
At noon I still felt young and strong,  
All full of hope, all full of song;  
And age seemed ever far away  
Until I felt its withering sway.

Alas! I find small space between  
The morning with its shine and sheen,  
And evening with its gloomy shade,  
With all its loads of hopes decayed.  
Ah, heart, the truth I cannot hide:  
Around me falls the eventide!

I've almost reached the river's brink,—  
The cold, dark stream from which we shrink.  
Hope promised much, but little gave;  
My forward look is death—the grave.  
But there's a promise I have heard  
That in my need doth aid afford,—

A richer promise I can say  
Than any of my early day.  
It soothes my heart like healing balm;  
It fills my soul; it makes me calm;  
It strengthens all my failing sight:  
"At eventide it shall be light,"—

Not like the radiant light of morn,  
When day and hope are gaily born,  
That fades so quickly from the skies  
We weep in sorrow and surprise;  
But this will light my pathway through  
Till I begin life's day anew.

—*Christian at Work.*

### WHAT THE GOSPEL DID FOR ONE FAMILY.

THE scene at the beginning of our story is a wild mountainous region called Nor Duze, lying nearly fifty miles due south of Van, a city of Turkish Armenia.

If in the year 1874 you had visited this region, you might have found in one of the villages a family consisting of father, mother, four sons, and two daughters. This house was like those of the other villagers, a low, one-story building, with mud walls and a mud roof, supported by the rough, crooked trunks of trees, laid across from wall to wall, not even the bark removed. Entering by a single door, you find several different rooms. One is the stable, which might be spoken of as the furnace-room, as its occupants are expected to contribute largely to the heat of the establishment. There are one or two small store-rooms, while another larger room serves as the family living and sleeping room, in which is the *tonier*, or oven, like an earthen hogshead, sunk in the earth. This is heated each morning with the grass and weeds gathered from the fields, the smoke filling the room and slowly making its way out through the small hole in the roof, which serves as the only window for the room. The beams and poles of the roof are, of course, blackened with the smoke, and thick hung with dusty cobwebs. The floor is the native earth, upon which, at night, the whole family sleep, with only heavy Koordish carpets for covering. The presence of innumerable fleas and worse vermin is scarcely regarded.

The oldest son, Atom, was somewhat superior to most of the villagers in intelligence. Some years before, a priest visited their village, and some of the boys

gathered about him to learn to read. A thirst for knowledge was awakened in Atom, and he was not content to give up the pursuit of learning when the priest left. He was one day sent to a distant field to plough. He knew that some twenty miles away was a celebrated monastery, and he thought if he could reach it his desire might be gratified. So he turned out his cattle to feed, and started for the monastery. His father soon learned where he had gone, and went to bring him back; but he would not be persuaded. Then the mother, taking her three weeks' babe upon her back, trudged the long, hot way to induce him to return; but he was deaf to even her entreaties, and remained in the school long enough to learn to read and write fairly well, then, taking a few books with him, he returned home.

To insure his remaining at home, his parents now took a course very common in this land, and married him off, though neither of the parties were more than just entering their teens. Atom's strength of character soon gave him a commanding influence in the house, which he wielded most cruelly. His poor child wife and younger brothers and sisters stood in mortal terror of him, hardly daring to speak in his presence, and never knowing when his heavy hand would fall upon them. Ability to read and write made him an important personage, both among Koords and Armenians, and he was often called upon to go to distant places on business. On one of these trips he visited Bashkalla, and fell in with some one who had a Bible in the modern tongue. The owner offered it to him at half its real value, and he joyfully bore his treasure home. He began to see that many of the practices of the old church were opposed to its teaching, and he read and told his convictions to others, many of whom listened earnestly.

On one of his trips to Van, some one told him of some "Protes" [Protestant missionaries], who believed very much as he professed to do, and he determined to seek them out. He was much impressed with the apparent simplicity of their service and sincerity of the preacher, and when he went home took several books, including a primer. The evening of the day he reached home, when his little brother returned from his work in the field, he was astonished at the kindly greeting he received. Instead of being harshly cuffed into a corner, or wholly ignored, an order was given that cheese and curds, unusual dainties, should be given him to eat, and ere long the primer was brought out, and the children were told that they must learn to read.

At every subsequent visit to Van, he was sure to spend some time at the missionary houses, asking questions about the meaning of what he had read, and getting more and more imbued with the practical teachings of the gospel; and each visit made more and more marked the change in that home. In the fall of 1875 he was greatly rejoiced at being admitted to membership in the Van church, and allowed to come to the table of Him whom we were sure he had learned to love.

The Russo-Turkish war of 1877 brought fearful experiences to the poor Armenian villagers scattered among the fierce, fanatic Koords, and Atom felt a strong desire to secure a safer and more peaceful residence for his family; and so, one day, we were surprised to see him coming into Van with his whole household. And such a set of ragamuffins you might go far to find. The eldest sister, some twelve years of age, was clad in a shirt and pair of drawers made of the coarse cotton cloth the people weave, but now filthy with the dirt of weeks, and so full of rents that she sought to hide behind some one else, or crouch in some corner to avoid observation; and her wardrobe was only a fair specimen of that of the other children. Not a foot was shod among them, and their unkempt locks had the appearance of being too thickly peopled for the comfort of even the gregarious occupants. The second brother I especially remember; for though as poorly clad as the rest, his

rosy, dimpled cheeks and bright, black eyes were very attractive, and already gave promise of future usefulness.

Modest quarters were found for them in connection with the building rented as chapel and school-room. The children at once began attending school, and Atom was employed at times to act as colporter among the village people. When the boarding-school was established, he became steward for it, and was able to exert a good influence over the boys, while at the same time improving many opportunities to increase his own stock of knowledge. While employed in this capacity, a sudden severe sickness came upon him, and he was removed from the midst of his usefulness while still in the vigor of early manhood.

And now, fifteen years from our first introduction to this family, let us look at them again. The father is dead. He was ignorant and simple-minded, but seemed to have accepted a great deal of the truth. The mother has been for years a member of the church. She has never learned to read, but manifests a simple, earnest piety, which it is often refreshing to see. The two little girls have graduated from the girls' school, and are both employed in teaching. The younger is assistant in the boarding-school, and the elder is carrying on a flourishing and successful school in the walled city. The youngest brother has developed a fine ability in the line of drawing and writing, and is now teaching those branches in the high school. The little dimpled-cheeked boy, now a young man of twenty, has graduated from our high school, and has been for two years a successful teacher in it. He has unusual ability as a speaker, and we hope soon to send him to the theological seminary, after which he gives every promise of becoming an able and successful preacher. He has already acquired a good knowledge of the English language.

Three years ago, the confinement of school life having somewhat affected his health, he was sent to labor for a while in his native village. His mother went with him, and later, his older brother with his family also went, as their house and land were still unsold, and during the summer vacation the two sisters also. My wife and I made them a visit, and, pitching our tent just outside the village, staid with them a day or two. Their house had been swept and cleaned, till it really looked almost inviting; and they were refined and cultivated, in the midst of boors, yet nevertheless mingling with them without pride, and trying to do them good. It strikingly showed what even village life in Turkey is capable of becoming.

In some respects the contrast between the old life and the new is more striking when you go into the school-room, and see the dignified and lady-like bearing of the girls, with a group of pupils, many of them from wealthy families, around them, learning fancy work perhaps, or reciting some of their lessons, and note their becoming but modest attire, and neat persons; or the boys, one giving his lessons in drawing, the other, perhaps, in algebra; or you may notice how he takes up an English book or periodicals and reads appreciatively and with real enjoyment.

All the children are church members, except the younger girl, and for her her teachers have a good hope that she is converted. The widow of Atom is also within the church, and is bringing up two children, a boy and a girl, who promise to more than make good their father's place.

Another thing worthy of note is that the family have not reached their present position as beggars. They have received very little help directly. Mainly they have been helped to help themselves, and have risen to their present standing by their own labors.

The gospel is the true elevator of the race.—*Rev. Geo. C. Reynolds, M. D.*

LITTLE things are the best tests of true greatness.

## UNCHRISTIAN MOURNING.

THE following article was written for American women. We shall therefore not be thought too personal in presenting it to the Australian sisterhood. There is sound sense in it, and those who appreciate it can appropriate only such a share as suits them:—

Americans are given to extremes in politics, in society, and in dress. This has been the verdict of every intelligent foreigner who has studied our national life, and of every thoughtful man among our own citizens. In nothing is this characteristic more shown than in the extreme to which we have driven the custom of wearing mourning. Not content with a simple black dress as a sign of the sorrow we have passed through, which seems a legitimate and reasonable thing, we have gone on, piling crape upon crape, and lengthening the time during which mourning is to be worn, until it seems as though a complete revolution were needful in popular sentiment to bring things back to their right state.

In no other Christian land could one see, as I have seen here, a mother wearing deep mourning for five years for a young daughter, even when God in his goodness had left her several other children. The constant sight of the black crape was not only depressing to the wearer, but to every member of the family, until it seemed as though they never could smile again. In this case the mother was a Christian and the father was not, and she lost a good opportunity to prove, by a cheerful acquiescence in the divine will, that she believed that the Lord "had done all things well."

An old lady died last summer, and her three daughters now come to church so shrouded in crape that they are not recognizable, and it is a positive trial to sit behind them, as they never lift their veils, even in church. Now, when one considers that their mother was an aged Christian, who had lived out a full life of usefulness, and was glad to sleep in Jesus, it does seem strange that Christian daughters should grieve as "those who have no hope."

Expense is a great objection to deep mourning. Almost every lady has a black dress which could be used, did custom allow. But fashion has ordained that only certain materials in black, and bonnets of a certain style, can be worn. And so, while grief is at its height, and the expenses of illness and funeral still unprovided for, the dressmaker must be called in and orders given for costly mourning. Just at a time when the loving heart cries out for quiet and peace there must be choosing of samples and fitting of costumes. Because of the example of the well-to-do this presses hard upon the poor. In a mission church in this city the expenses of a young girl's funeral (70 dollars) were paid from the church fund, but the next Sunday her two sisters appeared in fresh mourning, including long veils, for which they had run into debt! A carpenter in a village in New Jersey having died, his wife and five daughters all dressed in the deepest black to do honor to his memory, but when rent day came they had not a cent for the householder, a poor woman who was dependent on that rental for her daily bread.

Crape veils always seem to need adjusting, and appear to absorb in a large degree the attention of their wearers. At a prayer-meeting last year I saw the lady who was presiding raise her hand fourteen times (by actual count) to arrange her veil, and at this I did not wonder, as it was continually falling over her face. But was it sensible to wear any article of dress which so interfered with her duties?

What a good thing it would be if Christian women would say: "We shall take this matter into our hands, and wear quiet, unostentatious mourning as a protection to our feelings, but we will not run into debt for mourning; we will not wear crape veils over our faces, to the injury of our eyes and general health

and we will not proclaim our grief to the world by black borders half an inch wide on our cards and writing paper, nor will we prolong the time of our mourning beyond reasonable limits."

Let us show by our influence and example that we are Christians, and that we believe our partings from those we love are but separations for a time, according to the Father's will, and that a joyful reunion is surely awaiting us in another and a better world.—*Julia B. Schuffler, in Christian Union.*

## Useful and Curious.

SHAVINGS from the oiled wood used in the manufacture of planes at an Eastern factory were recently put into a barrel, and twenty-four hours later were found to be almost on fire, their temperature being over 300 deg. Fahr. Before six o'clock the shavings were charred and smoking a few inches beneath the surface. This is a practical demonstration of spontaneous combustion, and illustrates how many mysterious and destructive fires may have originated. Oiled rags and waste operate in the same way.—*Selected.*

AMONG the curiosities of the Queen's railway journeys are the time tables supplied to her Majesty, these being printed in violet ink on hand-made paper with gilt edges. They contain the exact time of the stoppages at all points, and give other information of interest. The Prince of Wales has perhaps the finest railway coach in Europe. The Southeastern built it, and it contains seven rooms, there being a study with a little library, a couple of bedrooms, a dressing-room, and a bath-room. The bedroom is most luxuriously furnished in old gold silk, being lighted by electricity, and the panelling is beautifully painted. The Prince uses his carriage for all his journeys South.—*Pall Mall Budget.*

## INK RAINS.

WRITING from Grahamstown, Cape Colony, Mr. L. A. Eddie gives an account of some extraordinary showers that fell there on August 14 last. A storm commenced near midday and lasted till late next morning. At intervals during this period, heavy showers of rain fell, after which large areas were found to be covered with water as black as ink. Two theories are put forward to account for the observed facts, one attributing it to the dust in the air from a recent volcanic eruption, while the other considers the phenomena to be due to the passage of the earth through a dense meteoric stream, the dust of which suspended in the atmosphere was carried down by the rain, and, being essentially iron, formed, on being mixed with the organic acids of the soil, a true ink.—*Scientific American.*

## A SALT MOUNTAIN.

PALESTINE possesses a remarkable salt mountain situated at the south end of the Dead Sea. The length of this ridge is six miles, with an average width of three-quarters of a mile, and the height is not far from 600 feet. There are places where the overlaying earthly deposits are many feet in thickness; but the mass of the mountain is composed of solid rock salt, some of which is as clear as crystal. How far this deposit of salt extends below the surface of the ground, no one at present knows. At some points this ridge, which is on the shore of the Dead Sea, approaches very close to the water, and at others it recedes until it is fifty or more yards from it. Just here the water of the Dead Sea is much more salt than it is at the north end, where the Jordan enters the lake. This salt is a Government monopoly. The same is true of the salt that is contained in solution in the Dead Sea itself. If Arabs or the natives of the country were found getting salt

from the shores of the Dead Sea, or from this salt mountain, they would be arrested at once. Most of the salt used in Hebron, Jerusalem, and elsewhere in this part of Palestine, comes from these sources; but it is gathered under the direction of Government officers, and the revenue is supposed to go to the Government. In this salt mountain, to say nothing of the salt of the Dead Sea, there is a mine of wealth; and if capitalists were allowed to come in and work it, the prosperity of this part of the country would thereby greatly increase. I have examined personally this salt mountain, and talked with the Pasha of Jerusalem, who is also the Governor of Palestine, as to the desirability of companies being formed which should prepare this salt for use, and ship it to the markets of the world; but at present the Turkish Government is hostile to any such subject. Specimens of salt from this salt mountain were sent by me to the care of the Department of State, designed for the Exposition at New Orleans in 1885.—*Letter from Jerusalem.*

## A STARTLING DISCOVERY.

IN a recent communication to the Royal Academy of Sciences of Vienna, Dr. Anton Grunwald, the distinguished Professor of Mathematics in the Technical College at Prague, makes known a discovery which affords a clue to the constitution of matter, and thereby sheds a new and brilliant light on the profound mystery of the cosmos. As Professor Grunwald writes, his investigation was crowned with a result that at the beginning he had not hoped for, indeed had not a presentiment of. The investigation began with the spectroscopic study of the metal cadmium, to ascertain facts relative to the near relationship of this element with zinc and magnesium. The spectra of this element were studied by the aid of the electric arc, and the most delicate apparatus. The investigation was extended to include other elements, as the wonderful truth broke in upon him. As a result of his experiments, Professor Grunwald has been able to establish the fact that the so-called "elements" are not really elements, but compounds or condensations of two primary forms of matter called by him *urstoffe*. He announces this astonishing law: "The atomic weights of all the secondary elements [so-called], of the Mendelejeff table, are derivable as whole numbers from the two elementary constituents of hydrogen." This discovery, he truly says, opens up an immense perspective, which, although of immeasurable distance, still affords a most important and well-defined aim for experimental and theoretical investigation, and for the co-operative research of physics, chemistry, and astrophysics, *i. e.*, the study of the composition of the planets and stars.

Instead, then, of deriving all the different kinds of matter about us from some seventy simple elements, we must now derive them from but two primary forms of matter, or "urstoffe." What have been considered to be elements, are now to be looked upon as compounds. Perhaps in time many of these elements will be made artificially; indeed, the element didymium was made last year. Then should gold and silver be so produced, and become common, men might have to find some other standards by which to determine values than the precious metals which now derive their value chiefly from their rarity. The alchemist's dream would then be fulfilled, and an age of gold realized with a literalness never so much as dreamt of by dreaming philosophers. But to ponder on this thing, to realize that this whole cosmos with its endless detail of "herb, tree, fruit, and flower glistening with dew," with its stones, its minerals, its earth, flesh and fowl, its mighty suns, its whirling planets, its singing birds, and the glory of its skies, have been fashioned by the hand of its Inventor from but two materials!—one must indeed gape in speechless bewilderment at this new evidence of the stupendous intellectuality of Almighty God.—*Christian at Work.*

## Bible Echo and Signs of the Times.

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

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Melbourne, Australia, May 15, 1889.

### THE SYMPATHY OF CHRIST.

VERY few of us realize how nearly the Divine nature approached the human in the person of Jesus of Nazareth. More properly speaking, it is impossible for us even to conceive of the infinite condescension that was necessary in order that the Son of God, the associate of the Father, should appear in mortal flesh and participate in human experiences, with all their trials and weaknesses. How fully this was accomplished is expressed by the apostle in Heb. 2:17: "Wherefore in all things it behoved him to be made like unto his brethren."

In this way only could he be brought to feel the power of temptations. We cannot suppose that the temptations to which humanity is subject would impress the Godhead. But "He was tempted in all points like as we are;" consequently he must have partaken of our nature. Should any think this expression too strong, let them read verse 16 of Hebrews 2: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." That he was subject to temptation, we know, because it was said of him, "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Temptations had their power with Jesus. Under them he suffered; against them he strove; and them he overcame. There is but little sympathy in the thought of Jesus having met our temptations in his divine capacity and nature. They would be but the thistle down wafted against a mountain. In this sense "God cannot be tempted."

But when we consider our Saviour in his humble station, "lower than the angels," meeting successfully the attacks of Satan and the malice of men, and struggling with innate weakness; and when we further look upon our own faulty and often unsuccessful career, we wonder, How did he endure "such contradiction of sinners against himself"? By what means did he escape the pollution of sin, and present himself at last to the Father a perfect offering, "a lamb without blemish and without spot"? His faultless life under those circumstances becomes a constant reprover of our sins as well as an encouragement to our weakness.

But when we look for the means by which this life was attained, we shall find that they are just such as are provided for us. It is true that the Saviour had not to contend with sinful habits strengthened by years of indulgence. The enemy was kept out. He says himself, "The prince of this world cometh, and hath nothing in me." John 14:30. But few, if any of us, can truthfully say this. If when temptations came to us, there was no enemy within to welcome and strengthen them, it would be very much easier to put them to flight. Here we are at a disadvantage. But God has promised to take all the evil out of the heart; if we but truly repent of sin, and seek the presence of the Holy Spirit, we may be strong to meet evil. But we must keep our heart with "all diligence; for out of it are the issues of life."

Another source of strength to our Saviour was that he knew by experience the value of the heavenly gift. He had seen heaven, and he could properly estimate the consequences of transgression. In this respect we are without excuse; for we might have a sufficient appreciation of the unseen and eternal things to fill us with the utmost determination, if we sufficiently contemplated them with the eye of faith.

But the Father was the source of Jesus' strength. He never relinquished his hold upon that hand which upheld and guided him. He prayed. He was constant in his work, earnest and single in his purpose. He found his rest in God, and reposed his trust in Him who he knew could never fail. In all suffering, "he threatened not; but committed himself to Him that judgeth righteously."

We must take leave of this theme at this point for the present. Will the reader kindly bear these thoughts in mind until we speak further of the nature and objects of Christ's prayers?

### FUTURE PUNISHMENT.

PERHAPS there is no religious question at the present day more perplexing to the minds of so-called orthodoxy than that which relates to the future of those who die unsaved. The cherished idea of the past has been that they were consigned to a burning fiery hell, there to suffer the infinite torture of physical fire mingled with brimstone, not only for a day, a year, a century, but during the countless and endless cycles of God's eternity. That as their unutterable pains became more excruciating, so their curses and blasphemies gathered satanic wickedness, so that even such retributive punishment followed their course of sin at a tardy pace, and each day only saw them more in debt to divine justice and wrath. Dante took upon himself to depict these infernal scenes of woe; but his conceptions bear no comparison for awfulness to the pictures which are presented in the writings of Benson, Edwards, and other theologians. The mind revolts from the contemplation of such pictures, and the thought of an eternity of inexpressible woe, perpetuated by the direct power of God, clashes terribly with our conceptions of a being whose attributes and character are expressed by the one simple word of LOVE.

This view has, since the days of Origen, been combated by an opposite one which led to the restoration and final salvation of all mankind. But this does not commend itself to our sense of justice, and it is entirely incompatible with many plain passages of Scripture. But one of these unsatisfactory positions appears to be a necessary conclusion with those who hold to the natural immortality of man. If man can never die, and his punishment is to be an everlasting one, then eternal misery is the only issue. If man be naturally immortal, and the time will come when every creature in heaven and under heaven will be heard praising God, as the Bible plainly declares, then it must be that sinners will at some time lose their character as such, and become righteous.

It is true that a popular way of avoiding either of these conclusions has been to explain that hell fire means the compunctions of conscience; that remorse, and not fire and brimstone, will be the bitter portion of the lost. The only merit that this artifice can possibly claim is that by it the unendurable edge of the thought of endless conscious punishment is very much blunted. In fact, it nullifies it as far as extreme sinners are concerned. For it is well known that the pains of conscience are felt in inverse proportion to the degree of guilt and crime resting upon the individual. A person who endeavors to do right, and has a godly fear of evil, will feel far more conscientious scruples about a wrong action than a hardened sinner. Conscience often sinned against soon becomes dormant, and at last dies. If a professional murderer or robber were to be threatened with the pains of conscience, he would lightly laugh; whereas the most exemplary amongst us are often the victims of an active and sensitive conscience. Conscience is the creature of moral sense; and where one does not exist, the other cannot. Besides, there is nothing in the Bible to support the view that sinners are to be left to the tender mercies of their own consciences. "Vengeance is mine, I will repay, saith the Lord."

But it is not so much to our purpose to follow the intricate mazes of error as to lead the mind to the plain paths of God's truth. One plain unequivocal statement of the Scripture should give us more satisfaction than all the sophistries of erring human philosophy. And here is one right to the point: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Here the conditions "death" and "life" are set forth in contrast. And it may well be claimed that if our language is capable of expressing opposites, these terms do. Hence the expression sometimes heard, "the death that never dies," is a most absurd anomaly, and a parallel to "the life that never lives." Eternal life is the glorious issue of "patient continuance in well doing" (Rom. 2:7), while death is the sad consequence of sin. If one of these terms implies a conscious existence, the other does not. This is not an isolated text, however, for there are many to the same intent. The prophet writes: "The soul that sinneth, it shall die." The death thus pronounced cannot be that to which all are subject, and under which the entire race, irrespective of character, have sunk into silence during six thousand years; it is "the second death," which is visited only upon the un-

godly. Two deaths are clearly brought to view in the following text: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Eze. 18:26. He will die the first death whether good or bad. Then there is a death to which only the wicked are exposed.

This is in harmony with the genius of the plan of salvation. Man transgressed, and thus incurred the penalty, death. But life and immortality are brought to light in the gospel; and "he that hath the Son hath life; and he that hath not the Son of God hath not life." 1 Jno. 5:12.

Here are some of the plain texts of Scripture on the subject. Beginning with the Old Testament testimony, we read in Hosea 13:3: "Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney." Psalms 37:10: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be;" and verse 20: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." And the prophet whose writings close the Old Volume says: "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

Coming down to New Testament evidence, we find amongst others the following: "He will burn up the chaff with unquenchable fire." Matt. 3:12. "Gather ye together first the tares, and bind them in bundles to burn them. . . . As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world." Matt. 13:30, 40. "The wages of sin is death." Rom. 6:23. "Shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:9.

We have given these passages and their references without comment. It seems unnecessary. The most perishable substances are taken to represent the wicked in their coming judgment, and the language is explicit. They are likened to "the morning cloud," "early dew," "chaff," "smoke," "fat of lambs," "tares," etc. It is said of them that in a little while "they shall not be," they shall be "consumed," "consume into smoke," be burned up "root and branch," "destroyed," "punished with everlasting destruction," and many similar expressions are used to which we cannot now refer.

If anything is needed to complete the proof, it is furnished in the case of Sodom and Gomorrah. Those cities were destroyed by fire and brimstone rained upon them. They were utterly extinguished. Of their location not the slightest trace has existed within the range of history, and it is hardly a matter of conjecture. Peter says of their fate: "And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Pet. 2:6. In harmony with this we read in the seventh verse of Jude's Epistle: "Even as Sodom and Gomorrah, and the cities about them in like manner; giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." If these cities of the plain are "set forth for an example, suffering the vengeance of eternal fire," if they are "made an ensample to those that after should live ungodly," then the wicked can read in the fate of those cities their own end. And if any assistance is needed, we find it in the words of inspiration. John describes the closing scenes of the sinner's career in the following words: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." Rev. 20:6-9.

This occurs one thousand years after the first



resurrection. The new earth is about to become the happy home of the saved, after having been desolate during this long period, inhabited only by Satan. Now Satan's followers have a resurrection, and as they behold the beauty and glory of the city of God descending from heaven, Satan places himself at their head and once more deceives the nations. It is the last attempt, however. The wicked perish, and Satan goes into his appointed punishment. Soon there is a clean universe. The voice of sin is forever hushed. Even Satan is at length destroyed. Then every creature is heard ascribing praise and honor to God.

It remains for us to examine some texts of Scripture which are supposed to teach everlasting conscious punishment.

PRESENT POSITION AND WORK OF THE TRUE PEOPLE OF GOD.

IMPORTANCE OF PROPHECY.

S. N. H.

God's word is a lamp to every believer. It has a twofold object; first, so to illuminate the minds of those who receive it that it will be the man of their counsel and the guide of their lives; second, the prophetic portion points out to the believer where he is in the history of this world; and not only this, but it reveals to him the great events of history which are about to take place. The prophet Amos says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." In this way the people of God are to become familiar with the mind of God. The office of the Holy Spirit is to illuminate the mind and enlighten the understanding, that we may clearly comprehend the teachings of the Word, and learn the duties which are required at our hands.

The apostle Peter gives emphatic testimony concerning the prophetic portion of the Word of God: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. Knowing this first, that no prophecy of the Scripture is of any private interpretation." 2 Peter 1:19, 20. And in the 21st verse he most explicitly states how the prophecy came, as a reason why it is not of any personal or private interpretation: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." In the eighteenth verse he makes direct reference to the mount of transfiguration; and yet he tells us that the prophetic word is more sure than this evidence of sight and hearing. The prophetic portion of the Bible will continue as a light "until the day dawn, and the day-star arise in your hearts." Thus we are brought to the second coming of Christ.

There is no greater mistake that can be made concerning prophecy than to conclude that the prophetic portion belongs simply to the time in which the prophecy is spoken. In 1 Pet. 1:10-12, we have the following testimony on this point: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." The apostle here declares that through the Spirit of Christ the prophets testified of the sufferings of Christ, and the glory that should follow, not for themselves, but for those living subsequent to the first advent.

The Saviour also confirms the testimony of the prophets by repeatedly quoting from them; and in the twenty-fourth chapter of Matthew he goes further than this. In response to the question of the disciples, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" he refers in the fifteenth verse to what the prophet Daniel had said, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, . . . then let them which be in Judea flee into the mountains."

Thus we have the testimony of Christ and the apostles, not only as to the reliability of the prophecies, but giving the assurance that they were written for us, and that through them we are to understand the perils of the last days.

We shall call the attention of the reader to two remarkable consecutive prophecies recorded in the thirteenth and fourteenth chapters of Revelation. Concerning this book of Revelation, we have unqualified testimony, showing its authorship, its nature, and for whom it was written. Rev. 1:1. Its author is God; Christ revealed it; the angel signified it; John recorded it. To say it cannot be understood would be to discredit the testimony of Heaven. In the third verse a special blessing is pronounced upon those who read, and hear, and keep the things written in that book. Nor is this all; but when we come to the last chapter, among the closing words we have the following testimony: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Certainly in the light of this testimony none can conclude that this book cannot be understood, or is unimportant. Men may truthfully say that they do not understand it; but to say that it cannot be understood is quite a different thing.

We therefore come to the prophecies in the two chapters to which we have referred, with a degree of freedom, being sanctioned by the Author of this book and of him who revealed it,—God the Father and our Lord Jesus Christ.

In the thirteenth chapter we have two beasts brought to view. One is a beast with seven heads and ten horns. He rises up out of the sea (verse 1), performs a certain work, continues a certain length of time (verse 5), and then goes into captivity (verse 10). As the prophet saw him going into captivity, he saw another beast coming up out of the earth, which had two horns like a lamb, but he spake as a dragon. (Verse 11.) With the powers represented by these beasts the people of God have to do; for the second beast exercises all the power of the first. He makes and enforces laws depriving them of their citizenship, and even to the taking away of their lives. In the first verse of the fourteenth chapter the deliverance of the people of God is brought to view. They are seen standing on Mount Zion, and singing the song which no man could sing but the hundred and forty-four thousand which are redeemed from among men. Beginning with the sixth verse, this chapter contains an announcement of the hour of God's judgment, the fall of Babylon, and, beginning with the ninth verse, is a special warning against the beast and his image, and the reception of his mark.

The terrible consequences that will follow the disregarding of this message are clearly pointed out. In the twelfth verse the character of the other class is brought to view. In pronouncing a blessing upon the dead, John beholds the great white cloud, upon which sat one like unto the Son of man, having on his head a golden crown and in his hand a sharp sickle. This brings us to the reaping of the vine of the earth. Its harvest is fully ripe, and at that time the saints are to be gathered.

By comparing this warning with the work of the two horned beast of the thirteenth chapter, it is evident that both exist at the same time and upon the same territory. One requires obedience to certain laws, and the other warns against obedience to such requirements. Let the reader turn and examine these points, and he will see that these facts stand out very distinctly.

THE TRUE ISRAEL.—NO. 1.

G. I. B.

Who constitute the true Israel of God, to whom the promises of great blessings in the future are made? This question is one of importance. If the descendants of Abraham according to the flesh are yet all to return to the land of Palestine before Christ makes his second appearance on the earth, as some would have us believe, we should desire to know at once who they are, how many are included, and what are the prospects of their soon returning.

So far as I know, there are but two answers to the

first question here given: 1. The seed according to the flesh, those who are known as Jews the world over; 2. Those under the old dispensation, of the lineal descendants of Abraham, who believed and lived as Abraham did; those of the Gentile nations who were united to them by circumcision, and lived in the same manner; and, in the new dispensation, every true Christian, whether descended from Jacob through the flesh or not. We believe the latter answer to be the correct one, and in this article shall give some reasons for thinking so.

But first let us notice some conclusions which necessarily follow if the first answer be the correct one, and a man is an Israelite in the sense of being entitled to the promises by virtue of the fact that Abraham was his ancestor.

1. Character has nothing to do with it; for we know that among those thus descended are pagans, atheists, infidels, and men of all characters; for it is notorious that all these classes have been found among the Jews, and are yet.

2. The children of the lost ten tribes, who were given over to heathenism before they left their own land, and the most of whom have undoubtedly been swallowed up and incorporated into those nations among whom they were scattered, will come in for their share, as well as those known as Jews; for they are just as really descended from Abraham as the others. We are not authorized in the Scriptures to separate these from the Jews; they come in just as really for a part in the promises as the others. The Jews were descended from Judah, but the other sons belonged to Israel as much as he. So, in the gathering which some are expecting will occur before the coming of Christ, every descendant of Jacob throughout the earth, whether known to man to have thus descended or not, must, according to this logic, be gathered to the land of Palestine. A very numerous, we should say rather a motley, company, for so small a country as Palestine, this would be.

3. And as the apostle Paul says, "All Israel shall be saved," it follows, from this position, that every descendant of Jacob who has ever lived will be saved, including Korah, Dathan, and Abiram, the millions who fell in the wilderness, the hosts of idolaters who bowed the knee to Baal and caused their children to pass through the fire, wicked Ahab, with Jeroboam, who caused Israel to sin, those who put to death God's prophets, Judas Iscariot, those who crucified the Lord of glory, and all the thousands who perished at the destruction of Jerusalem,—in short, the greatest sinners the world has ever seen, will be gathered; for these are the literal descendants according to the flesh.

But it may be said that though the literal seed constitute the real Israel, only those of them who are truly good will inherit the promises, and that before they return to the land of their fathers they will be converted, and then it will be consistent for God to bless them. To which we reply, This grants the very point at issue; for in that case belonging to Israel would be of no benefit so far as receiving the promises is concerned. They would only be given to those who had the requisite character after all, showing that it really is character that God looks at and blesses, and not a descent according to the flesh.

What evidence is there that the Jews, as a nation, are any nearer conversion now than they were eighteen centuries ago? Is the light of truth shining brighter? Are the means now employed more powerful than those employed by Christ and the apostles? Is a nation which has closed its eyes and ears stubbornly so long, likely to be in a favorable condition to be impressed easily? Do we not know that it is just the contrary; and that, as a nation, they have given themselves up to money-making, and as really worship the golden calf as did their ancestors in the wilderness? Will God force them to receive the truth whether they will or not? He has never yet adopted this course of action; and should he do it now, he would become what he says he is not, a "respector of persons." What claims have the Jews as a people, in reason, to special blessings at the hand of God? The only reason that could be assigned would be that of fleshly descent, and this would bring in many of the most abominable characters the world has ever seen, whose sins are greater because of the special light they had.

But it will be said, The Jews must return and have special blessings, because the Word of God has said so. Well, that turns entirely upon the question, Who are

the true Israel of God to whom these promises are made? It is simply begging the question to assume that it is confined to the literal seed, when, as we shall show, there is far more reason to take the other view, and that the literal seed have nothing to do with the promises by virtue of their descent.

### THE HOPE OF THE PROMISE.

E. J. W.

Now it is certain that neither Abraham, Isaac, nor Jacob ever had any share in the inheritance promised to them. When Stephen was before the Jewish Sanhedrin on trial for his life, he referred to God's call for Abraham to go into the land of Canaan, and said, "And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5. And this Stephen used as a part of his argument that the promise to Israel was yet to be fulfilled. But we shall find that the Lord is not slack concerning his promise.

Not only did Abraham have no inheritance in the land, but Isaac and Jacob were in like condition. The apostle says: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10.

And the same is true of Abraham's numerous posterity through faith. Verses 13-16. They confessed that they were strangers and pilgrims in the earth, which had been promised to them for an inheritance. They died without having received the promised inheritance, or any part of it; yet their faith was as strong when they died as when the promise was first made. They plainly declared, says Paul, that they looked for a country, and we have already learned that that country was the whole earth; and since they were not disappointed because the country was not given to them in their lifetime, it is evident that they understood the promise to embrace the resurrection from the dead. This was plainly declared to be the case by Paul, when he testified of his faith before Agrippa: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:6-8.

All who have read the book of Acts know that Paul was persecuted by the Jews because he preached Christ. This was the cause of all the Jewish persecution of Christians. After Peter and John had healed the lame man at the gate of the temple, and had declared to the Jews that it was done through the power of Jesus of Nazareth, whom they had crucified and who was risen from the dead, "the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead." Acts 4:1, 2. And when Paul stood before Agrippa, and uttered the words quoted in the preceding paragraph, he said that he had continued unto that day, "saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." Acts 26:22, 23.

The Jews professed to believe the writings of Moses and the prophets, and the apostles preached nothing else. When Paul was accused by the Jews before Felix, he said: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:14, 15.

It is probably a fact that in many instances where men have been persecuted as heretics, the heresy of which they were accused was some doctrine which their accusers would have been obliged to hold if they had been consistent with their profession. In the great

majority of cases the "heretics" in the church have been men who have obeyed and taught the truth of the Bible, and their persecutors have been those, who, by their preaching, were convicted of inconsistency. So the Jews held the doctrine of the resurrection of the dead; but they persecuted Paul for preaching it, because it involved the preaching of Christ, whom their pride led them to reject.

Now put these facts with Paul's statement that he stood and was judged for the hope of the promise made of God to the fathers, and it is as plain as language can make it that the promise to the fathers was that through Christ they should have a resurrection from the dead, and should by that means enter upon their inheritance. Paul looked forward to the fulfillment of the promise with as ardent hope and as steadfast faith as did Abraham, and it was this that he had in mind when he said that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12, 13.

This has been the hope of the church in all ages. In the midst of his deep affliction, the patriarch Job found comfort in the knowledge that his Redeemer lived and should stand in the latter day upon the earth, and that although worms might devour his body, nevertheless in his flesh he should see God. Job 19:23-27. Again, after speaking of the certainty of death and decay, he asked, "If a man die, shall he live again?" and at once answered his own question, saying, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." Job 14:14, 15. What this change will be, and when it will take place, we are told by the apostle Paul in the following language: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:51-55.

Isaiah also, after speaking of the desolation of Israel, said: "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. And this will take place at the time spoken of in the following verses, from which Paul quoted when he showed to the Corinthians the mystery of the resurrection from the dead: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us. This is the Lord; we have waited for him; we will be glad and rejoice in his salvation." Isa. 25:6-9.

### REMINISCENCES OF WILLIAM MILLER.

THE MAN WHO, IN THE UNITED STATES, WAS MOST PROMINENT IN PROCLAIMING, BETWEEN THE YEARS 1836-1844, THE SECOND COMING OF CHRIST.

S. N. H.

Few men have attained more rapid, wide, and remarkable note, especially in the United States, than Mr. Miller. He was the leading spirit in this country in proclaiming the second coming of Christ, in what is known as the great advent movement. The following is a sketch given of him in a work entitled, "Our First Century, or One Hundred Great and Memorable Events in the History of Our Country":—

"Mr. Miller was born in Pittsfield, Massachusetts, in 1782, and, when he was four years of age, his father removed to Low Hampton, New York. At the age of twenty-two, he settled at Poultney, Vermont, and was a deputy sheriff for that county. Taking a military turn, he received from Governor Galusha a lieutenant's commission, and on the breaking out of the second war

with Great Britain, he was made captain by President Madison. He remained in the United States army until the declaration of peace, taking a courageous part in the action at Plattsburg, where the British were sorely worsted. After the close of the war he returned to his home, where for several years he held the office of justice of the peace.

"In the community where he lived, Mr. Miller was regarded with much esteem, as a benevolent, intelligent man, and a kind neighbor. He had only a common-school education, but was a man of more than ordinary talent. In his religious views he was an avowed deist, until about his thirty-fourth year, when his views and feelings underwent such a change as led him to unite with the Baptist Church. For many years he was a most assiduous student of history and the Scriptures, in the study of which he became impressed with the conviction that the fifth monarchy predicted by Daniel to be given to the saints of the Most High, under the whole heaven, for an everlasting possession, as represented in the seventh chapter of that prophecy, was about to be consummated.

"His views—though he at no time, in any sense, claimed to be a prophet—were substantially as follows: That Jesus Christ would appear the second time in 1843 in the clouds of heaven; that he would then raise the righteous dead, and judge them, together with the righteous living, who would be caught up to meet him in the air; that he would purify the earth with fire, causing the wicked and all their works to be consumed in the general conflagration, and would shut up their souls in the place prepared for the devil and his angels: that the righteous would live and reign with Christ on the new earth a thousand years; that then Satan and the wicked spirits would be let loose, and the wicked dead be raised,—this being the second resurrection,—and, being judged, would make war upon the saints, be defeated, and cast down to hell forever.

"It becoming known that he entertained these views, he was importuned by many to write out his opinions, and afterwards to go before the public with them. After declining so to do for a long time, he at length complied by writing out a series of articles, in 1831, for the *Vermont Telegraph*. In 1832, he sent forth a synopsis of his views in a pamphlet, and subsequently, in obedience to conscientious convictions of duty, he began as a public lecturer on prophecy."

### 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.]

### QUESTIONS.

1. How can you harmonize Rev. 20:11-13 with the view advocated by the ECHO, that the people of the earth are not present during the Judgment scene? If the scripture concerning the "books" is literal, must we not take this the same?
2. Would like an explanation of Isa. 66:23, 24; and Isa. 65:25. Time of their fulfillment.
3. You claim that we must keep the "law" just as it reads (in the letter), consequently the obligation of observing the seventh-day Sabbath falls upon us. If we keep one precept so exactly, we must do the same with the others, therefore we violate the second by having our photos taken. Can you give me a Scriptural reason why this is not so? U. A.

1. THE view advocated in these columns is that the Judgment described in Rev. 20:11-13 occurs before the resurrection. For, in Rev. 14:6, 7, we have an announcement that "the hour of his judgment is come," and yet there are two distinct messages to mankind upon probation given after this. So the work of judgment begins before probation closes. This is further proved by the account of Daniel 7:9, 10, where, after describing the sitting of the Judgment in solemn grandeur, the prophet says, "I beheld then because of the voice of the great words which the horn spake." Another evidence is thus given that the sitting of the Judgment takes place before probation closes. But the dead are not raised until the Saviour comes, and probation closes with that event. Then, too, we know that the

Investigative Judgment sits before Christ comes, because at that moment a distinction is made between the righteous and the wicked. The angels are sent "to gather the elect." "The dead in Christ rise first." But the passage referred to in the query does not forbid this idea. These expressions occur: "I saw the dead, small and great, stand before God;" and "the dead were judged out of those things which were written in the books according to their works." The obvious meaning of the language is that the cases of all who are dead come up before God for judgment. This does not necessarily imply their personal presence. Rather the contrary; for "the dead were judged," and we do not suppose that literally dead people are taken to judgment.

2. The last two verses of Isaiah read as follows:—

"And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

The first refers evidently to the new earth mentioned in the preceding verse, and is doubtless to be understood in a literal sense. From it we learn that there will be a Sabbath and special seasons of worship in the future, eternal state. The succeeding verse must be understood as applying at a time when the wrath of God in the seven last plagues is poured upon the wicked; in which case it now stands chronologically transposed from its logical position in relation to the two preceding verses.

3. To read the first verse of the second commandment, and then stop and make an application, is just as sensible as it would be to treat the third commandment in a similar manner by reading, "Thou shalt not take the name of the Lord thy God," and then making an application. If we interpret the commandment from that standpoint, it would not only forbid photography, but every branch of art and manufacture in the world. Two buttons could not be made alike, a carriage could not be made in the likeness of another, nor like any other carriage in earth or heaven; two suits of clothes, two dishes, any two objects, could not be made in the same image and likeness. This is barefaced foolishness without a particle of sense. Read the commandment through and then apply it: "Thou shalt not bow down thyself to them, nor serve them." There is where the prohibition lies, and not in manufacturing useful and indispensable articles.

To the Editor BIBLE ECHO.

Re the doctrine of the unconsciousness of the dead as advocated by the BIBLE ECHO, will you kindly inform myself and others, in your next issue, what we are to understand by the following passages: Luke 16 (the rich man and Lazarus), and Rev. 22:9, "And he saith unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book." By so doing you will oblige yours respectfully,  
TRUTHSEEKER.

THE parable of the Rich Man and Lazarus was noticed in this department in the ECHO dated April 1, as Truthseeker will see by examination. The position which the BIBLE ECHO holds on that parable, stated very briefly, is that the purpose of the parable was not to teach anything in regard to the intermediate state, but to reprove covetousness by showing that many who live in opulence and selfish indulgence in this life, scorning the poor and destitute, will in the world to come find their relative positions reversed. "Remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." When this lesson is learned, the object of the parable is attained. To use the parable to prove an uninterrupted consciousness is to use it irrelevantly. And to attempt to apply it as

proof of an intermediate state, either conscious or unconscious, is to embrace unnecessary difficulties which cannot well be explained. Especially is this true if it be made to prove that Dives is in hell, and Lazarus in Abraham's bosom.

In reference to Rev. 22:9, the only explanation required will be obtained by a careful reading of the verse *as it is*, not as it is generally understood. The angel did not say that he was "one of the prophets." "I am thy fellow-servant, and [the fellow servant] of thy brethren the prophets, and of them who keep the sayings of this book." He was not an object of worship, but a servant, even a fellow servant of John and all the other prophets, and of every one else who serves God. Therefore "worship God."

#### OLD TESTAMENT HISTORY.—NOTES ON THE SABBATH-SCHOOL LESSONS.

(Lesson for May 25.)

##### THE GIVING OF THE LAW.

It was just two months from the time that the children of Israel left Egypt that they reached Mount Sinai. This mountain consists of two peaks, one called Sinai, and the other Horeb. The mountain is now, by the Arabs, called *Jebel Mousa*, or the mount of Moses, or *El Tor*, the mount, by way of pre-eminence. It is probable, Dr. Clarke says, that Horeb is the more ancient name. "Sinai" is said to be derived from *seneh*, bush, and the name is thought to arise from the circumstance of Moses at the burning bush, as this was the mountain where that event occurred.

Immediately Moses went up the mount "unto God," and after rehearsing briefly his wonderful dealings with the people, the Lord laid before Moses an agreement upon which he would enter with the children of Israel, and required Moses to return and place it before the people. They assented, and solemnly promised that they would obey God in that which he should command them; and in return they were to become a peculiar treasure unto God above all people. This

##### AGREEMENT IS A COVENANT.

God then at once proceeded to make preparations to state the conditions or basis of this covenant, that concerning which they had promised to obey. The people were to make the most careful preparations to witness the manifestation of God's presence, and to hear his omnipotent voice. The camp was placed in readiness, and bounds were placed about the mount that none might break through and touch it; for whoever touched the mount, either man or beast, would be put to death. The people also were to separate themselves from all impurity, to sanctify themselves.

On the third day the marvelous and awful exhibition began. There were deep and loud thunders and vivid lightnings; and a thick cloud settled upon the summit of the mountain. The voice of trumpets heralded the approach of the great I Am. And as the approach became constantly nearer, the trumpet sounds waxed louder and more grand, until beneath the terrible demonstration of Almighty power the people feared and trembled exceedingly. The spectacle became more and more dreadful. Fire appeared with the smoke, which "ascended as the smoke of a furnace, and the whole mount quaked greatly."

The Lord was about to deliver to this people

##### HIS IMMUTABLE LAW.

It was important that they should be deeply impressed with a sense of its importance. And such a scene was best calculated thus to impress this vast congregation, which had just emerged from the degradation of slavery. The sanctity of the occasion and the manifestation of awful glory were well calculated to fix upon their minds the holy nature of the

law, and the almighty character of the Law-giver. The Lord was attended by a host of angels. Then from the midst of this glory the Lord spoke his law, the ten commandments. And he spoke no more. In Deut. 4:13 this law is called God's "covenant, which he commanded you to perform." This was not certainly the agreement; but it was the condition upon which the Lord based his promises, and hence it was the covenant which God commanded them to perform.

When the people had in terror listened to the majestic voice, they besought Moses that they might hear no more. Let Moses hear and report it, they could no longer endure the presence. These words were not only spoken by the lips of Deity, but they were by His fingers engraved on tables of stone, to further illustrate their importance and imperishable nature.

Once more the trump of God will be heard; but it will be a joyful sound to the people of God. By it the dead will be called from their graves, and the faithful of all ages be gathered from the four corners of the earth.

(Lesson for June 1.)

##### RETURNING TO BONDAGE.

The ratification of the covenant was an interesting occasion, when, after Israel had heard what God commanded them, and after Moses had read to them the words of the covenant, they solemnly assented, and declared, "All that the Lord hath said will we do, and be obedient." The blood of the covenant was then sprinkled on the book and on the people. Heb. 9:19, 20. By this transaction our minds are carried forward to that solemn occasion in an upper room, when the Saviour of men broke the bread and gave the cup, saying, "Drink ye all of it; for this is my blood of the new testament [covenant], which is shed for many." Matt. 26:28.

Concerning Osiris, the "Encyclopedia Britannica" (art. Egypt) says:—

"Abydos was the great seat of the worship of Osiris, which spread all over Egypt, establishing itself in a remarkable manner at Memphis. All the mysteries of the Egyptians, and their whole doctrine of the future state, attach themselves to this worship. Osiris was identified with the sun. . . . Sun-worship was the primitive form of the Egyptian religion, "perhaps even pre-Egyptian."

According to the Greek writers, Apis was the image of Osiris, and worshiped because Osiris was supposed to have passed into a bull, and to have been soon after manifested by a succession of these animals. The hieroglyphic inscriptions identify the Apis with Osiris, adorned with horns or the head of a bull, and unite the two names as Hapi-Osor, or Apis Osiris. According to this view, the Apis was the incarnation of Osiris manifested in the shape of a bull."

From these quotations it is easy to see why the Israelites made a golden calf, instead of an image of something else. They made the god, and began the form of worship, with which they had been most familiar in Egypt. And when they did this, they were simply engaging in sun-worship, the form of idolatry which in all ages has been the most universal rival of the worship of Jehovah.

When it is remembered that the Egyptian calf-worship was sun-worship, and that Sunday was "the wild solar holiday of all pagan times" (*North British Review*, vol. 18, p. 409) and has its name "because the day was anciently dedicated to the sun, or to its worship" (Webster), the Heaven-daring nature of the sin of the Israelites, just after they had heard God's holy law, and especially the first, second, fourth, and seventh commandments, is most strikingly set before us. A more perfect insult to the God who had delivered them from Egyptian bondage, that they might serve him, can hardly be imagined.—*Lesson Book.*

## Missionary.

### NOW IS THE ACCEPTED TIME.

L. D. SANTEE.

I LOOK o'er the meadows white with snow,  
And the fields in the golden sunlight gleaming,  
And I think of the germs that are dark below,  
That shall wake in the spring when life is teeming ;  
They wait in a stillness allied to death,  
Till nature shall give them the right condition ;  
Till the wind from the south, with its balmy breath,  
And the heat of the sun, shall bring fruition.

And I think how many, like germs of flowers,  
Wait for a spring that cometh never,—  
Wait through all of life's wasted hours  
For some noble deed, some grand endeavor,—  
Waiting to do some action grand,  
When the soul is thrilled, and the heart is burning,—  
Waiting, all day, with idle hands,  
While the sun of life to the west is turning.

Now is the time to sow the seed  
That shall ripen to fruit 'neath the summer's glowing ;  
Now is the time for the noble deed  
That is prompted by love from the full heart flowing.  
Faithful be in the present hour ;  
Linger not for a brighter to-morrow ;  
Bring to your duties all your power,  
For duties delayed can bring but sorrow.

Go forth to the work, and linger not ;  
For the humble duties that God has given,  
The little cares that fall to your lot,—  
Are steps of the ladder that leads to heaven.  
Wait not, then, for the balmy skies ;  
Linger not for some grand endeavor ;  
Labor to-day to win the prize,  
For soon will your work for aye be over.

### ACROSS THE OCEAN.

I SAILED for England on the steamship *Umbria*, Feb. 16, going aboard Friday night, after an evening meeting with the friends in Brooklyn. God has raised up a company who love his truth, to keep his commandments in this place. Recently Bro. Wright has gone there to canvass for names to the petition against the union of church and state. He has been successful in securing the names of many of the leading men, such as city officials, lawyers, physicians, etc. ; and the names of several prominent bankers are also on his list. The question that so much interests us at the present time is of general interest. It is one through which thousands will have their attention called to the truths for this time.

Sabbath morning, while sitting in the saloon reading the Bible, I noticed a gentleman in another part of the room doing the same, which is by no means a usual thing on such occasions. Soon he came to me and asked for an explanation of a certain text of Scripture in Psalms. He then said that he was arranging a Bible-reading on the resurrection, and if I had no objection, would give it to me. I was much interested by his zeal as well as his arrangement of Scripture. In the course of the conversation which followed, he stated that he was not clear upon the subject of the millennium. I then, in turn, gave him a reading on that subject. From this time forward we were much together when able to be around, during the remaining portion of the voyage. We felt to thank the Lord for the pleasant, and, we trust, profitable acquaintance formed. He proved to be an evangelist, David McDonald, from Toronto, and is holding public Bible-readings. He was starting for a tour through England and Scotland. Upon our arrival in Liverpool, he stopped with us at Bro. Drew's over night, and in the morning left for London, where he was to begin public effort.

We found on the boat a party of eight en route for the "pleasant land," two of whom were ministers from the "sunny South," editors of the *Presbyterian Quarterly*, and one a gentleman who had been at the

Sanitarium at Battle Creek, Michigan. His visit at the Sanitarium, and the acquaintance he had formed with Dr. Kellogg and others, had made a favorable impression on his mind. We found others from Tasmania and New Zealand, which made the associations very pleasant. There were, as nearly as we could learn, 179 saloon passengers on board, with, I should judge, as many or more steerage and intermediate passengers.

Considering the acquaintances formed, the smoothness of the sea, and other circumstances, we could not but conclude that the Lord's providence was over all. We are now at Bro. Drew's, but expect to leave to-morrow for London. Last night two young men who had become interested in the truth were present, and we had quite an interesting time investigating the Scriptures. S. N. H.

### CENTRAL EUROPE.

THE work in this field is onward. Although the winter has been quite severe, with more snow than usual, our colporters have kept in the field, and have been able to sell a goodly number of books. At present there are three companies at work,—one of five at Stuttgart ; one of three at Elberfeld, Ger. ; and one of three at Chaux-de-Fonds, Switz. Up to this time, 14,000 copies of the "Life of Christ" (French and German) have been sold in Switzerland and Germany.

Two experienced workers have gone to Geneva to work with Bible-readings, in the meantime keeping the hotels and places of resort supplied with distributors and binders containing our periodicals. Geneva is a prominent center for travelers from all parts of the continent, England, and America.

At present, Brn. Comte and Vuilleumier are holding meetings at St. Jean du Gard, France. They report an excellent interest, the attendance being large, and the people attentive and orderly. This week a new series of meetings in German is begun by James Erzenberger at St. Gallen, Switz. This place was canvassed last summer for "Life of Christ," and as a result of labor performed by the colporter there, several have already begun the observance of the Sabbath, which has opened the way for meetings. It has been quite generally the case, that where our colporters have labored, an interest has been awakened in the truth. We rejoice that more laborers of experience will soon come to this field to follow up the interest already awakened.

We also hear good news from the brethren in Russia. We have recently received letters from various parts, and all report the truth spreading. In the Crimea and Caucasus especially, the number of Sabbath-keepers constantly increases. A number of Russians have also embraced the truth. In one place there are eight. They desire baptism, but our church elders dare not baptize them for fear of the Russian laws. The work of proselyting is strictly forbidden and severely punished.

Recently, a Russian who embraced the truth burned his images. Some members of the Greek Church having learned this, the man was arrested, and finally imprisoned thirty days for the offense. In every way, the work is made difficult in this field, and every year the difficulties seem to increase. At present, it is impossible for a Protestant minister to enter Russia if it is known that he is such. All printed matter that enters Russia is closely examined by the authorities, who black-stamp every passage that is in any way injurious to the Greek Church or the Government. Still, under these circumstances, the truth advances. Bro. Laubhan is now the only minister of our faith in this field. His health is such that he can labor only a portion of the time ; yet the churches in the Caucasus, the Crimea, and on the Volga are constantly growing. The difficul-

ties in Russia seem greater than in any other field we have entered, still the truth advances more rapidly, in proportion to the labor performed, than in any other field. This shows what is done when the Lord works.

We naturally look with dread to the time of trouble ; but if the increase of difficulties will tend to spread the truth with greater power and rapidity, we would gladly welcome their approach in other nations. From the general appearance of things, it does not look as though we should be left to wait long. The elements of trouble are developed to an alarming degree in the overcrowded nations of Central Europe. Doubtless, as soon as the restraining hand of the Lord is removed, the nations of the Old World will be deluged with trouble.

Although no tongue can tell all the horrors of war, there are millions that crave an opportunity to engage in it. Recently there was trouble over an election in one of the cantons of Switzerland, which made it necessary to call out the soldiers of another canton. As soon as it was learned that soldiers were wanted, everybody wanted to go. As compared with other nations, the people of Switzerland have by far the best times ; yet they consider their circumstances distressing, and sigh for relief ere long in some war. As one expressed it, "Well, we shall have a war pretty soon, and then we shall have better times again." So, instead of dreading a war, many are anxious for it to come.

During this winter, Italy has been the scene of many troubles caused by the laboring classes ; and France has been kept in agitation over the failure of the Panama Canal Company and the advancing successes of Gen. Boulanger. As one stands on the border of these nations, and witnesses their convulsions, no language can so fully express his feelings as the prophetic words of inspiration, "Distress of nations, with perplexity."

Switzerland is called the most free and most tolerant of the nations of this continent ; yet the spirit of intolerance that rises against advancing truth, exists in a surprising degree. Not long since, the Baptists of Azmoos, who have held regular meetings at that place for several years, advertised to hold a few successive evening meetings, the preaching to be on the kingdom of God. This so enraged the members of the National Church that they gathered in a mob about the meeting hall, insulting attendants, and growing more violent until the third night, when the building was stormed with stones. The ministers had previously applied to the mayor for protection, but obtained none. Although the mayor lived but two minutes' walk from the place of meeting, he allowed the howling mob to continue its work for three hours. After stoning all the windows, they attempted to break in the door, so as to get at the people, the ministers in particular. But the door, being of heavy oak set in stone, resisted their efforts. In the meantime, the owner of the building, fleeing for help, was caught by the mob and thrown into the village fountain. Escaping from this, he applied to the mayor for help, but was coolly told by this gentleman that they did not want any such work as he was allowing ; one church was enough.

This spirit, the spirit of the papacy, permeates all Europe more or less, and we shall doubtless see more of it in the future ; for it seems to be on the increase. As soon as the truth is presented in a locality, it manifests itself. In a village near Stuttgart, where three of our colporters were taking orders for "Life of Christ," the minister of the place had them called before the city authorities, and endeavored to compel them to leave the place. But this only gave them an opportunity to plainly present the truth for an hour to these gentlemen.

In spite of all obstacles, the truth is making steady advancement among the nations, and we feel like praising the Lord for what he is doing. All the glory belongs to him. H. P. HOLSER.

## THE UNITED STATES.

## ARKANSAS.

THE past year of labor has not passed in this State without many attendant blessings. In every place, north and south, our meetings have been accompanied with an outpouring of the Spirit; hearts have been melted, tears have flowed, and an earnest revival of interest and spiritual work has been inculcated. More than one hundred have been added to our church membership. It is true many of these have come in by immigration; but a goodly number have embraced the faith through the tract and missionary efforts, ministerial labor, and otherwise. Six new churches have been organized, and one or two companies are now awaiting organization. The officers for each branch of the work have had their duties to learn; but improvements have been rapidly made, so that the manner of keeping accounts and the system of reporting will soon, we think, be equal to those of any Conference. Another commendable feature is the number of brethren and sisters who feel a burden for the work.

But it must not be supposed that the work has been established without opposition. In Little Rock certain elements militated against us, which for a time threatened destruction; but to-day we are able to report an organization of twenty-six members, with a sufficient number in the city and vicinity to sustain good meetings and church work. We know that God's hand is in the work, and that it will move on, in spite of the efforts of Satan to the contrary.

J. P. HENDERSON.

## SYRACUSE, NEW YORK.

AN important meeting was held at Syracuse, Jan. 31 to Feb. 4, to consider the work in our Conference, and to lay plans for carrying it forward. We were favored with the presence and counsel of Bro. and Sister White, and Bro. A. R. Henry, of Battle Creek, and also of Elder S. H. Lane, who began his labors in this Conference Jan. 18. Our leading ministers, the Conference Committee, and several district directors were present, and we had a very profitable and encouraging council. It was decided that the work in Syracuse and Buffalo had been sufficiently developed so that continuous ministerial help is no longer necessary; and hence they will simply share with other churches such ministerial aid as can be consistently supplied.

Elder A. E. Place is now attending the institute at Battle Creek, to qualify himself for the work more thoroughly, especially that part which will enable him to expose the fallacies and wickedness of the National Reform movement and religious legislation. He expects to return to New York State in April to help push the work. Elder S. H. Lane and myself have begun labor among our churches in Central, Eastern, and Northern New York, to encourage and build them up, and to give instruction not only to church officers in their duties, but to all our people, that they may become intelligent workers with the petitions. We shall also make it a point to secure canvassers for the *Sentinel* and other publications, and shall labor to organize our churches more fully and efficiently for successful work in giving the message. Elder H. E. Robinson will do a similar work among the churches of Western New York. This work in the churches will probably continue till our camp-meeting, which we expect will be held in June, at Rome, New York.

Lectures on religious liberty will also be given in connection with this work wherever the way opens. We trust that our people will be wide awake upon this subject, and stand ready to work at every opportunity. Our time to work is now. The night soon cometh.

M. H. BROWN.

God gives every man liberty to do as he *ought*.  
The devil gives every man liberty to do as he *likes*.

## News Summary.

The Paris Exhibition was formally opened on the sixth instant.

The journey from England to India can now be completed in fifteen days.

Fires in London on the 6th inst. destroyed property to the value of £750,000.

The New Zealand exports for the year are reported to show an enormous increase.

There were 328,716 divorces in the United States between the years 1867 and 1886.

It is now said that H. M. Stanley, the African explorer, will return to England in August.

There is a truce in the civil war in Samoa, pending the decisions of the Samoan conference at Berlin.

One hundred and ninety persons were admitted to the lunatic asylums of South Australia last year.

During 1888 the Pope's income amounted to £504,000. He also received £480,000 in money presents during his jubilee.

The South Australian Woods and Forests Department intend to plant at least 1,000,000 trees during the next three months.

The Soudan has a population of 60,000,000, and has been almost entirely neglected as a field for Protestant missionaries.

The Swiss town Zurich has been expelling the Russian Nihilists who of late made that place the headquarters of their operations.

About 8000 bushels of seed wheat have already been forwarded by the New South Wales Government to distressed farmers.

In Mexico, while a crowd was attempting to release five Jesuit priests from prison, they were fired upon, and 200 were killed.

The Newfoundland Government, it is reported, are taking active measures to keep American fishermen out of their waters this season.

The Canadian Government have decided to invite tenders from steamship owners to run a line of vessels between Canada and the Australian colonies.

There is a proposal to form a syndicate and purchase the collieries in the north of England. It is expected that £100,000,000 will be required for this purpose.

A terrible double murder and suicide took place in Sydney on the 4th inst., when a man named Ralph Manahan shot himself, after killing his wife and child.

During the month of February, sixteen persons committed suicide, and fifteen duels were fought at Monte Carlo, the famous gaming resort of Southern Europe.

The managing director of the Comptoir d'Escompte, Paris, has been arrested in connection with the copper-syndicate guarantees, and released on a bail of 1,000,000 francs, about £40,000.

In a recent speech, Sir Charles Dilke expressed the opinion that in view of their interest in Samoa, the Australian colonies were entitled to direct representation in the Berlin conference.

The rain-fall in South Australia was 9.682 inches during the first four months of this year, being the greatest quantity registered for that period since the founding of the colony.

The Woman's Medical College of Pennsylvania has been in operation thirty-seven years. It graduated a class of thirty-six this year, including students from India, Russia, and Japan.

A dispatch dated the 12th inst. states that a terrible cyclone has swept over the eastern part of the United States. Great damage to property, and the loss of numerous lives, is reported.

The nations of South America are inviting immigration, farmers with families being wisely preferred. Brazil received 130,000 immigrants last year, and the Argentine Republic 175,000.

A letter from the Transvaal, South Africa, states that whisky on sale at the gold fields is 62s. a bottle, champagne 25s., and beer 4s. a bottle. Would that such prohibitive prices ruled in these colonies!

Father Damien, who has spent several years isolated from the world in the leper settlement of the Sandwich Islands, contracted the disease while attending upon those afflicted with it, and is reported to be dead.

It is stated that in Waldeck, Germany, a law has been passed forbidding the granting of a marriage license to a person addicted to the use of intoxicants.

Ten thousand men and a great number of steam excavators are engaged upon the ship canal between Manchester and Liverpool. The canal will be 35 miles long, 26 feet deep, and 120 feet wide at the bottom.

A movement is on foot among the Norwegian churches of the United States to unite them all in one body. A Constitution has been adopted, and a church organized, to be known as the United Norwegian Church in America.

A sudden scare has broken out in America on the subject of coast defenses, and preparations to effectively fortify the eastern coast are in active progress. President Harrison is said to favor the building of a strong modern navy.

Cardinal Lavigerie, who for some time past has been faithfully calling the attention of the world to the horrors of the African slave trade, has convened a conference to be held at Lucerne, Switzerland, in August next, to deal with this question.

The guards who were on duty at the time of the recent fire in the Imperial palace, China, are, in accordance with the precedent in the case of the burning of the K'ien-ts'ing palace in 1796, to be put to death by strangulation after a period of imprisonment.

Mr. Plaisted, a well-known organist residing at Box Hill near this city, murdered his wife on the 9th inst., mutilating her body in a horrible manner. Mr. Plaisted has been confined in the Kew Asylum as a lunatic with homicidal mania, and was out on probation at the time of the murder.

According to Dr. Riordan, Catholic Archbishop of San Francisco, the people of the United States are drifting into deism. He says, "It is, I think, beginning to be generally recognized that the time is coming when we shall simply have two forms of belief face to face,—deism and Catholicism."

Late advices from Japan state that an unknown disease more deadly than cholera has broken out, and has visited six villages. Forty deaths out of sixty-six cases are reported. The persons attacked are mostly between the ages of twenty and twenty-two years, and death ensues in about twenty hours.

On the 9th inst., a strange domestic tragedy occurred in North Carlton, one of the suburbs of Melbourne. A man named Walter Brooks attempted to shoot his mistress, who had left him, and was residing with a grown-up son. Being surprised by the police, he turned his weapon against himself, and blew his brains out.

Arrangements have been made for the establishment of an Atlantic mail service between Great Britain and Canada. Of the £100,000 subsidy required to start the scheme, Great Britain will pay £75,000. A Pacific service is also in contemplation, to connect with Australia in addition to the line to China and Japan.

It is stated that the dervishes, partisans of the Mahdi's successor, have ravaged the entire western frontier of Abyssinia, massacring many thousands of the natives, carrying the women and children into slavery, burning the capital, Gondar, where King John had his palace, and destroying Dembea, another of his chief towns.

The postal telegraph lines in England do not pay expenses. The outlay last year exceeded the receipts by more than £6000, and there was still interest to pay upon a loan of £10,880,571. The total deficiency amounts, therefore, to no less a sum than £332,501. Since 1872 the country has paid in taxation toward the working of the telegraphs the enormous sum of £3,357,400.

It is announced that the Berlin conference have settled the question of government for Samoa by deciding that a native ruler shall be elected, probably the ex-King Malietoa, with an adviser to be appointed annually by Germany, England, and America in rotation. The importation of fire-arms and spirituous liquors is to be prohibited.

On account of a strike in Westphalia, Prussia, forty-two collieries are idle, and more than ninety thousand men are out of employment. Serious conflicts have taken place between the strikers and the troops, in which eight of the former have been either killed or severely wounded. Krupp's great iron works at Essen have suspended for want of coal.

## Health and Temperance.

### CAUGHT NAPPING.

ONCE on a time (the tale is true, I ween,  
For it is storied by an Irish dean),  
A bold adventurer, bent and intent  
To see and touch Land's End, on voyage went.  
But envious winds broke from their prison caves,  
And lashed the ocean into angry waves  
That dashed his boat, in sullen scorn, in staves.  
As through the wondrous narrative and true,  
He—only he—was saved of all the crew.

By strength herculean he reached the shore  
Of Lilliputia, ne'er touched before  
Nor since by feet of men. In his fatigue—  
For he had swam, perhaps, more than a league—  
He laid him down, and sank in slumber deep  
Upon a downy mead: O fatal sleep!

He lay awhile, and, all refreshed, awoke;  
And, all refreshed, proposed to rise, but—broke  
Into a sweat of horror! To the ground  
His head, his body, and his limbs were bound.

He wondered much on what strange shore he lay;  
Who dwelt in Lilliput?—strange beings they!  
For he was bound in manner strange and dread,  
By mazes of interminable thread.  
And, lo! in scores, Giant Despair perceives,  
Peering with tiptoe wonder, little thieves  
Stalking upon his frame; his ears grew sore  
With the perfervid bustle and uproar  
Of yelling pigmies, an unnumbered band,  
He gazed and groaned, "A slave in pigmy land!"

Perhaps the fatuous will see and hear  
The lesson of the dean, and have a fear  
Of pigmy threads the vices softly spin  
Round lives of rosy indolence and sin.

—The British Workman.

### TEA INTEMPERANCE.

THE bottle rules the sensual world, but the tea-cup is queen in all the fair dominions. Once this leaf was very rare, and fifty dollars a pound; and when the East India Company made a present to the king of two pounds and two ounces, it was considered worth a mark in history. But now Uncle Sam and his wife every year pour thirty-four million pounds of it into their saucers. Twelve hundred years ago, a Chinese scholar by the name of Lo Yu wrote of tea: "It tempers the spirits and harmonizes the mind, dispels lassitude and relieves fatigue, awakens thought and prevents drowsiness, lightens and refreshes the body and clears the perceptive faculties." Our own observation is that there is nothing that so loosens the hinge of the tongue, soothes the temper, exhilarates the diaphragm, kindles sociality, and makes the future promising. Like one of the small glasses in the wall of Barnum's old museum, through which you could see cities and mountains bathed in sunshine, so as you drink from the tea-cup, and get on towards the bottom so that it is sufficiently elevated, you can see almost anything glorious that you want to. We had a great-aunt who used to come from town with the pockets of her bombazine dress standing way out with nice things for the children; but she would come in looking black as a thunder-cloud until she had got through with her first cup of tea, when she would empty her right pocket of sugar-plums, and having finished her second cup would empty the other pocket, and after she had taken an extra third cup, because she felt so very chilly, it took all the sitting-room and parlor and kitchen to contain her exhilaration. Be not surprised if, after your friends are seated at the table, the style of the conversation depends very much on the kind of tea that the housewife pours for the guests. If it be genuine Young Hyson, the leaves of which are gathered early in the season, the talk will be fresh and spirited, and sunshiny. If it be what the Chinese call Pearl tea, but our merchants have named Gunpowder, the conversation will be explosive, and somebody's reputation will be killed before you get through. If it be green tea, prepared by large infusion of Prussian

blue and gypsum, or black tea mixed with pulverized black lead, you may expect there will be a poisonous effect in the conversation, and the moral health damaged. The English Parliament found that there had come into that country two million pounds of what the merchants call "lie tea," and, as far as I can estimate, about the same amount has been imported into the United States; and when the housewife pours into the cups of her guests a decoction of this "lie tea," the group are sure to fall to talking about their neighbors, and misrepresenting everything they touch. One meeting of a "sewing society" up in Canada where this tea was served, resulted in two lawsuits for slander, four black eyes that were not originally of that color, the expulsion of the minister, and the abrupt removal from the top of the sexton's head of all capillary adornment.—*T. De Witt Talmage.*

### HOW TO SLEEP.

WHEN I consulted a physician lately, he asked me, "How do you sleep?" I answered, "Usually soundly about six hours; is that enough?" My physician, a very judicious man, responded, "Six hours is good, but eight hours is better." Of course this response led me to try to increase my habitual six hours of sleep to eight, which I have, slowly, nearly accomplished.

Writers in modern times agree in attributing ordinary wakefulness to some slight congestion; that is, to a fullness in the supply of blood accumulated in the brain. This opinion overrules that which formerly prevailed. Accordingly, modern writers agree in advising persons needing more sleep to prefer sleeping alone, and to have the room cool and well aired; to decline any soft, luxurious couch, and any heating, enervating attire; to adhere to regular sleeping hours, preferably to the hours between ten and six; to allow one's self a moderate, unexciting meal only during the later hours of the day; to give the head a very moderate pillow and very light, cool covering, if any, while the feet should be well wrapped, and, if practicable, indulged in a few moments' "toasting" before a fire. The advice attributed to Dr. Franklin has been commended: that one who is wakeful in the night should spend a few minutes in briskly rubbing the whole surface of the body, the limbs and feet especially, with the palms of the hands. To produce the same effect the wakeful sufferer may rise and walk the room, or do other simple things to arouse circulation in the limbs and attract the blood from the brain.

Just as wakefulness is attended by chilled and bloodless limbs, so the congestion of brain attending it breeds and fosters the anxieties, worries, resentments, self-reproaches, and mental troubles of the day. What will dispel these? What will dissipate the sufferer's dread of bankruptcy; indignation at injustice; mortification over the misconduct of a child; regret about some occurrence which did not seem very important while it was passing, but in the night assumes the lurid light of a Jack-o'-lantern? My best friend tells me that he can empty his mind of all thought, can "think of nothing;" after he has done this for a short time, sleep comes to take the vacant place. But all persons have not this power. What shall they do who are kept awake by troublous thoughts? Some persons advise monotonous counting of a long series of numbers. Others say, "Repeat to yourself a mind-wearying tale, such as how a bird found its way into one of Pharaoh's storehouses of grain and brought out a grain of corn, and so on, until either the corn is exhausted, or sleep prefers to come rather than hear any more of the story."

My own resource from the wearisome reminiscences and troubles of the day has been hymns. Much aid may be obtained toward early sleep by cultivating a restful, prayerful mind. Upon retiring, seek reminiscences of Scripture and hymns and prayers, and

these latter need not be prayers of petition fully and reverently expressed; the prayers which promote sleep are prayers of communion, brokenly whispered or mused. If one has favorite verses of Scripture, musing upon them will often promote a sleeping frame of mind. I have preferred hymns, because I have all my life been wedded to favorite tunes. For me to hum my way along a path resounding with the echoes of hymns is easy and restful. Try it, you who lie wakefully conning the troubles of the day. You may find that little space is left in the soul, when gently surcharged with reminiscences of hymns, for the rattle and friction of the day, for the anxieties and forebodings which keep so many persons half of the night wakeful.—*Rollo Holiday.*

### THE AUSTRALIAN DRINK BILL

THE above title has become familiar to the most of our readers before this time, as most of the papers have had their say. It is a subject upon which it seems useless to comment. The gigantic proportions of this evil almost overawe the individual who considers them in their fullness of deadly and infernal features. The figures are given as below:—

Australasia is, Victoria, £5,352,411; New South Wales, £4,614,585; New Zealand, £2,060,543; Queensland, £1,940,441; South Australia, £924,325; Tasmania, £424,494; Western Australia, £266,686. These figures give a total expenditure for drink in the seven colonies for the past year of £15,583,485. The per capita consumption is for Western Australia £6 10s.; Queensland, £5 9s. 4d.; Victoria, £5 5s.; New South Wales, £4 10s.; New Zealand, £3 5s.; Tasmania, £3 0s. 7d.; South Australia, £2 19s. The general average for Australasia is £4 8s. 6d. It is not claimed for these figures that they are accurate. But they approximate the facts sufficiently to show that in whatever other ways Australasia may come behind in the advanced civilization of these days, she has cultivated intemperance to a degree that must be highly satisfactory to his Satanic majesty.

### TONICS AND BITTERS.

SOME curious revelations on the subject of tonics, and bitters are made in a report which has been presented to the Board of Health of Massachusetts. These liquids, like many other things in the world, are not what they seem. Professedly non-intoxicating, they yet contain a very large infusion of alcohol. Of forty-seven different samples which were examined, forty-six were found to contain alcohol in quantities varying from 6 to 47.5 per cent. The average was 21.5 per cent., which represents a greater alcoholic strength than that of sherry. A "cocoa-beef tonic" had 23.2 per cent. of spirit, while sherry has only 18 to 20 per cent. "A purely vegetable extract," which is much recommended as "a stimulus to the body without intoxicating qualities," had 41.6 per cent. of alcohol, while whisky has only about 50 per cent. This particular decoction is especially pressed upon inebriates who are struggling to reform. A bitter said to be distilled from seaweed, and to be quite harmless and free from alcohol, has 19.5 per cent. Certain "sulphur bitters" are perfectly innocent of sulphur, and though sold as free from alcohol actually contain 20.5 per cent. One maker's "sherry-wine bitters" has 47.5 per cent. of alcohol, or about 2 per cent. less than brandy.—*Pall Mall Budget.*

### THE REASON WHY.

THE other day I saw a poor little boy looking into a baker's store window. There were cakes and pies and bread all spread out, and he looked very hungry. A kind lady came near and asked him if he was hungry. "Oh, so hungry, ma'am!" he said. She gave him some pennies, and he went into

the store and bought some rolls. He did not eat them all himself, but ran down the street to where a little barefooted girl was standing, and gave half of the rolls to her. They ate as if they were starved.

The lady asked him, "Why are you so hungry and ragged?"

"Father drinks," said the boy, and then the lady knew all about it. She knew that liquor drinking costs money, and makes people poor. If a man should love milk and buy it for drink, it would not make him poor; oh, no! because he would only drink when he needed it. Eating beefsteak will not make a man poor, because he wants it when he is hungry. The milk and meat would do him good and make him strong. But had liquor does not do this. It makes a man keep wanting it, and his money goes for that, instead of good food for his family. It makes him sick and lazy, and he cannot work. That is why so many children are ragged and hungry.—*Christian Advocate.*

INTEMPERANCE is a hydra with a hundred heads. She never stalks about unaccompanied with impurity, anger, and the most infamous profligacies.—*St. Chrysostom.*

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# Bible Echo and Signs of the Times.

Melbourne, Australia, May 15, 1889.

## CONTENTS OF THIS NUMBER.

<b>POETRY.</b>	
In Manus Tuas, Domine .. .. .	145
One Thing I Know .. .. .	148
Past Falls the Eventide .. .. .	150
Now is the Accepted Time .. .. .	156
Caught Napping .. .. .	158
<b>GENERAL.</b>	
The Treasure and the Heart .. .. .	145
A Lame Argument .. .. .	146
Norfolk Island .. .. .	146
The Belief in Satan .. .. .	146
Tribulation .. .. .	147
Quite Similar .. .. .	147
The Power of the Evil One .. .. .	147
State Religion in Europe .. .. .	148
That Sacred Name .. .. .	148
The Danger of Success .. .. .	148
Are the Wicked Immortal? .. .. .	149
<b>TIMELY TOPICS.</b>	
Where Shall Christians Go .. .. .	149
Christ or Shakespeare .. .. .	149
The Samoan Conference .. .. .	491
<b>THE HOME CIRCLE.</b>	
What the Gospel did for One Family .. .. .	150
Unchristian Mourning .. .. .	151
<b>USEFUL AND CURIOUS.</b>	
Ink Rains .. .. .	151
A Salt Mountain .. .. .	151
A Startling Discovery .. .. .	151
<b>EDITORIAL.</b>	
The Sympathy of Christ .. .. .	152
Future Punishment .. .. .	152
Present Position and Work of the True People of God .. .. .	153
The True Israel—No. 1 .. .. .	153
The Hope of the Promise .. .. .	154
Reminiscences of William Miller .. .. .	154
What is Sunday? .. .. .	160
<b>BIBLE STUDENT.</b>	
Questions .. .. .	154
Old Testament History.—Notes on Sabbath-school Lessons .. .. .	155
<b>THE MISSIONARY.</b>	
Across the Sea .. .. .	156
Central Europe .. .. .	156
The United States .. .. .	157
<b>NEWS SUMMARY</b> .. .. .	157
<b>HEALTH AND TEMPERANCE.</b>	
Tea Intemperance .. .. .	158
How to Sleep .. .. .	158
The Australian Drink Bill .. .. .	158
Tonics and Bitters .. .. .	158
The Reason Why .. .. .	158
<b>PUBLISHERS' DEPARTMENT</b> .. .. .	

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.

THROUGH the good providence of God, we are now in the use of our new office of publication on Best Street in North Fitzroy. The work of building was begun in September last, and is now very near completion. We have a good building of fine appearance. The work has been done by Bro. J. T. E. Hellier and Co. as contractors, and Thos. Searell, Esq., architect. The lower story of the main building is used for printing and office purposes, and the upper portion as a hall in which the services of the church will be held.

Our friends will have no difficulty in finding our place, as the building is very conspicuous in North Fitzroy, and is located almost directly on the Brunswick St. cable tram line. In a future article we shall describe our premises more accurately, and present a cut of the building.

A FEW copies of the Seventh-day Adventist Year Book for 1889 have been received at this office. Its attractive appearance, and the amount and variety of the well-selected reading matter, show clearly that its publishers have obeyed the law of progress. It contains a "Workers' Directory," giving the name, address, and specialty of each worker in the cause; gives the names of the officers in each of the organized bodies of the denomination, the publishing houses, mission fields, etc., also reports of business meetings and from the various fields. All this, together with the constitution and bye-laws of the different bodies, and a statement of the fundamental principles, or doctrines, of the church, gives the reader a comprehensive birds-eye view of the organization, workings, and progress of the church as a whole. There are also forty-eight pages of "General Information" of a very interesting character. The

Year Book is not on sale at the office; but it will be ordered for those who request it, and no Seventh-day Adventist can afford to be without these little annuals that chronicle the advancement of the cause of Sabbath reform in the earth. The book contains over 200 pp. Price, post-paid, 1s. It will require three months to fill orders.

WE have to apologize for being a few days late with our paper on account of removal, but we trust that the general excellence of the contents will in a measure amend the disappointment caused by delay. We anticipate that a large number of our readers will be especially interested in the articles on "The True Israel," a short series of which will follow.

A FEW months ago, a limited number of the new "Bible Readings for the Home Circle," illustrated, was received at this office. These found a ready sale, and the supply is now exhausted; but a much cheaper edition, without illustrations, in plain cloth binding, is in stock. This is not quite so attractive in appearance as the more expensive edition, but contains the same reading matter. Its 162 readings embrace a wide range of subjects, both doctrinal and practical, and also give much light on the prophecies. No Christian reader can fail to be interested in the book; no Christian home can afford to be without it. Sold by subscription. 390 pages. 4s. 6d.

A SERIES of articles is being published in the *Australian Christian Standard* from the pen of W. Hammond, which carry the impression that a Seventh-day Adventist is trying, vainly, to defend his position against a certain "Christian."

We have heard from a few of our readers who are deceived by the artifice, and made to believe that the discussion is a *bona fide* one. We would rather not have this impression prevail to any extent, for it is not a fact. W. Hammond is fighting both sides of this bloodless battle, and to him belongs the glory of victory and the disgrace of defeat whichever side comes out ahead. So none need wait the issue with breathless anxiety. If he would engage a live S. D. Adventist to conduct one side of the controversy, it would have some interest.

While speaking of the matter, we will also express the hope that because one party in the discussion is called "Christian" to distinguish him, no one will get the opinion that all who do not believe in his "lawless" ideas are not Christians. A Christian should be Christ-like. Christ says, "I have kept my Father's commandments." But this "Christian" (?) is doing his best to break the authority, not only of "the least of these commandments," but of all of them, and "to teach men so." See Matt. 5:19. The psalmist puts these words into the lips of Christ: "I delight to do thy will, O my God; yea, thy law is within my heart." But the law in the heart of this "Christian" is an object of reproach and enmity. A very un-christlike Christian he is.

A CORRESPONDENT sends us the following extract from a sermon by C. H. Spurgeon. It was published Nov. 19, 1887. The correspondent rightly says, "The gentleman convicts himself out of his own mouth":—

"To set apart an Easter Sunday for special memory of the resurrection is a *human device* for which there is no *Scripture command*; but to make every Lord's day an Easter Sunday is due to Him who rose early on the first day of the week. We gather together on the first rather than upon the seventh day of the week, because redemption is even a greater work than creation, and more worthy of commemoration; and because the rest which followed creation is far *outdone* by that which ensues upon the completion of redemption. Like the apostles, we meet on the first day of the week, and hope that Jesus may stand in our midst, and say, 'Peace be unto you.' Our Lord has lifted the Sabbath from the old and rusted hinges whereon the law had placed it long before, and set it on the new golden hinges which his love has fashioned. He hath set our rest-day, not at the end of a week of toil, but at the beginning of the rest which remaineth for the people of God. Every first day of the week we should meditate upon the rising of our Lord, and seek to enter into fellowship with him in his risen life."

Such inconsistencies as are apparent in the above reveal the weakness even of those whom the world calls great. He condemns the observance of Easter as a human ordinance when it is very evident that the Scriptures say not one word more about Sunday sacredness than they do about Easter. Both are ostensibly kept for the same purpose, and both rest upon the same

authority. But in order to observe Easter yearly it is not necessary to make void a commandment of God, as is the case in Sunday observance. All this talk about "golden hinges," "golden slippers," etc., is poetical nonsense when we come to look for its real significance. Does Mr. Spurgeon find this in the Bible? Then the expression, "He hath set our rest-day, not at the end of a week of toil, but at the beginning of the rest remaining for the people of God." What particle of sense there is in this, would be hard to discover. A rest-day at the close of a week of toil is a very proper place for it,—just where God placed it. Does Sunday mark the "beginning of the rest remaining"? We have had many Sundays, but the "rest" still remains for the people of God. We have not entered upon it. Another question is, Has the Word of God said that redemption is greater than creation, or is this only "human device, for which there is no Scripture command"?

THE Baptist *Standard*, of Chicago, says:—

"The voice of God on baptism is all we need to know on the subject. The simple word of Scripture ought often to be put before the eye without a word of comment, and Baptists can afford on this matter to let the Bible speak for itself. We saw, or rather heard, a Bible-reading of this sort (Dr. Bailey's) given in one of our suburban churches; the leader quietly issuing the references and diligently refraining from application or inference. The effect of the whole was overwhelming. There was indeed nothing left to be said save this: 'Is there anyone who, reading these passages over one by one, would think of anything else than of immersion as the original and approved mode?' To this query there was no answer, and the Bible-reading adjourned."

Would the *Standard* be willing to have the Sabbath question settled in the same manner? And if not, why not?—*Signs of the Times*.

## WHAT IS SUNDAY?

THE following, clipped from an editorial note in the *Christ in Commonwealth*, is very interesting reading to those who have given the subject due thought. The remarks relate to the discussion of the question of Sabbath observance at the London Diocesan Conference. Several speakers deprecated the prevailing desecration of Sunday by the higher classes. This was followed by the views of a layman, who, like some of the clergy, seemed to be intellectually muddled as to the basis of this vexed question. The question was asked, "What is Sunday? No one appears to have attempted an answer. The confusion of thought in this debate was extraordinary. Lord Beauchamp demurred to the statement that Sunday was the lineal descendant of the Sabbath day, seeing that one speaker had insisted on the binding authority of the fourth commandment on all Christians. The Conference was totally in the dark on these matters, and even the Bishop who presided, threw no light whatever on the problem. It is certainly distressing to the clergy to know that thousands of the parishioners who should be filling their churches are punting on the Thames or picnicing on its banks. At present, however, the clergy after all these generations, seem to be lost in uncertainty as to the great and vital questions of dispensational truth involved in the Jewish Sabbath and the Christian Lord's day. It can hardly be wondered at that laymen solve the uncertainty by doing as they please."

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